A POSSIBLE UNDERSTANDING BY THE IMPLIED READER, OF SOME OF THE COMING-GOING-BEING SENT PRONOUNCEMENTS, IN THE JOHANNINE FAREWELL DISCOURSES

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ABSTRACT
Given the possibility that the implied readers of the farewell discourse found themselves in a crisis situation, these pronouncements contain some pragmatic function. We have to accept the existence of a complexity of layers and strata in John, which is virtually impossible to pare off layer by layer. It is feasible to postulate a set of 'implied readers', for whom the Gospel, as it exists now, would have had a certain significance. Although the coming-going-being sent pronouncements are tied up with the plot that is being developed around the protagonist, the implied author intends it to say something to the implied readers by means of these very pronouncements. From a narrative point of view the prolific number of occurrences bears this out. Among others the implied author is exhorting those who remain in the fold, through the narrator; not to depart from the fold as Judas did; that would be tantamount to betrayal. This discourse follows in the wake of the last supper, which functions on two levels: We have both the 'table-talk' during the enactment of the Passover (possibly) meal, as well as during the celebration of Holy Communion by the community of the implied readers, with reference to that first 'last supper' by Jesus. Dramatic elements play an important role in the events prior to, and during the discourse. In this 'table-talk' the protagonist is 'bequeathing' promises and warning to his hearers. The ostensible ignorance of the hearers, as to where He was going, may also reflect a sense of uncertainty that existed among the implied readers. In this way the coming-going-being sent motif is of distinct pastoral significance to the implied readers.

1 BACKGROUND AND ORIENTATION

1.1 Objectives
The Johannine farewell discourse (hence, FD) along with other narratives contain a network of motifs which may be compared to the threads in a tapestry (for a discussion of certain of these frequently occurring ideas, cf Brown 1966:497-518). Similar to a tapestry, by examining the one thread, one inevitably pulls...
another or several together with it by which one risks distorting the 'intended' narrative portrayal. Since it is the main objective to ascertain a possible understanding by the implied readers of the frequent pronouncements by Jesus, via the narrator, of coming-going-being sent in the FD, the problem exists that one may obtain a misrepresented perspective. The coming-going-being sent pronouncements feature along with a number of other important notions (such as following, love, unity, obedience, glorify, etc). Care would therefore have to be taken to award it with the significant (however, relative importance) these pronouncements enjoy in the Gospel as a whole, especially within the FD.

Consideration will be given to certain assumptions with reference to the literary constructs, implied readers and the narrator, as well as to narrative structural considerations of the entire Gospel of John.

Thereafter, a profile of the phenomenon of the coming-going-being sent pronouncements in the entire Gospel is to be sketched (it is outside the range of this article to conduct in depth investigations of these pronouncements). Attention will be given to certain of the narrator's strategies where the coming-going-being sent pronouncements occur.

Finally, conclusions of the possible significance for the implied readers of these repeated pronouncements will be summarised.

1.2 Basic assumptions

1.2.1 Regarding the narrative approach
The implied author is narrating the Jesus events to a community of believers who lived substantially (approximately 55 years) later than the events themselves. Because the readers are a community of believers, they would have already heard this narrative in some form or another. The implied author 'retells' the basic story, yet by the implementation of various narrative techniques, causes the narrative to address the implied readers afresh, in what may be a new situation to them. One may liken this process of overcoding to a template, in which the 'original' (the way they possibly heard it before) Jesus story underlies his present narrative; he now 'superimposes' the original narrative with his fresh intended application much like a template gives new form to an existing object. This template now reflects the narrator's particular point of view or perspective. By means of this overcoding, he may intend Jesus (and the original disciples) to, at times, become the role-models or 'anti-models' for these implied readers; sometimes blurring the distinction between the original disciples and the implied readers.

Similarly, the omniscient narrator at times becomes 'identical' with Jesus, inasmuch as Jesus, the protagonist, expresses the ideals that the implied author has for his readers. According to the Gospel narrative as a whole, the narrator
periodically seems to concur with the 'beloved disciple'.

By means of his narration the implied author is endeavouring to turn the implied readers into model/ideal readers using certain literary strategies; he strives to move them from a certain set of convictions and/or he is endeavouring to strengthen their existing convictions. In this way the narrative as created by the real author, through the implied author (and in this case through the narrator) fulfils a distinctly pragmatic function. This function is formulated clearly by Perrin & Duling (1982:259): '...narrative functions in a certain way: it draws the reader into the story as a participant....The natural function of narrative is to help the reader hear the voices, take part in the action, get involved in the plot'.

There will be no concern with extra-textual issues. Perkins (1989) has argued well concerning the keeping of the various approaches (historical and literary) separate (cf also Vorster 1989 and Howell 1990). In any case, it is assumed that final evidence as to the real author and readers (of that time) remains illusive and is of no immediate concern for this article.

Questions are asked about specific narrative perspectives on the implied readers and their particular understanding of the coming-going-being sent motif.

1.2.2 Regarding the text

It is a basic premise that the narrative basically concurs with the text as it has been delivered to us. The Johannine text has been subjected to several 'rearrangements' to arrive at a more logical (or chronological) order of events in the text (cf the survey by Brown 1966:XXIV-XXXIV). Since there are no major text-critical alternatives in John, except for the pericope in John 8, which causes uncertainty, it is here assumed that the text as has been delivered, is the arrangement as it was intended to be read. (For more information on this, cf 2 below).

2 SOME GENERAL NARRATIVE AND STRUCTURAL CONSIDERATIONS OF THE ENTIRE FOURTH GOSPEL

2.1 Introduction

From a genre perspective we clearly have a narrative here (cf Vorster's definition, 1989:29): 'When one speaker allows other speakers in a text also to speak, the text is organised in the narrative mode.'

It follows that one would consider the entire Gospel as it now exists to be an integral narrative unit, with the prologue and epilogue containing elements of the plot. These sections are clearly part of the plot of the Gospel narrative.
2.2 The coherence of the plot in the entire Gospel narrative

2.2.1 Various accentuations
The central theme around which the plot develops has been differently identified. The different identifications are usually different emphases rather than completely different plots. Determining the plot depends on the point of beginning that is decided on. If it is, for instance, decided that signals for the plot are already given in 1:1, then that particular plot line will differ from the analyst who decides that the plot orientation begins at 1:10-13 or that the narrative proper only begins at 1:19 or even at 2:1. For different plot lines one can consider attempts by the following scholars: Culpepper (1983:77-78); Du Rand (1986:149-169, especially 159-162; see also 1990:97-104); Giblin (1990:449-468; he for instance draws attention [see 453-454] to the fact that beginning in John 11 casts a different perspective than beginning in chapter 13 or even chapter 12); Perkins (1989:296-313, see especially 304).

2.2.2 A possible view of the plot in the Fourth Gospel
If it is accepted that the prologue introduces one immediately (compare with the other Gospels, cf in 2.2.4 below) into the 'aboutness' or directedness of the plot that is to be developed, then the posited identity of the protagonist, the correct identification and appropriate response to that identity, as well as the disclosure or making known of the identity by God as well as by the protagonist himself, are the foci at stake. That this may be the case can be clearly observed from the very outset of the Fourth Gospel (for the identity and notion of making known, cf 1:1-2, 14, 18 see also Jn 20:30-31; regarding the matter of particular responses to that identity, cf 1:10-13). This concurs to a great extent with the conclusion of Du Rand (1986:162): 'The identity of Jesus as the Son of God who was pre-existent ... offers the central line around which the plot of John's Gospel is entangled.'

Another prominent aspect is the attestation to the identity; for example by means of the miraculous signs being performed by the protagonist. These signs occur throughout the narrative.

1:10-13 outlines, from the outset, the possible responses to the protagonist in a very concise way:
* verse 10: δό κόσμος — the world knew him not;
* verse 11: (τὰ ἵδια) οἱ ἵδιοι — his own received him not (οἱ ἵδιοι could here refer to the Jews, his own people. It is conspicuous that they are not explicitly identified as Jews; this may be a case of 'defamiliarisation');
* verse 12-13: ἐκ θεοῦ ἐγγεννηθησαυ — these received him, they believed in his name. Notice how this category is also identified, by negation, as those who are not merely of the natural order of things (οἱ οὐκ ἔξ αἰμάτων οὔδε ἐκ θελήματος σαρκὸς...ἀνδρὸς).
It is assumed that all narrative elements as reflected in time, events and action, characterisation (of all types of characters), dialogue, dramatic elements and point of view/focalisation, are set to direct and develop the plot around the clue of the true identity of the protagonist.

With regard to orientation given from the outset about the plot it is of importance to observe that whereas Matthew (1:1ff) draws attention to the fact that he is offering information on the *Bible* γενέσεως Ἰησοῦ...υἱὸν Δαυίδ...; Mark (1:1ff) on the ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ...; and Luke (1:1ff) on the ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων...; John immediately (1:1ff) focusses in on the nature (1:1-4,18) and identity (1:14) of Jesus, by beginning ἐν ἀρχῇ ἦν ὁ λόγος...οὗτος... This provides a definite clue to the narrative 'intention' of the author, along with his statement on his agenda in 20:30-31 (persuading the readers to believe or strengthening them in their convictions).

2.3 The narrative structure of the Farewell Discourse: one discourse or many?

Contrary to the notion that there is more than one farewell discourse, usually posited because of ostensible textual dislocations and the abrupt transition from 14:31 to 15:1, it is now posited that — from a narrator's point of view — there is only one discourse, embedded in one scene. Obviously one may distinguish various narrative elements and even various themes or sub-themes in the discourse of Jesus. From a narrative point of view the upper-room scene constitutes one setting and one event and it is assumed that all elements, including discourse, are subservient to the development of the plot concerning the identity of the protagonist.

The next scene begins by indicating movement to a different location (in 18:1ff). It should be kept in mind that the completed story only ends at 21:25. The following outline is proposed, based on narrative considerations (13:1-17:26):

Scene (introduced by the setting in 13:1)

various acts:
- washing of the feet
- table scene proper
- symbolic betrayal
- monologues and dialogues
- prayer

(Cf 2.4.2 in which it argued that chapter 13 constitutes an inseparable backdrop to the FD. The discourse cannot be read separately from the entire setting provided in chapter 13 and the other narrative orientation given at the end of chapter
2.4 The Farewell Discourses within the overall plot of the Gospel

The plot is developed in several stages: It is commonly accepted that up to 12:50, the narrator is mainly dealing with the revelation of the protagonist to the world and to the Jews; from 13:1-21:25 his revelation to his own is being narrated. The traditional view which divides this Gospel into two sections: Book of Signs (2:1-12:50) and the Book of Glory (13:1-20:31), with a prologue (1:1-18) and epilogue (chapter 21) may not fit so neatly into a narrative structure. There is clearly more at stake than the mere enumeration of signs in 2:1-12:50. And although 2:1-12:50 numerically enumerates more signs than from John 13 onwards, the greatest signs were still to come. There is a pertinent coherence in the narrative which is set to serve and underscore the plot — and this stretches from beginning to end in the entire narrative. (See the outline below of the proper plot structure, suggested by Du Rand.)

The reasoning of Giblin (1990) should be taken into consideration here, when he pleads for a much wider and unitary story and plot line in the Fourth Gospel. He does this on the basis of a progression in Jesus' personal relationships from John 11 to 20 vis-à-vis those earlier portions of the Gospel (cf 1990:453).

Which function, stage or particular focus of the plot do we encounter in the FD? What happens in this section of the plot? In order to determine this, we have to consider the total narrative structure. Du Rand (1986:162-168 and 1990:102-104) outlines a basic pattern of the narrative which includes the entire Johannine text. Giblin (1990) apparently only lets the plot development begin at 2:1 ff 461; however, he does consider (1990:460) 1:11-13 a distinctive orientation to the plot (as the present author does):

<table>
<thead>
<tr>
<th>Setting</th>
<th>1:1-51</th>
<th>Christological inventory as making known the protagonist, Jesus, the Son of God</th>
</tr>
</thead>
<tbody>
<tr>
<td>Complication</td>
<td>2:1-17:26</td>
<td>Appearance of the protagonist through signs and discourse and the reaction of the helpers and opponents</td>
</tr>
<tr>
<td>Resolution</td>
<td>18:1-21:25</td>
<td>Christological end: climax events concerning the protagonist Jesus, the Son of God</td>
</tr>
</tbody>
</table>

Within the last supper scene the disclosure of identity is not toward those who are hostile, but the plot has now indeed developed through all the conflicts with the Jews about the identity of the protagonist towards ‘...a unity and solidarity among his followers, concerning his identity....’ (Du Rand 1990:104, translation H R L).

Thus, there may be a particular development from 13:1 onwards, in the minds of those who correctly identified the protagonist according to 1:12-13; that is...
those: εγγένησαν ἐκ τοῦ - they received him, they believed in his name. The narrative operates with a different 'rhetoric' (or pragmatic purpose) for the implied readers from 13:1 onwards, and this may signal a different emphasis with regard to the coming-going-being sent pronouncements, by the protagonist than in the occurrences beforehand.

If the final and ultimate disclosure of the identity of the protagonist in the passion (final betrayal, trial/s, crucifixion and resurrection, especially the resurrection appearances) is taken to be the denouement of the plot of the Fourth Gospel, then the disclosures during the farewell discourse — to his own — can be seen (by means of characterisation, dramatic elements dialogues, etc) to be the run-up to, (and obviously contains an intensification of the plot before) the denouement.

The self-revelation of Jesus, to those who did receive him as well as the identity and self-understanding of the disciples is very important for the implied readers and their particular concrete situation: This narration intends to disclose and affirm, almost esoterically, to the implied readers, the true identity of Jesus, as well as their own real identity in the light of their possible similar situation to that of the protagonist and original disciples. The narrator is at pains to make available to the reader the truth about his identity, and the truth about his revelation of the Father (cf O'Day 1986:112-113).

One is too well aware (cf 2.2) of the complexity of narrative themes and levels within in the Johannine narrative to posit a simple understanding of the plot, as Perkins (1989:309) puts it, the 'Johannine narrative forms a complex web of symbolic interconnections'. Therefore, one should not overestimate the actual development of the plot, encapsulated in drama, which so strongly operates along with this theme of identity. Perkins (304) summarises this well: 'At the level of narrative criticism, the rising hostility of the Jews and even the crowds merely contributes to the intensity of the plot...'. This is true even if the reader knows the outcome of this drama right from the very beginning, namely that in this drama of belief/unbelief, those who do believe will 'enjoy a new status as children of God (1:1-18)' (Perkins 1989:304).

The unique position of the FD within the plot structure brings about that the coming-going-being sent pronouncements by the protagonist there plays a salient role. The observation of Du Rand confirms this: 'The unifying line [within the FD] is still the question of where Jesus is going and from where he comes (cf 13:36 and 16:30)' (brackets H R L). The pronouncements take on a different character from those times when the opponents are at loggerheads with the protagonist about his identity, because by 'means of the farewell discourses the narrator wishes to create an interpretative framework of reassuring trust in order to make as meaningful as possible remaining behind and the task of the disciples in their unity' (Du Rand 1986:166).
2.5 The narrative perspectives (points of view) on the Farewell Discourses

2.5.1 Turn in the narrative
If we do accept the division of basic responses to the protagonist as announced in 1:10-13, then the narration in 12:36b (ff):

> When Jesus had said this (cf the preceding discourse), he departed and hid himself from them...yet they (the Jews) did not believe in him; \(^{38}\) it was that the word spoken by the prophet Isaiah might be fulfilled... (brackets H R L),

along with the ensuing commentary (in 12:39-50) become a clear transition to his further disclosure to his own (13:1 — τοὺς Ἰδιοὺς no longer refers to the Jewish nation, but to those identified in 1:12b-13). By means of his twofold analeptic (reference to particular narrative device) reference to the prophet Isaiah (in Jn 12:38 and 40), the narrator not only supports his comment on Jewish unbelief (in v 37 — οὐκ ἐπίστευον εἰς αὐτὸν, but also his observation of their actual inability to believe (in v39 — οὐκ ἠδύνατο πιστεύειν).

Giblin’s reference (1990:450-454) to Holst is relevant. Although he does not find Holst’s bi-partite division of John acceptable, he does find Holst’s observation plausible, in which the latter observes that the main emphasis of these quotations from Isaiah, has as its ‘...main purpose...Jesus’ own appeal for faith in himself in the context of scriptural fulfillment...the rejection of Jesus [by the Jews] becomes, paradoxically, a reason for believing...’ (451, brackets H R L). This all serves to strengthen the notion, that from this point in the Johannine narrative onwards, all existing narrative will be overcoded to address the contemporary or implied readers on similar issues.

2.5.2 Setting
Although chapter 13:1-30 contains the story about the first last supper, it serves as an inseparable introduction to the actual narrations of the farewell discourse event. That is, in this narrative of the supper, the very basis for the understanding of the discourse is laid, but also, that in terms of the implied readers, they — in all probability — were reminded of the fact that they share similarly in Jesus’ presence and blessings as the original disciples, when they celebrate this supper (ca 90 C E). In that way much that applied to the situation of Jesus, and the original disciples, applies to the implied readers.

Thus 13:1 supplies the setting of the narrative in the FD and the narrator comments ominisciently on the disposition of the protagonist:
- before the feast of the passover;
- Jesus knew his hour had come to depart to the Father;
having loved his own who were in the world;
- He loved them to the end (cf Bruce 1983:278 for a double understanding of εἷς τέλος — to the end, or absolutely). It is therefore imperative that present-day real readers should keep this specific psychological setting (from 13:1ff) in mind, when applying this event to themselves.

2.5.3 Atmosphere
By means of various techniques and markers, the narrator creates a certain atmosphere. Notice the following:

There is the sense of endearment comfort and assurance:

13:1 ἀγαπήσας τοὺς λαός; ἀγάπησεν αὐτούς
13:33 τέκνα (little children)
14:18 Οὐκ ἁφήσω ὑμᾶς ὀφθαλμοὺς
and there is the overall emphasis of the Father’s love toward them (cf especially the prayer at the end of the discourse in chapter 17).

Whatever the historical circumstances giving rise to the content of the prayer of Jesus in chapter 17, at the time of this final re-writing (and re-narration), chapter 17 is also very much a rhetorical (from a narrative point of view) appeal to the readers (cf also Du Rand 1986 in this regard). The idea that it was Jesus, the same protagonist, who came from and who went to the Father; who was acceptable to the Father, who also prayed for the readers, makes the fact of this prayer significant: Οὐ περὶ τούτων δὲ ἔρωτα μόνον, ἀλλὰ καὶ περὶ τῶν πιστεύοντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ (17:20).

The frequency of requests for protection in this prayer is remarkable — obviously great store would be set thereby if the implied readers can realise that Jesus is not only to be their role model in fearful and ominous circumstances, but that he actually prayed for them (17:20) when they would find themselves in in similar circumstances. This praying already took place on the same night he suffered his ordeal and encounter with the prince of this world. This is further strengthened by the frequency (e.g 17:2,9,10,11,12,15) of the assurance, that none other than God himself is protecting the implied readers, against the impending hostility that is posing a threat to them. The manner in which the Father is portrayed (e.g 17:9) as the One to whom (as well as to the protagonist) the readers belong, adds to this atmosphere of comfort and encouragement.

The negative portrayal (cf here below) of the spiritual authorities and the synagogal structures and the way in which these act in the same way as the ‘world’ and its prince, portrays the probable danger. In this the narrator is unequivocally ideological with regard to those hostile to the protagonist, as well as to some extent the original disciples and clearly to the implied readers (cf also Giblin 1990:452). This ideology is accentuated by pejorative reference to the: Jews (13:33);
world (14:1; also see 15:18-16:4 on the world's hatred);

prince of this world (14:30), and the

synagogue (16:2).

The atmosphere in which the implied readers are pitted against the various threats is further strengthened by the almost esoteric way in which their relationship to God and things spiritual is presented. This may be deduced from O'Day's (1986:104-109) perceptive observation regarding the protagonist's communication in the farewell discourse; when she refers to the expressions ἐν
παρουσίαις...παρωνία in 16:25.

These warnings are contrasted to the repeated assurance (e.g. chapter 15) that inside the pale of experience and loyalty of the followers of Jesus (the community who is also, now, the implied readers) there is peace; outside this there is persecution, and hostility.

The dramatic atmosphere which is created, indicates a salient ideological bias; in this case it signals a sense of impending danger and exigency. This dramatic effect is further heightened by indication of the nearness of a certain moment in time and by warnings:

- the coming of the hour 13:1
- the hour is coming 16:2
- when the hour has come 16:4
- because her hour is come 16:21
- the hour is coming 16:25
- the hour is coming, indeed has come 16:32
- Father the hour has come 17:1

The following expressions further compounds the sense of exigency: 'yet a small while; immediately; after this; now; in that day; remain with you; before it happens; remain; not yet a small while; again a small while; again; again I leave you', et cetera. The sense of the dramatic is still further heightened by the notion of warning in: 13:19; 13:21; 13:27.

The possible similar circumstances of the implied readers could thus be one in which there may not only be censure and opposition, but even the threat of physical abuse and martyrdom. (In this regard the basic approach of Minnear 1984, in John. The martyr's Gospel is quite plausible.)

2.6 Summary and further perspective
What does coming-going-being sent want to communicate to the implied readers about Jesus and the original disciples under a similar set of circumstances; and especially about the readers themselves?

Although one still has to consider the pronouncements themselves as well as
the readers, the following may be deduced:
* The further revelation by the protagonist, and the identification thereof by the readers, facilitates the reader to work psychologically through much doubt, uncertainty and much that is still unclear at this very decisive 'hour' in their lives;
* As was the case with the protagonist, this was in many ways a more decisive moment in their Christian lives, than even that which was to follow by way of further persecution;
* It is especially with this stage in the original disciples' lives that they could now identify;
* For that matter they can assume that the protagonist, through the Paraclete, is present with them when they similarly meet together in celebrating the Lord's Supper.

3 A PROFILE OF THE COMING-GOING-BEING SENT PRO-NOUNCEMENTS IN THE FOURTH GOSPEL

3.1 Introduction
Although the significance in the Gospel of John of ascent-descent has at times been recognised, this significance has never been fully exploited, especially not from a narrative perspective; the same would be true of the cognate coming and going. This also applies to the notion of being sent (cf e.g Mercer 1990:619-624, who points out that sending verbs (ἀποστέλλω and πέµπω) occur more times than all but three other words groups in this Gospel, yet these are not treated at all in, for instance, the list of significant vocabulary in Brown (1966:497-518).

However, the cognate notion of the way has been recognised as an important constituent of one of the many metaphors in John. See the discussion by Pamment 1985:118-124, who identifies coming and going as part of the important path metaphor. She posits that this metaphor does not so much signify movement as direction. She nevertheless opts (over against Gundry's more mundane understanding) that '...at the end of the way, disciples will find companionship with Jesus in a heavenly dwelling'. (123). A further significance of this metaphor lies in the observation that the '...path which leads directly to the cross and to God is the way which Jesus' life exemplifies (for example 13:12ff; 15:12ff), and the "way" seems to be synonymous with "option" '(120-121, italics H R L).

In order to draw a profile of the the notions of coming-going-being sent the following will be considered: a summary of all occurrences in the Gospel of John; a comparison with the occurrences in the FD; a brief discussion of some of these occurrences and reference to certain cognate ideas.
3.2 Narrative orientation: an important assumption
Because of possible overcoding, and because it can be assumed that the implied readers experienced a similar situation (with similar opponents), it is further assumed that both the events surrounding the protagonist as well as those surrounding the helpers (in some cases even similar opponents) actually operate at the same time on two inextricable levels; those applying to the original situation and those applying to the implied readers. This also applies to the pronouncements under discussion.

3.3 The occurrences in the Gospel as a whole — a summary

3.3.1 General orientation
The order of the triad indicated as coming-going-being sent pronouncements is merely a convenient way of grouping these together, and this order does not indicate any particular significance.

As far as the protagonist is concerned one could reason that the actual 'chronological' line indicated, is:

* the protagonist was first of all sent by God, the Father;
* then he obviously came (in the incarnation);
* and he is basically going to return to the Father,
* however, it is not all that simple, since there are also indications that he is coming again, apparently in person, but also in the person of the Paraclete.
* Emanating from him being sent (his mission), and from the correct identification by his original disciples, the latter shared in his mission; having identified him as the Son of God. From a narrative point of view the same obviously holds true for the implied readers — they are also sent ones.

3.3.2 Significant word counts

Being-sent words

\( \alpha \pi \omega \sigma \tau \varepsilon \lambda \omega \) appears 27 times in the entire Gospel (the noun \( \alpha \pi \omega \sigma \tau \varepsilon \lambda \omega \) occurs once only in 13:16). The majority of these occurrences refer to the Father sending Jesus. \( \alpha \pi \omega \sigma \tau \varepsilon \lambda \omega \) occurs 6 of the 27 times in the FD, and only in chapter 17. \( \pi \varepsilon \mu \iota \omega \iota \). Together with \( \alpha \pi \omega \sigma \tau \varepsilon \lambda \omega \), John contains the greatest number of these occurrences. Overall in John, 31 times; 8 times in the FD.

Coming-going:
Since some of the following Greek words can mean coming or going, depending on the context it is only mentioned that these occur about 157 times in the Gospel overall, and significantly for the FD is several times either linked to the coming of the hour, or the coming of Jesus himself:
Ερχομαι: 27 times in the entire Gospel; 7 times in the FD

Particularly going or leaving

Απερχομαι: 21 times in the entire Gospel; 2 times in the FD

Υπάγω 32 in the Gospel of John, 12 times in the FD

Πορεύομαι 16 times in John, 6 times in the FD

It is only by studying the exact contexts of these verbs that one can obtain the full significance of this profile (see 3.3.3).

3.4 The occurrences within the farewell discourses

3.4.1 Frequency and location

Ερχομαι

12:46 ἐλήλυθα
13:31 δε σον ἐξῆλθεν
13:33 ἔλθειν
14:3 πάλιν έρχομαι
14:6 οὐδεὶς έρχεται πρός τὸν πατέρα
14:18 έρχομαι πρός ύμᾶς
14:23 καὶ πρός αὐτὸν ἔλευσόμεθα
14:28 [υπάγω] καὶ έρχομαι πρός ύμᾶς
14:30 [ἐρχεται γάρ ὁ τοῦ κόσμου ἄρχου]
15:26 "Οταν ἔλθῃ ὁ παράκλητος (ὅν ἐγὼ πέμψω...)
16:1 ἄλλα ' ἐρχεται ὁ ρα
16:4 ἔλθη ἡ ὥρα
16:7 ὁ παράκλητος οὐκ ἔλευσεται
16:13 [τὰ ἕρχομενα]
16:28 καὶ ἐλήλυθα
17:11 κάγω πρός σὲ έρχομαι
17:13 νῦν δὲ πρὸς σὲ έρχομαι

Εξέρχομαι

16:27 δι' ἕγω παρὰ τοῦ θεοῦ ἐξῆλθον
16:28 ἔξῆλθον παρὰ τοῦ πατρὸς

Υπάγω

13:33 ἐγὼ ὑπάγω
13:36 δι' υπάγω
14:4 ὁποῦ...ὑπάγω [τὴν ὁδὸν]
14:5 οὐκ οἴδαμεν ποῦ ὑπάγεις [πῶς δυνάμεθα τὴν ὁδὸν...]
14:28 ὑπάγω [καὶ ἔρχομαι πρὸς ὑμᾶς]
15:16 ὑμεῖς ὑπάγητε [καὶ καρπὸν φέρητε]
15:21 ὅτι οὐκ οἴδασιν τὸν πέμψαντά με
16:5 ὑπάγω πρὸς τὸν πέμψαντά με]
15:21 ὅτι οὐκ οἴδασιν τὸν πέμψαντά με
16:5 ποῦ ὑπάγεις
16:10 ὅτι πρὸς τὸν πατέρα ὑπάγω
16:17 ὅτι ὑπαγω πρὸς τὸν πατέρα

πορεύομαι
14:2 ὅτι πορεύομαι ἐτοιμάσαι
14:3 πορευθῶ
14:12 ἔγω πρὸς τὸν πατέρα πορεύομαι
14:28 πορεύομαι πρὸς τὸν πατέρα
16:7 ἐὰν δὲ πορευθῶ
16:28 καὶ πορεύομαι πρὸς τὸν πατέρα

ἀπέρχομαι
16:6 [συμφέρει ὑμῖν] ἵνα ἔγω ἀπέλθω
ἐὰν γὰρ μὴ ἀπέλθω

πέμπω
12:44 πέμψαντά
12:45 πέμψαντά
13:16 ἀπόστολος μελζόν τοῦ πέμψαντος αὐτὸν
13:20 πέμψαντα μῆ
14:26 τὸ πνεῦμα τὸ ἄγιον ὁ πέμψει ὁ πατὴρ
15:26 ἔγω πέμψω ὑμῖν παρὰ τοῦ πατρός
16:5 [ὑπάγω πρὸς τὸν πέμψαντά με
16:8 καὶ ἐλθὼν
16:27 [ὅτι ἔγω παρὰ τοῦ θεοῦ ἔξηλθον]
16:28 [ἔξηλθον παρὰ τοῦ πατρός καὶ ἐλήλυθα...]

ἀποστέλλω
17:3 ὁ ἀπόστειλας ᾿Ιησοῦν Χριστὸν
17:18 καθὼς ἔμε ἀπόστειλας εἰς τὸν κόσμον
17:18 καγὼ ἀπέστειλα αὐτοῦς εἰς τὸν κόσμον
17:21 ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ μὲ ἀπέστειλας
17:23 ὅτι σὺ μὲ ἀπέστειλας [καὶ ἡγάπησας...καθὼς....]
17:25 ὅτι σὺ μὲ ἀπέστειλας
3.4.2 Cognate ideas
The following of cognate concepts should also be taken into consideration:

\[ \text{Kat} vUv B6\bar{a}(6v \ 11\bar{e} \ au 17:5, \upsilon\alpha\gamma \omega \ ou \ \delta\upsilon\nu\sigma\sigma\alpha\iota \ \mu\omicron \ 13:36; \ 13:36; \ 13:37. \]

3.4.3 Brief discussion of a few salient occurrences within the immediate and wider contexts
A comprehensive and an in depth discussion of occurrences is out of the question in an article of this range. Brief attention will be given by way of précis to a few salient occurrences.

12:44-50 — Although this section does not belong to the FD as such, by means of the pronouncements on the mission of the protagonist in this section, the narrator reiterates the fact that Jesus was sent by the Father (45) and the significance of recognising this fact. Being sent by the Father also vested him with authority (49). The protagonist came to bring light to those who would believe in him (46). Although these pronouncements by Jesus is narrated with reference to the preceding mention of the unbelief of the Jews, they are nevertheless also provided as narrative orientation on what is to follow from 13:1 onwards.

13:1-11 — Jesus' actions in the washing of the disciples' feet is also based on his self-knowledge (3) 'that he had come from God and was going to God.' As with most of these comments, also here, it is the implied author who omnisciently knows the state of mind of Jesus when he makes this observation. From this apparent self-knowledge further disclosure of Jesus to his own disciples emanates. It appears (13:12-20) that this knowledge of his own identity causes him to act as he does.

13:11-20 — The knowledge of his identity is also clearly tied up to his knowledge of his mission (20) 'I say to you, he who receives any one who I send, he receives me and he who receives me receives him who sends me.' This could be a signal to the implied readers that they could share in the identity of those who belong to the protagonists, since they have received those whom he sent to them — in that way the rest of his message is both valid and relevant to them.

13:31-38 — Based on what appears to be an announcement of his death (his going away) the protagonist issues a new commandment to his hearers that the others may know that they share in the identity of those who belong to him. These words so often repeated in the FD could signal another impending crisis within the community, namely a possible schism. The implied author is at pains to solve this by drawing attention to the readers, by means of all kinds of reasoning, that they belong to those who belong to the protagonist; and he came from God and returned to him.

14:1-14 — In this ensuing discourse it becomes clear that this 'going' which
could mean death, could also mean this return to the Father (cf 4.1). It would appear that by means of, (the difficult to explain) verses 12-14, the implied author is drawing attention to the fact that if the readers were to have come to faith because of witnessing God’s works through those who first believed, their faith is valid. In this way any doubt in the readers’ mind as to the validity of their faith is allayed – they indirectly still believe in the one who came from God. Could this be a reflection of doubt, possibly instilled in the readers by those doubting in the identity of the protagonist?

14:15-24 — It would appear that the author goes on to explain that the Spirit of truth, the Paraclete, is really the one who is attesting in the referred to works, to the identity of Jesus. And the fact that he manifests himself to the believers is a sure sign of their love for the protagonist (22-24). In fact if this word is not received then it is a clear sign of denying that the Father sent Jesus (24).

14:25-31 — In fact, it is the Paraclete who is right now reminding them of what Jesus said on that evening. He returned to the Father, but that was necessary because the Father is greater than him. In this context it has the nature of comfort (27-31) because there appears to be a similar threat to that which Jesus experienced by the prince of the world.

15:1-6:4a — The discourse here affirms to the readers that they would inevitably share the same fate and experience as the one who was sent by God, this is in fact a sure sign of their unity with him. They can expect the same hatred because their persecutors do not know God (21) — the one who sent Jesus. In fact, once again, the Paraclete came in the place of the protagonist — it is he who is now affirming the readers’ faith (26). The probable persecution of the readers should not cause them to doubt, since they do know Jesus.

16:4b-15 — It seems that once again the author speaks to the readers concerning their doubt, assuring them that the Paraclete is now executing his ministry because Jesus had to return to the Father — the Paraclete is a reliable witness. Conversely, although he did return to the Father, he did send the Paraclete to represent him.

16:16-22 — It is not clear what this could have meant from the implied readers’ point of view, except for the comfort (21) that on the other side of the impending persecution there will most definitely be joy. In the case of the protagonist it meant his death and resurrection. The answer may be found in the words of the protagonist in the ensuing discourse.

16:25-33 — He deliberately speaks in figures but it will become clear as when he speaks in verse 28 about coming from and returning to the Father. It would appear that the author anticipates that even if the readers do realise where Jesus came from and where he went (30), faith could falter under persecution. This cannot be ruled out (31-32).

17:1-26 — Attention has been drawn to the rhetorical intention of this prayer.
A new emphasis is also laid on the mission of the readers (18-21) which will in turn confirm the fact that Jesus was sent by the Father.

3.5 Conclusion
It is clear from the above profile that these pronouncements are not only inextricably linked with the plot itself, but they are obviously also employed to signal a particular emphasis to the implied readers.

This triad operates together and separately. It also operates on more than one level at the same time, since it both relates something of the actual discourse by Jesus, but in an applied way also addresses the readers. It refers to Jesus’ being sent and hence he came and also went back and was going to come again, among others, in the Paraclete: all this confirms his identity and authority as well as the faith of the readers. But it also:
- confirms the correctness of faith of the followers;
- it also strengthens and prepares the followers for a similar fate as that of Jesus;
- it appears that these pronouncements are a preparation for a similar, impending situation. In a veiled sense there is a warning that even if one thinks that one knows his identity, there may still be misunderstanding (cf O’Day 1986:104-109).
- The profuse repetition of coming-going-being sent could reflect a ‘controversy’ within and without the reader circle, about the actual validity of the conviction about the identity of Jesus.

4 NARRATOR’S PORTRAYAL OF THE READERS IN THE FAREWELL DISCOURSES
A key issue in the Gospel of John, is whether we have a compliant or a resisting reader in the text. This is of importance since, in fact, the implied reader becomes the organising and interpreting principle of the narrative (cf Brink 1987, as referred to by Vorster 1989:24). The text is actually designed with these readers in mind (Vorster 1989). Although we do not know the historical readers we do have the text. However, the text does not directly mirror the reader back to us in a one to one basis. This evokes the question about the agenda of the implied author (redactor). On account of the means employed by the narrator, it may be correct and felicitous, to envisage an obtuse set of believing readers, who needed to be coerced, by various literary means, into the persuasion that would lead to the appropriate behaviour and to the maintaining of their convictions. The narrative seems to indicate that instead of merely agreeable readers, there were those who were: doubting, obtuse, spiritually imperceptive, who — in any case — due to social pressure and marginalisation, found it hard to continue in the persuasion of their Christian convictions and faith (cf Braun 1990:62).
Hence the characterisation by the implied author of the various characters who converse with Jesus becomes important, since the characterisation in the narration as well as the content of the dialogues is somehow intended to address the intended or implied readers.

4.1 Certain relevant characterisations
Even if they were real, the characters referred to in the narration have been 'textualised' (cf Rimmon-Kenan 1983:29-42 for the discussion of this process) to the extent that the implied author needed to textualise in order to address the implied readers.

Characterisation within in the FD is mainly evident from their dialogues with the protagonist. Nevertheless, considering these characters is apropos, since their dialogues all somehow refer to Jesus' coming, going or being sent. They all merely interact ad hoc with the protagonist in a way in which it facilitates the development of the plot.

4.1.1 Peter 13:31-38
Peter enjoys a fairly high profile in the Fourth Gospel (cf the valuable treatment of Quast 1989). Pertinent here is the remark (to the statement of Jesus in 13:33c) by way of a question: 'Lord where are you going?' (13:36). The place where Jesus is going is inaccessible to the disciples. It seems clear from the remainder of their conversation that reference is made to, among others, death. This is clear from the possible warning in verse 36c: 'you shall follow me afterwards'. This could be linked to 21:18-19 where it is clearly interpreted by the implied author that it refers to the death of Peter.

What should be observed both is the usual impetuousness of Peter (in this case declaring his readiness to suffer for Christ) as well as the warning of Jesus that Peter will in fact deny him, in spite of his resolve to suffer for Jesus. This could contain some implied warning to the readers.

4.1.2 Thomas 14:1-7
The second possible implied reader may be reflected in the question by the usually doubtful and pessimistic Thomas (11:16; 20). Thomas is no unknown character in John, although he only speaks up once or twice. In this case the implied author may simply be using the question posed by Thomas as a basis to provide the answer to his readers. After extensive encouragement - based on the definite knowledge of a place (μναταξία with God (14:2-3), the assurance of being fetched (14:3c) and the assurance that the disciples actually know where Jesus is going (14:4) - Thomas still expresses his uncertainty. It is of note that Thomas does not continue his line of questioning after the famous pronouncement by Jesus. The emphatic (by polysundeton: ...καὶ...καὶ...) could have allayed the uncertainty
in Thomas' mind. Similarly, among the implied readers there may have been those who were still uncertain whether this Jesus in whom they believed, was in fact the way to God; this was especially true in a time of danger. On the other hand the implied author may only be making sure that if there are those still being uncertain about the identity of Jesus, that those uncertainties should be allayed.

4.1.3 Philip 14:8-11
Philip had a number of experiences of the numinous (1:48; 6:7ff) after which he should have had no doubt about the identity of Jesus. This is probably why Jesus replies to him in the way he does (in 9b): 'I have been with you for so long, and yet you do not know me?' Is there a note of reproach here? The narrator uses Jesus' exposition about his identity as a means to leave his readers in no uncertainty. Apropos to the experience of Philip with Jesus, explicit reference is made to the works performed by Jesus as substantiating evidence to believe in his divine identity (14:10-11).

The enigmatic (theologically speaking) verses 12-14 may precisely be added for the benefit of the implied readers — they are those who came to believe in the Christ after witnessing similar works by the original disciples, after the departure of Jesus. These readers should continue to believe in the uniqueness of the identity of the protagonist on account of what they had witnessed, since this is also confirmation of the fact that Jesus did return to the Father.

4.1.4 Judas (not Iscariot) 14:18-24
The remarks in this brief dialogue, emanates from the statement by Jesus in verse 18: 'I will come to you'. Jesus interprets this himself as a manifestation (ἐμφανίσεως) (21c), although this will not be a universal manifestation, but only to the believers. Judas asks concerning the possibility of such manifestation (22). This manifestation is actually an indweling (καὶ μονὴν παρ ἐμαυτῷ) (23) by Jesus and the Father, and is linked to the condition of keeping his words. Obedience to his words, is actually obedience to the Father's words, and this ensures this coming to the disciples (18); a making manifest of his presence.

The implied readers received one of the numerous exhortations to be obedient to the commands of Jesus. Since this is a sure sign of their love for the protagonist, and a definite basis for the blessing of his presence.

4.1.5 Judas (Iscariot) 13:16-30 (26-30)
The incident during which Judas leaves the proceedings at the last supper precedes the previous conversations. One can once again only guess, on the basis that this incident is portrayed so dramatically (cf 13:18-20 & 26-30), that this is addressing the implied readers as well. What strengthens this guess is the fact that
explicit reference is made to a warning beforehand (19) and also because reference is made to those who would retain their belief in the face of adversity, even when they believed because of hearing the words of the protagonist from his emissaries (verse 20).

There could be a veiled warning, in this narration, against those who have actually left the pale of the believing community — even when they were those who once actually shared in the Lord’s supper. In all probability this is not so much a warning to those inside that they could become apostates, since the assurance is is given in 13:18, ‘I am not speaking about all of you, I am aware of those whom I chose.’

4.2 Summary and conclusion
The diversity of these characterisations, and the dialogues they had with the protagonist seem to indicate that the implied author may have a complexity of readers in mind, both those who are compliant as well as those who are resistant (for the notion that the implied author could have had various categories of readers in mind, also in other places in the Fourth Gospel, see O’Day 1986). Although in the case of the compliant readers they could still be susceptible to doubt and misunderstanding. This is borne out by the fact that in spite of the warnings that came by means of the different interactions, the protagonist still sounds a final warning (16:31-33), even when the disciples (collectively 16:29) assured him that they understood everything. This is possibly a very important warning for the implied readers, because although it reckons with the reality of forsaking Jesus (verse 32), yet there is no reproach, since their faith could in any case falter (verse 31); and he knew this beforehand.

It would seem that the difference between the other disciples’ possible forsaking of Jesus, and the betrayal by Judas, lies in the premeditation of his actions (13:18), whereas in their case it was a matter of cracking up under the pressure of censure and other kinds of persecution. Nevertheless, those who left the fold, who once shared in the fold, are traitors in the fashion of Judas Iscariot.

Finally one could say that the ideal reader (model reader) would be the one who would:
* identify with the ideal role-model actions of the protagonist;
* comply with/carry out the injunctions given in the narrative (love, courage, obedience, loyalty);
* identify and associate with the characters portrayed in the narrative, where positively indicated;
* avoid the actions and perceptions of some of the characters and reject those;
* avoid the same cognitive mistakes as are identified in the dialogues, for instance: those of Philip and Thomas;
* accept that which the narrator is endeavouring to convey to them regarding
encouragement (also in the prayer of Jesus).

5 A POSSIBLE UNDERSTANDING BY THE IMPLIED READER OF THE COMING-GOING-BEING SENT PRONOUNCEMENTS

The implied readers could possibly understand the motif under discussion as follows.

The narrative (FD) assures them of the identity and the origin of the protagonist. They need doubt no longer. He is indeed the one sent by God. This is now confirmed by the Paraclete.

Their faith is not secondary because they have only come to faith indirectly through the original witnesses, this is confirmed by the works of the Paraclete done among them.

Even if they have many questions as to where Jesus went and as to why he went, this was so on that night as well. They can identify with some of the characters in the narrative.

They should be warned however, firstly against the world, those hostile to them, but also against those who have left the flock; they are the real traitors.

The fact that they are persecuted and abused, merely confirms that Jesus did come from God, he after all experienced the same by the hands of the same structures. After all they are his servants — he is the Master. They can identify with him in similar circumstances of pressure, persecution, betrayal and possibly death; he identifies with them.

But he did pray for their protection; for them to be kept by the Father to whom they also belong; however, if they suffer in the same fate as he did, then they can be assured that they are following him to the Father’s house — there they will be welcomed.

They should also be warned against being overconfident when their faith may be tried. Even the original disciples who claimed to understand everything about Jesus’ return to the Father and about his death, nevertheless forsook him when persecuted.

A very important perspective, which should not be left sight of, is the ambiguity and irony which also surround the coming-going pronouncements. It could be that this draws further distinction within the reader circle. Unbelief and misunderstanding is not only to be found among those outside the pale of Jesus’ disciples but also within that group.

Those who are his own, are those who realised and believed that Jesus was the One who was sent; in this way this idea overlaps with that of the Messianic expectation. However, he returned to the Father which further authenticates his origins.

In the light of Jesus as their role model, the readers themselves are to realise
that they have been sent — and will encounter the same as their Master, not being greater than him. In conclusion: his coming functions on various levels, his immediate coming in his resurrection, but probably also his coming in the parousia, as well as his presence by means of the other Comforter. His going indicates the return to the Father, which authenticates his being sent, but it also comforts those who may be facing the ultimate sacrifice — he went to prepare place for them — some of them will have to follow him there. Moreover, he is representing them at the Father.

WORKS CONSULTED

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