

**Suresh Periyasamy**

**THE NEW–OLD COMMANDMENT:  
“AS I HAVE LOVED YOU” (Jn 13,34-35)  
AN EXEGETICO–CULTURAL INVESTIGATION**

**Dissertation of Masters in Theology**

Supervisor: Prof. Dr. Johan Konings

Belo Horizonte  
FAJE- Faculdade de Filosofia e Teologia  
2019

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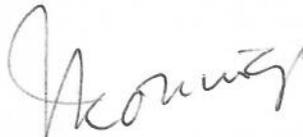
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Esta Dissertação foi julgada adequada à obtenção do título de Mestre em Teologia e aprovada em sua forma final pelo Curso de Mestrado em Teologia da Faculdade Jesuíta de Filosofia e Teologia.

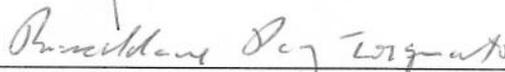
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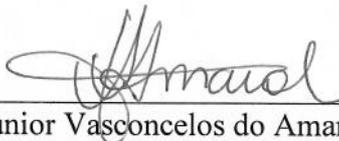
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## **RESUME**

A profound academic knowledge of love commandment is abundant in most of the religious traditions. Also an overwhelming romantic understanding reduces the love commandment to emotional slavery, causing sentimental ruptures without a covenantal ethical commitment. Johannine intuition binds together knowledge and the love commandment. And so, every theological and spiritual attempt of reinterpreting the historical traditions, revisiting the biblical sources and renewing the christocentric approaches with regard to the Johannine love commandment has reintroduced a new vitality within Christianity. Indeed it is necessary to avoid articulating monopolizing perspectives of narrow-mindedness in order to uphold the pluralistic understandings with due loyalty to Biblical tradition from which it continues to exist. An exegetical and a cultural investigation into the Johannine New Commandment of Mutual Love endeavours a multidimensional searching and at the same time, responds to the Johannine invitation for ethical reciprocity and christocentric spirituality based on the example of Jesus, “as I have loved you” (Jn 13,34b). This task contains a tetragonal structure together with an introduction and a conclusion. The first of four quadrants consists of the literary investigation which makes a brief survey of the theme; the second probes a rapid biblical investigation of the theme; the third entails an exegetical investigation of the chosen verse: Jn 13,34-35; and the last explores a hermeneutical investigation interrelating with cultural and religious diversity to the study; it reorients and combines the theocentric and the anthropocentric love into the christocentric one.

**KEYWORDS:** Love. Commandment. New–Old. Gift–Precept. Christocentric.

## RESUMO

Um profundo conhecimento acadêmico do mandamento de amor é abundante na maioria das tradições religiosas. Também um entendimento romântico liquidante reduz o mandamento de amor à escravidão emocional, causando rupturas sentimentais sem um compromisso ético de aliança. A intuição joanina unifica o conhecimento e o mandamento de amor. E assim, toda tentativa teológica e espiritual de reinterpretar as tradições históricas, visitar as fontes bíblicas e renovar as abordagens cristocêntricas em relação ao mandamento de amor joanino reintroduz uma nova vitalidade dentro do cristianismo. De fato, isto sabiamente evita a articular as perspectivas monopolizadoras de mente fechada a fim de defender os entendimentos pluralistas com a devida lealdade à tradição bíblica da qual continua a existir e inspirar. Uma investigação exegética e cultural do Novo Mandamento Joanino do Amor Mútuo encoraja a uma busca multidimensional e, ao mesmo tempo, responde ao convite joanino de reciprocidade ética e de espiritualidade cristocêntrica, baseando no exemplo de Jesus: “como eu vos amei” (Jo 13,34b). Esta pesquisa contém uma estrutura tetragonal juntamente com uma introdução e uma conclusão. O primeiro dos quatro quadrantes consiste na investigação literária que faz uma breve observação sobre o tema; a segunda faz uma rápida investigação bíblica do tema; a terceira envolve uma investigação exegética do verso escolhido: Jo 13,34-35; e a última explora uma investigação hermenêutica inter-relacionada com a diversidade cultural e religiosa ao estudo que reorienta e combina o amor teocêntrico e antropocêntrico ao amor cristocêntrico.

**PALAVRAS-CHAVE:** Amor. Mandamento. Novo-velho. Presente-tarefa. Cristocêntrica.

## LIST OF ABBREVIATIONS

Gen	Genesis	Song	Song of	Mt	Matthew
Ex	Exodus		Solomon	Mk	Mark
Lev	Leviticus	Wis	Wisdom of	Lk	Luke
Num	Numbers		Solomon	Jn	John
Deut	Deuteronomy	Sir	Sirach	Acts	Acts of the
Josh	Joshua		(Ecclesiasticus)		Apostles
Judg	Judges	Isa	Isaiah	Rom	Romans
Ruth	Ruth	Jer	Jeremiah	1 Cor	1 Corinthians
1 Sam	1 Samuel	Lam	Lamentations	2 Cor	2 Corinthians
2 Sam	2 Samuel	Bar	Baruch	Gal	Galatians
1 Kings	1 Kings	Ezek	Ezekiel	Eph	Ephesians
2 Kings	2 Kings	Dan	Daniel	Phil	Philippians
1Chr	1 Chronicles	Hos	Hosea	Col	Colossians
2Chr	2 Chronicles	Joel	Joel	1 Thess	1 Thessalonians
Ezra	Ezra	Am	Amos	2 Thess	2 Thessalonians
Neh	Nehemiah	Ob	Obadiah	1 Tim	1 Timothy
Tob	Tobit	Jon	Jonah	2 Tim	2 Timothy
Jdt	Judith	Mic	Micah	Titus	Titus
Esth	Esther	Nah	Nahum	Phlem	Philemon
1 Macc	1 Maccabees	Hab	Habakkuk	Heb	Hebrews
2 Macc	2 Maccabees	Zeph	Zephaniah	Jas	James
Job	Job	Hag	Haggai	1 Pet	1 Peter
Ps	Psalms	Zech	Zechariah	2 Pet	2 Peter
Prov	Proverbs	Mal	Malachi	1 Jn	1 John
Eccl	Ecclesiastes			2 Jn	2 John
				3 Jn	3 John
				Jude	Jude
				Rev	Revelation

AnBib	Analecta Biblica, Roma.
BS	the Book of the Signs (Jn 1–12)
BH	the Book of the Hour/Glory (Jn 13–21)
FD	the Johannine Farewell/Final Discourse (Jn 13–17)
JG	the Johannine Gospel
CML	Johannine Commandment of Mutual Love (Jn 13,34-35; 15,12.17)
LC	Love Commandment
LXX	the Septuagint
NT	the New Testament
OT	the Old Testament
NKJ	the New King James Version (1982)
ESV	the English Standard Version (2011)
NJB	the New Jerusalem Bible (1985)
NRSV	the New Revised Standard Version (Catholic Edition, 1999)

## SUMMARY

INTRODUCTION .....	10
1 LITERARY INVESTIGATION AND <i>STATUS QUAESTIONIS</i> .....	11
1.1 DODD: the ἀγάπη is the Epiphany of God's Action.....	11
1.2 BULTMANN: the ἀγάπη reveals God's glory to His own .....	12
1.3 SCHNACKENBURG: the φιλεῖν ἀλλήλους is the Testimonial Disposition .....	14
1.4 SPICQ: the φιλαδελφία empowers the spiritual fraternity with Jesus.....	15
1.5 BROWN: the ἀγάπη is Friendship, Fellowship and Communion.....	17
1.6 LÉON-DUFOUR: the ἀγάπη is a perpetual κοινωνία with Jesus .....	19
1.7 KEENER: the ἀγάπη is the Self-Sacrificing Service .....	20
1.8 MLAKUZHYIL: Jesus is the central axis of Johannine θεοφανία.....	22
1.9 KONINGS: the unconditional love and fidelity governs all ἐντολή .....	23
1.10 WEILER: The ἐντολή sets a Pluriform Ecclesiological Foundation.....	24
1.11 Summary.....	27
2 BIBLICAL INVESTIGATION OF COMMANDMENT AND LOVE.....	28
2.1 Commandment in Hebrew Culture.....	28
2.1.1 Commandment by the Term מצוה .....	29
2.1.2 Human Context and מצוה .....	30
2.1.3 Divine Context and מצוה .....	31
2.1.4 Obedience and Disobedience towards מצוה .....	32
2.1.5 Finalising the Notion of מצוה .....	33
2.1.6 Commandment by the Term תורה .....	33
2.1.7 The תורה in Priestly, Prophetic and Wisdom Tradition .....	34
2.1.8 Finalising the Notion of תורה.....	35
2.2 Commandment in Greek Culture.....	36
2.2.1 Commandment in the LXX .....	36
2.2.2 Commandment by the Term νόμος .....	36
2.2.3 Commandment by the Term ἐντολή.....	37
2.2.4 Finalising the Notion of Commandment in Greek .....	37
2.3 Commandment in the NT Writings .....	38
2.3.1 Secular Understanding of ἐντολή .....	39

2.3.2 Religious Understanding of ἐντολή.....	39
2.3.3 The Synoptic Understanding of ἐντολή.....	40
2.3.4 The Pauline Understanding of ἐντολή.....	41
2.3.5 The Catholic Epistles and ἐντολή.....	42
2.3.6 The Johannine Understanding of ἐντολή.....	42
2.4 Love in the Hebrew Culture.....	46
2.4.1 The Immanent Love.....	47
2.4.2 The Transcendent Love.....	48
2.5 Love in the Greek Culture.....	49
2.5.1 Love and the concept of ἐρός.....	50
2.5.2 Love and the Concept of φιλεῖν.....	51
2.5.3 Love and the Concept of ἀγαπᾶν.....	51
2.5.4 Comprehension of Love in the LXX.....	52
2.5.5 Similarity between φιλεῖν and ἀγάπη.....	52
2.5.6 Difference between φιλεῖν and ἀγάπη.....	52
2.5.7 Difference between ἐρός and ἀγάπη.....	53
2.6 Comprehension of Love from the Biblical Traditions.....	54
2.6.1 Love in the Prophetic Tradition.....	54
2.6.2 Love in the Deuteronomic Tradition.....	56
2.6.3 Love in the Sapiential Tradition.....	56
2.6.4 Love in the NT writings.....	57
2.6.5 The Synoptic Understanding of Love.....	57
2.6.6 Pauline Understanding of Love.....	58
2.6.7 The Catholic Epistolary Understanding of Love.....	59
2.6.8 The Johannine Understanding of Love.....	59
2.7 Summary.....	60
3 EXEGETICAL INVESTIGATION OF JOHN 13,34-35.....	62
3.1 Understanding the Context of Johannine Gospel.....	62
3.2 Delimiting and Structuring of the Gospel Text.....	64
3.3 Translations from Greek to English.....	67
3.4 Critical Analysis.....	70
3.5 Generic Analysis.....	75
3.6 Structural Analysis.....	81

3.7 Exegetical Analysis of the Pericope: Jn 13,34-35 .....	94
3.7.1 Linguistic Considerations of the Johannine Grammar .....	94
3.7.2 Synchronic Analytical Reading of Jn 13,13-34.....	95
3.7.3 Morphological Analysis .....	119
3.7.4 Syntactic Analysis .....	120
3.7.5 Semantic Analysis .....	123
3.7.6 Narrative Analysis .....	125
3.7.7 Rhetorical Analysis .....	126
3.7.8 Pragmatic Analysis .....	126
3.7.9 Stylistic Analysis of Jn 13,34-35.....	128
3.8 Summary.....	133
4 HERMENEUTICAL INVESTIGATION .....	134
4.1 Christocentric Intercultural Interpretations .....	134
4.1.1 Vedic Semantics .....	135
4.1.2 Semitic Semantics .....	142
4.1.3 Hellenic Semantics .....	145
4.2 Christocentric Ecclesial Interpretation .....	148
4.2.1 Sacred Liturgy .....	148
4.2.2 Sacramental and Reconciling love .....	149
4.2.3 Charitable Service.....	150
4.2.4 Pragmatic Service of Love .....	151
4.2.5 Johannine New–Old Commandment.....	153
4.3 Christocentric Ten Commandments .....	154
4.4 Summary.....	157
CONCLUSION .....	158
BIBLIOGRAPHICAL REFERENCES .....	160
CONTENTS OF THE DISSERTATION.....	165

## INTRODUCTION

A renewed theological reorientation of Christian love is necessary for our contemporary global ethos which is uninterruptedly facing a culture of hatred, exclusion, violence, corruption and injustice. The theme of biblical love has been a constant inspiration as well as a radical challenge in its multifarious aspect of promoting the culture of fraternal dialogue, communion, non-violence, reconciliation, peace and justice. A search for the right understanding about the Love Commandment (LC) in the Bible has awakened special interests regarding its philological significances, etymological appreciations, historical considerations, semantic evolutions and cultural reinterpretations. In this connection, while investigating the biblical traditions of the LC, this study strives to identify the general key terms that would synthesize the comprehension of commandment, such as, תורה, מצוה, ἐντολή and νόμος; similarly, the terms, such as, אהבה, ἀγάπη, φιλεῖν and ἐρᾶν that would summarize the comprehension of love, besides other linguistic intercultural symbolic understandings.

The focus of this dissertation is to investigate comprehensively the meaning of the Johannine new Commandment of Mutual Love (CML) from Jn 13,34-35 with its christocentric ethical thrust “as I have loved you” (Jn 13,34b). Consequently, this project will aim at deepening the Johannine theological reinterpretations by comparing and contrasting with other biblical authors. Moderately it will draw some contextual and pastoral conclusions at the end, regarding the uptodate importance of CML.

The methodology employed in this research is mostly exegetical, through systematic bibliographic references connected to the Johannine theology in the New Testament (NT) with its support from the Old Testament (OT). A multidimensional exegesis to this chosen pericope Jn 13,34-35 includes also some intercultural intuitions that have enriched the faith practices of the believers down the millenniums and have been the sapiential sources for dialogue and mystical communion with one another. The first part of the dissertation makes a brief survey of well-established literary understandings from the renowned Johannine scholars since the last century. Acknowledging their contributions to the study of Johannine CML has an ethical support and a methodological learning. The second part seeks to survey succinctly the biblical books regarding the notion of commandment and of love in a diptych manner. The third part expounds a systematic exegesis of Jn 13,34-35. The fourth part sharply offers some Hermeneutical keys that open an intercultural reading of this theme beyond the ideological frontiers by promoting an interreligious and an inter-ecumenical dialogue, and respecting the deeper linguistic significance beyond the institutional barriers.

## PART I

### 1 LITERARY INVESTIGATION AND *STATUS QUAESTIONIS*

A band of ten selected exegetes whose significant contributions constitute the *status quaestionis* in this literary investigation offer their perceptive insights and research findings. They give the background support and the scholarly consensus in order to understand the current state of research. Their interrelative research perspectives, argumentative rationales and inquiries shed suitable lights in this exegetical treatise. It would be helpful to delimit the research field, assess the present bias and clarify the current comprehension of the exposition.

#### 1.1 DODD: the *ἀγάπη* is the Epiphany of God's Action

The CML sums up the theme of God's action described in Johannine writings<sup>1</sup>. It gets repeated (Jn 15,12.17) with the general injunction to obey the commands of Christ (Jn 14,15.21; 15,7-10) and to bear fruit (Jn 15,8.16)<sup>2</sup>. The divine love exists eternally between the Father and the Son. It is dynamically manifested towards humans in and through Christ's self-offering. In trust and obedience towards God and in charity towards one another, humans can return this love to God (Jn 14,31; 15,9-10.12-13; 17,23-26; 13,34-35; 14,21-23)<sup>3</sup>.

The epiphany of the love of God is emphatic (Jn 14,21-24) and authentic (Jn 17,24). The process of human salvation is set in motion by the love of God for the world (Jn 3,16) which meets in action by the Son whom God has sent. God, the Father loves the Son who responds in obedience (Jn 3,35; 5,19-20). Hence the words and deeds of Jesus are the exact words and deeds of the Father (Jn 14,11.24). It is with the eternal love of God that Jesus loves His own and loves them to the end (Jn 13,1). As a sequel to His death on the Cross, His followers are to reproduce, in their mutual love, the love which the Father has showed in action by sending the Son, the love which the Son showed in action by laying down his life. Such divine love, among Christians, is a revelation to the world (Jn 13,35)<sup>4</sup>.

In order that the disciples be united with Jesus and have part with him (Jn 13,8), Jesus went down on his knees, stripped off like a slave, to wash the feet of his disciples. This is set forth as an expression of divine *ἀγάπη* (Jn 13,1.34). They are to be bound together with *ἀγάπη*

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<sup>1</sup> DODD, C.H. *The Interpretation of the Fourth Gospel*, London: Cambridge University Press, 1970.

<sup>2</sup> DODD, 1970, p. 393.

<sup>3</sup> In this way, the Prologue (Jn 1,1-18) reads in connection with the Farewell Discourse (Jn 13-17), see: DODD, 1970, p. 398.

<sup>4</sup> For Johannine author, the epiphany is *emphany*; the verb ἐμφανίζεῖν (Jn 14,21-22) shows that ἐμφάνεια is a synonym for ἐπιφάνεια, see: DODD, 1970, p. 405.

which is a reflection and reproduction of his *ἀγάπη* (Jn 13,34) and is capable of transcending the separation between Jesus and his own caused by the death on the cross. Jesus' returning to his disciples is a realization of *ἀγάπη* (Jn 14,19-24). After Jesus has passed through death, the disciples will be united with Him as branches of the true Vine (Jn 15,1-9). Here the bearing of fruit (Jn 15,7-12) means loving one another in obedience to His commandment and consequently having access to all possible resources from God's grace. The branches yield the fruit of *ἀγάπη* which proceeds from the *ἀγάπη* of God revealed in Christ (Jn 15,8-10). Even in sufferings the disciples are to be in union with Jesus, who himself has faced hatred in the world (Jn 15,18-21). In conflict with the world they have the support of the Paraclete, whose indwelling perpetually mediates the knowledge of Jesus and consequently that of God, to his disciples (Jn 14,17; 16,7-15)<sup>5</sup>.

Jesus is revealing the way (Jn 14,6). It is one of obeying his commandments and loving one another and following him at whatever cost (Jn 13,34-35; 21,22). Revealing just the way was insufficient for Thomas who protests Jesus saying "if we do not know the destination, how do we know the way?" (Jn 14,5). The whole mystical purport is that knowing the way and following it faithfully would reveal itself and lead towards the goal, because the way Jesus walks in must be the way leading to the Father. In this order of revelation, what comes first is the mutual love (*φιλεῖν ἀλλήλους*) in action, and then the ultimate goal and not the vice versa<sup>6</sup>.

## 1.2 BULTMANN: the *ἀγάπη* reveals God's glory to His own

The content of the commandment is "love one another" (*φιλεῖν ἀλλήλους*)<sup>7</sup>. The care and love for oneself (*φίλαυτος*) is changed into a care for one another. The imperative within the gift of love receives its deeper significance of fulfilment grounded in the past which possesses the rich experience of love lavished by Jesus, the Revealer. The *φιλεῖν ἀλλήλους* is the fulfilment of Jesus' love in the continuum. By doing that, Jesus is setting up an ethical principle at his departure, to take the place of his perennial presence which needs to grow in an evolutionary progress<sup>8</sup>.

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<sup>5</sup> DODD, 1970, p. 416.

<sup>6</sup> It is to be noted that the mutual love (*φιλεῖν ἀλλήλους*) is not just an adjective (*φιλαλλήλους*) but a verb; it is an action centered love, see: DODD, 1970, p. 412.

<sup>7</sup> BULTMANN, Rudolf. *The Gospel of John- A Commentary*, Oxford: Basil Blackwell, 1971.

<sup>8</sup> BULTMANN, 1971, p. 525.

The past is for the sake of the future. The future loses from the past in the sense that it destroys any attempt to possess the past and control it mechanically, and thus makes its fruition possible. The resolute turning to the future, on the basis of the past, remains in a proper way in the past, by simultaneously freeing from one's self-past as well as binding to God's own past historical work<sup>9</sup>. The significance of the past lies in the loving encounter with Jesus and the experience of his service which sets believers free. The significance of the future lies in the fact that the believers' freedom comes to fulfilment through the LC grounded in the Revealer's love, as long as the believers remain bound to the Revealer's service. Such freedom can never be centred on self among the believers but on the Revealer who presents it as an eschatological gift. Despite their separation from the Revealer's historical physical presence, they remain united to him. In their action, His act is present. The future receives its meaning from the past, and the past becomes significant in the future. Thus the believers' past and future are bound to each other like the former and the future glory of the Revealer himself<sup>10</sup>.

The content of φιλεῖν ἀλλήλους does not permit the giver of the command to be the direct recipient (Jn 13,34-35; 14,15-24). If Jesus were to be the recipient, then his love would not make him the Revealer, i.e. the one in whom God is encountered. There is no love in which God is the direct recipient (1Jn 4,20). Jesus' love is not a personal emotion, but the service which liberates the receivers of his love. Every response to his love is not just a mystical or pietistic intimacy with Jesus, but the ethical reaching out of φιλεῖν ἀλλήλους in service<sup>11</sup>.

The command of φιλεῖν ἀλλήλους is grounded in the love of God which is encountered in Jesus, the Revealer. It means that the fulfilment of the same be necessarily devoid of worldly nature. Consequently all human love is guided by God's love, limiting it as well as broadening it. Being His disciple (μαθητής) is the essential of Christian definition (ἐμοὶ μαθηταί) "my disciples" (Jn 13,35; 15,8). The intimate association with Jesus is not acquisition of dogmatic knowledge, institution, authority and power, but by being obedient to the LC. Such discipleship is honourable not only with the obedience of transcending oneself, but also associating oneself with Jesus. Consequently, the true discipleship in Jesus Christ

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<sup>9</sup> Man cannot acquire freedom by himself. He can only receive it from himself only as a present, as eschatological gift. For everything that he undertakes of his own accord is determined through that which he already is. Only he who could act under the motive of that, which he is not, would be free. It means that freedom is only an eschatological possibility, given by God through revelation. This comprehension however presupposes that man is bonded; he is a slave to his own past, to the world, to sin (Jn 8,30-40; 8,34), see: BULTMANN, 1971, p. 439.

<sup>10</sup> BULTMANN, 1971, p. 526.

<sup>11</sup> *Ibid.*

(χριστομαθία) sets the disciples free and the LC becomes a gift as well as a mandate (Jn 8,31-38). The departing Revealer remains present for his own disciples by the vitality of the gift of his love in their φιλεῖν ἀλλήλους or φιλαλλήλους and by their representation within the world of hatred, making the new world of fraternal (φιλαδελφία) love became reality through him<sup>12</sup>.

### 1.3 SCHNACKENBURG: the φιλεῖν ἀλλήλους is the Testimonial Disposition

A love until the end (Jn 13,1) reminds us of the relationship between the Good Shepherd and the Sheep (Jn 10,3.4.12.14) and the reciprocal knowledge between them<sup>13</sup>. The paschal feast in which Jesus had to die is a dominant perspective, not so much of historical but of theological reasons (Jn 11,55; 12,1; 18,28.39; 19,14). The beatitude of a loving act insists on doing the will of God<sup>14</sup>. Jesus' commandment is insurmountably new because it is intimately connected to the footwashing (Jn 13,1-17), his self-sacrifice (Jn 15,13; 1Jn 3,16), and his supreme gesture of love (1Jn 4,9). Through Him, the love of God given to us once upon a time takes an innovative direction with a vital horizon now, so that everyone can and should love one another in an entirely new way; such love renews everybody in such a way that a person becomes altogether new, coheirs of the new covenant and joyful singer of praise. The newness consists not in the moral aspect but in the new possibility of radically loving Jesus in the community of brothers and sisters. Thus the καθώς clause determines better the invitation to reciprocal love. It is not just the quantifying measure of love, but the foundational qualification in the person of Jesus. The obligation of fraternal love is constituted for the disciples through καθώς, as comparison as well as causal reasoning, from "as" to "because"<sup>15</sup>.

Authentic love is expressed in the fulfilment of the commandments (Jn 14,15.21). The observance of the word and the teachings of Jesus is the *conditio sine qua non* for receiving the Holy Spirit and being in communion with God and loved by Him. This ethic, pragmatic and mystic demand is detailed in the Johannine first epistle. The more the disciple loves Jesus in the community, the more Jesus reveals himself interiorly to the disciple. Such dynamic of love makes the disciple loved by Jesus and his Father. Thus the CML is manifested in the centrality of Jesus which becomes the touch-stone for the true Christian discipleship (Jn

<sup>12</sup> BULTMANN, 1971, p. 528.

<sup>13</sup> SCHNACKENBURG, Rudolf. *El Evangelio Según San Juan*, Barcelona: Herder, 1980.v.3, p. 83

<sup>14</sup> The doing of what Jesus has said leads to being blessed, see: Jn 13,17 with Jn 2,5; 3,21;7,17; 8,38; 1Jn 2,29; Rev 14,13; 16,15.

<sup>15</sup> *Ibid.*

13,34-35; 15,12.17). The same notion is mentioned in the epistle too<sup>16</sup>. The φιλεῖν ἀλλήλους (1Jn 3,11.23; 4,7.11-21; 2Jn 5) is equivalent to φιλαδελφία (1Jn 2,10; 3,10.14). The example of Jesus (1Jn 2,6; 3,3.7.16) is the standing criteria for our way of φιλεῖν ἀλλήλους<sup>17</sup>.

#### 1.4 SPICQ: the φιλαδελφία empowers the spiritual fraternity with Jesus

For Spicq<sup>18</sup> the fraternity of Jesus has constituted a distinct group of his followers (1Pet 2,9.17). The faith the followers in Jesus characterizes their special φιλαδελφία<sup>19</sup>. The ἀγάπη essentially designates the love whose origin is in God with the aspect of eternity, immutability, accomplishment and prefiguration with Jesus. It is respect as well as affection and reason as well as emotion. It expresses itself not only in words, but also in deeds (1Jn 3,18). It is most generous, universal and constant (Jn 3,16). It contains an intense desire for the welfare of the others. It is purely inherent to God who pours out the Holy Spirit in the human heart as gift (Rom 5,5) and establishes a celestial joy and happiness (Gal 5,22) in them. It ensures the human participation in the life of God through reciprocity of love. It is beyond calculation, unifying even the dissymmetrical friendships of human and divine. It particularly chooses humanness by preferential option. The one who loves in this way also prefers the one whom he chooses to love intimately (Jn 15,13-15)<sup>20</sup>.

The CML invites Christians to be rooted only in Christ-centered fidelity and to avoid false fidelity which is very often rooted egoistically in one's own personalist conduct. In the singular declaration of "as I have loved you", the comparative "as" (καθώς) is not to be interpreted in terms of degree or of intensity of affection, because no one can follow exactly the same fervour and sanctity of Jesus' love. The duplicate form is always inferior to its original document. Nevertheless, it deals with the affective φιλαδελφία which dedicates in brotherly charity, in the same manner that of Jesus<sup>21</sup>. The fraternal affection of the disciples is specifically different from whatever other human love (Jn 14,27). In this aspect the καθώς entails a theological value of perpetuation and assimilation of the same nature which is

<sup>16</sup> See: 1Jn 2,9-11; 3,11-18.23; 4,7.11-21; 5,1-4.

<sup>17</sup> SCHNACKENBURG, 1980, p. 144.

<sup>18</sup> SPICQ, Ceslas. *O Amor de Deus Revelado aos Homens nos Escritos de São João*. São Paulo: Paulinas, 1981, p. 42.

<sup>19</sup> Rom 12,10; Heb 13,1; 1Pet 1,22; 2Pet 1,7., see: SPICQ, 1981, p. 42.

<sup>20</sup> This ἀγάπη is so primordial that it subsists in God pursuing union with Him and promoting union with all others (Jn 14,10-11; 17,11.21; Rom 8,39), see: SPICQ, 1981, p. 32.

<sup>21</sup> It means similarly, equally, exactly, figuratively, paradigmatically that of Jesus the Master, requiring dependence, correspondence and similitude with him.

inherent in Jesus own nature<sup>22</sup>.

The Johannine synthesis resumes that God presents the sinful humans with His own Son, the most sacred asset (Jn 3,16) who has enfleshed into human body (Jn 1,14), pitching a shelter in this sinful world, so that humans could understand what is love and they should give their life for one another (1Jn 3,16). This love of charity is the key word for all revelations; it is the mystery of God (theology), of Christ (Christology) and of human salvation (soteriology). There is a spontaneous abandonment between the two persons, for example, God the Father and Jesus the Son, who are both united in reciprocal love<sup>23</sup>.

The Word Incarnate who has become flesh (Jn 1,14) really feels the inherent emotions and affections of all brethren in the whole of humanity. This supreme love contains a profound religious resonance in which the human will is in perfect harmony with the divine will. It implies choosing (Jn 15,16), being united with Jesus (Jn 6,56; 15,2.8-17), knowing him (Jn 10,14), listening to him (Jn 10,3), keeping his words (Jn 8,31), observing his commandments (Jn 15,10; 1Jn 3,24) and remaining permanently with him to bear abundant fruit of joy (Jn 15,5.7-17)<sup>24</sup>. Jesus desires that the joy of his disciples be complete and be blessed (Jn 13,17; 15,11; 16,24; 17,13.25-26)<sup>25</sup>. It is truly vivid in the apostolic tradition wherein the Christian martyrs have laid down their lives for witnessing the gospel<sup>26</sup>.

This ἀγάπη resumes all mysteries of salvation. They are pure condescendence and free gift of God to humans. It is realized in lucid preferential option as well as in active devotional service. The obedience to the CML is an ardent charity that manifests itself in service. Jesus recognizes the ἀγάπη before his incarnation and even before the creation (Jn 17,24.26). The declaration of love: “I have loved you” (Jn 13,34; 15,9.12) conjoins the charity of Jesus and of his Father and of his disciples (Jn 8,42; 14,23-24; 16,27). Categorically it is clear that those who hate would remain in death (1Jn 3,14b) and those who love will participate in the divine life (1Jn 3,14a). Thereby Johannine scholarship consists not only in the commandment to observe the divine will (Jn 15,17; 1Jn 3,11.16; 4,11), but also in the theology which investigates love in words and in deeds of truth (1Jn 3,18)<sup>27</sup>.

Jesus has manifested the declarative love, “as I have loved you” (Jn 13,34; 15,9.12), and has associated this charity with that of the Father for himself and for humans (Jn 8,42;

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<sup>22</sup> SPICQ, 1981, p. 43.

<sup>23</sup> SPICQ, 1981, p. 11-17.

<sup>24</sup> *Ibid.*, p. 27.

<sup>25</sup> The charity and joyfulness are intrinsically interconnected, see: Acts 2,46; 13,52; Rom 15,13; Gal 2,22, etc.

<sup>26</sup> *Ibid.*

<sup>27</sup> *Ibid.*, p. 141.

14,23-24; 16,27). His respectful love confirms his mission as coming from the confidence the Father has in him (Jn 17,6.9). It is the Father who attracts disciples to the Son (Jn 6,44) who receives them and gets their entire attention (Jn 6,37; 10,29). The delicate love of remarkable solicitude from Jesus removes all worries and fears in the heart of those who love (Jn 14,1) by his communication of peace and joy (Jn 14,27; 15,11; 16,22) and by exhortation to confidence (Jn 16,26-23).

Jesus' love of predilection chooses his disciples by his own free initiative (Jn 15,16) and thus, he as the Good Shepherd, knows his sheep and calls them one by one by their name (Jn 10,3.14). The intimacy he desires to have with his friends, loved ones and his own initiates them into the secrets of trinitarian life (Jn 15,14.15). After experimenting a temptation to isolation (Jn 16,32), he establishes a mutual intimate presence, which, despite physical separation, will become eternal charity (Jn 15,4-9), always hoping for the definitive union in the house of the Father (Jn 14,2-3; 16,22; 17,24), and promising a supreme communion, "I in them" (Jn 17,26). The Father's merciful and generous love entrusts Jesus with the mission not of condemnation, but of salvation from darkness, from sins and from death (Jn 1,4; 3,17.36); he offers the water of life to those who thirst (Jn 6,35; 7,37); he desires to give abundant life (Jn 10,10; 17,2); he solicits participation in his glory and his beatitude (Jn 17,23-24); he gives generously himself (1Jn 5,11), the truth, the life, the resurrection, the light and the Paraclete (Jn 14,6.15). Hence, the supreme charity is visible in his love of self-endowment (Jn 15,13; 1Jn 3,16) and his way of revealing the love of his Father (Jn 17,26)<sup>28</sup>.

### **1.5 BROWN: the ἀγάπη is Friendship, Fellowship and Communion**

The Johannine author draws upon an independent and different tradition of Jesus' deeds and sayings for his own purpose and it is quite different from that of the Synoptics<sup>29</sup>. Unlike the Jesus of the Synoptic gospels, the Johannine Jesus speaks explicitly of his divinity and his pre-existence (Jn 8,58; 10,30-38; 14,9; 17,5). He demands ἀγάπη which unites both the θεόφιλος and the ἀνθρωπιφίλος<sup>30</sup>. A loving one another is not for the outsiders, but a

<sup>28</sup> SPICQ, 1981, p. 145.

<sup>29</sup> BROWN, R.E. *The Gospel and Epistles of John: A Concise Commentary*, Minnesota: Liturgical Press, 1988, p. 74.

<sup>30</sup> Jesus demands fraternal love in the JG (Jn 13,34-35; 14,15.21; 15,10.12.17) and in the Johannine epistle (1Jn 3,22-24; 4,21-5,3). The only commandment which singularly subsumed all others is "Love one another as I have loved you" (Jn 13,34; 15,12). Any disregard for keeping this commandment is a failure to love the brethren (1Jn 2,9-11; 3,11-18; 4,20).

keepsake of Jesus' presence, the last glow of the light of the world<sup>31</sup>. The CML is a restriction to Jesus' followers. Jesus is laying down his life for his friends (Jn 10,15; 15,13). It is not only the supreme example, but makes love peculiarly Christian supported by an exemplary cause. In the past, Jesus could have addressed the disciples as servants. However, towards the end of his earthly journey, what he has revealed to the disciples raises them to the rank of being friends (Jn 12,26; 13,16; 15,15; Eph 3,5). In the OT, the ideal person, Abraham was servant and friend of God (Isa 41,8; Jas 2,23). In the NT, the ideal is to be one who is loved by Jesus, who becomes his friend (Jn 15,14-15). Consequently the beloved disciples' response to the disinterested manifestation of God's love should be their own love of their fellow disciples (Jn 15, 16-17; 1Jn 4,10-11; Mt 5,43-48)<sup>32</sup>. It is exclusively inclusive fraternity.

Johannine theology promotes discipleship based on communion (κοινωνία) of love (1Jn 1,3) which expresses an absolute sense of family or community. God is love and disciples are children of God (1Jn 3,1; 4,8). It demands that they behave in a way worthy of God, their Father and of Jesus, their brother (Jn 3,16; 1Jn 4,8-9). The maxim "love one another" (Jn 13,34; 15,12) brings joy and peace to those who share the same vision of Jesus (Jn 15,11; 14,27)<sup>33</sup>. The Petrine and presbyteral image of the shepherd is introduced with the condition of such love (Jn 21,15-17); the image of 'vine and branches' emphasises the indwelling love and imminence in Jesus (Jn 15,1-8); the Paraclete who guides everyone into truth (Jn 16,13) eternally remains within every person who descides to love Jesus and to keep his commandments (Jn 14,15-17).

Johannine Christians cannot be exclusivists, because there is yet another sheep-fold, which did not belong to them, to be gathered together in order to become one Pastor and one sheep (Jn 10,16) and eventually all would be one (Jn 17,20-21). The Father's house has many rooms (Jn 14,2). It evidences that they are for communion and universal oneness. They look to the Apostolic Christians, beginning from Simon Peter, as belonging to Jesus' own to whom they were bound by the CML<sup>34</sup>. The Johannine First Epistle heavily reinforces the love which deepens the inner community adhesion against conversion to the secessionists whose errors are both christological and ethical. By not acknowledging Jesus Christ who has come in the flesh, they negate the importance of Jesus (1Jn 4,2-3); and although they claim communion with God, they do not see any importance in keeping the commandments and pretend to be

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<sup>31</sup> BROWN, 1988, p. 74.

<sup>32</sup> BROWN, 1988, p. 83.

<sup>33</sup> BROWN, R.E. *The Community of the Beloved Disciple: the life, loves, and hates of an individual Church in New Testament Times*. New York: Paulist press, 1979, p. 60.

<sup>34</sup> BROWN, R.E, 1979, p. 87.

free from the guilt of sin (1Jn 1,6.8; 2,4) and they do not show love for the brethren (1Jn 2,9-11; 3,10-24; 4,7-21) and remain liars<sup>35</sup>. It is expandingly inclusive fraternity.

### 1.6 LÉON-DUFOUR: the *ἀγάπη* is a perpetual *κοινωνία* with Jesus

The inner circle established by Jesus as “his-own” covers the entire farewell discourse (Jn 13–17)<sup>36</sup>. It presents the foundational formation of the community of disciples as well as the final discourse; word and deed have a pragmatic function and a faith appeal for the believers. Jesus himself, who constitutes the heart of his fraternal community based on love (Jn 13), opens himself the way which will lead him to the Cross and Glorification. By symbolically announcing his own death and the efficacy of his suffering and by characterizing the fraternal behaviour of his disciples among themselves, Jesus founds the community of his followers with the base of his own self-gift, within which his love sustains the communion till the end. Both the antecedent allegorical reading of the Good Shepherd (Jn 10) and the subsequent symbolic reading of the Vineyard (Jn 15) manifest the nature of inner fraternity that the community should maintain, not only for the sake of its survival but also for its essential character of being at the service of one another<sup>37</sup>.

The synoptic proclamation of ‘do this in memory of me’ (Mt 26,29; Mk 14,25; Lk 22,18) is identifiable with the Johannine assertion of Jesus: “I gave you an example so that you also do the same” (Jn 13,15). In this way, the Christians have two memorial mandates: the cultic or Eucharistic sacrament and the existential ‘keep doing’ of devoted service of Jesus. These double-edged memorial instructions perpetuate the presence of Jesus in the life of the disciples<sup>38</sup>. The commandment of fraternal love (Jn 13,34-35) is twice formulated: first, the kind of love expected of the disciples is mentioned; secondly, the consequence of this love when practised by them is revealed. And thus, the physical absence of Jesus is remedially reconciled with his eternal spiritual presence in and through his disciples<sup>39</sup>.

The prepositional *καθώς* in ‘as I have loved you’ (Jn 13,34) stresses that the disciples should emulate the behaviour of their Master. It would possibly end up making Jesus a personality of the past whose recommendations could be irrelevant heretical outdates when

<sup>35</sup> BROWN, 1979, p. 94.

<sup>36</sup> LÉON-DUFOUR, Xavier. *Leitura do Evangelho Segundo João*. São Paulo: Loyola. 1996. v. 3, p. 15.

<sup>37</sup> LÉON-DUFOUR, 1996, p. 42.

<sup>38</sup> The New Testament tradition holds that Jesus himself is the supreme act of service and the Eucharist must intensify among the faithful the fraternal love of divine origin. The primitive catechism recommends essentially the fraternal love- *φιλαδέλφια* (1Thess 4,9; 1Pet 1,22; Gal 6,10; Rom 13,8-12) and the Johannine tradition retains it (Jn 13,34-35, etc.), see: LÉON-DUFOUR, 1996, p. 60.

<sup>39</sup> LÉON-DUFOUR, 1996, p. 43.

applied in the present day context. Nonetheless, the καθώς does not have the sense of comparison but of origin. Its semantic translation can be “similarly or in the same manner or mode” which does not imply mechanical repetitions. The act of the disciples would not be delivering Jesus, from his time till today, in an adjoining juxtaposition with the timeline, but from an inner constituting communion with Jesus that disciples actively reflect and spiritually update the presence of Jesus for all time. Hereby, carefully avoiding the latent *pelagianism* in this interpretation, it is important to recognize the presence of the Spirit which creates a new heart within the disciples.

The Johannine expression of love (Jn 13,34; 15,9.12; 17,23) refers to the unity that characterizes the “we”, oneness of the Father and the Son and the same character must appear in the disciples (Jn 17,11.22). Nevertheless, the sameness implied in καθώς is problematic in the modern linguistic considerations. Therefore, the καθώς can be ‘in virtue of’ (Jn 13,15), ‘to the point of’ (Jn 10,15; 17,2), and ‘by the act of’ (Jn 17,14.16.18.21). It is always good to be sensitive while suggesting what it means to be καθώς<sup>40</sup>. The LC applied to all people, including the enemies as prescribed by the Synoptic Tradition (Mt 5,44; 25,40), gets a new perspective in the Johannine Tradition. Here the love demands reciprocity or mutuality which concentrates on the relationship among the disciples in the community<sup>41</sup>. The love is a given gift and an existential mark of the disciples who follow Jesus and they have to extend it to all (Jn 13,35; 16,1-33; 17,20.23)<sup>42</sup>.

### **1.7 KEENER: the ἀγάπη is the Self-Sacrificing Service**

Jesus’ words and example of service (Jn 13,1.3-10.12-17.31-35) pave the way for the farewell discourse (Jn 13–17) and initiate the lengthy prolegomena of the passion narrative (Jn 18-19) wherein Jesus’ impending death marks the climax<sup>43</sup>. The act of feetwashing (Jn 13,4-16) identifies Jesus as the suffering servant (Isa 52,13–53,12) and defines his passion as the loving service. It inspires the believers of Jesus to follow his model, serving and loving one another to the point of sacrificing their lives for one another (Jn 13,14-17.34-35). By washing the feet of one another, the disciples would not only prefigure their service and love for one another like Jesus, but also declare their readiness to die for one another. The

<sup>40</sup> LÉON-DUFOUR, 1996, p. 61.

<sup>41</sup> See: Jn 13,34-35; 15,12.17 and 1Jn 2,9-11; 3,11.23; 4,7-12.21; 5,2f; 2Jn 5.

<sup>42</sup> LÉON-DUFOUR, 1996, p. 63.

<sup>43</sup> KEENER, Craig S. *The Gospel of John: A Commentary*. Grand Rapids: Baker Academic, 2003. v. 2.

christological motifs and the eschatological hospitality serve as preparation for their eventual martyrdoms<sup>44</sup>.

The footwashing (Jn 13,14) evidences the example of Jesus' love (Jn 13,34). Here, the water motif emphasizes not only the sacramental cleansing but also the Christ's salvific work<sup>45</sup>. If Jesus sacrifices his life to serve his followers, then his followers must also be ready to persevere in the faith and wash one another's feet, at least for the sake of moral obligation<sup>46</sup>. They are not just servant-disciples (Jn 15,20; Rev 1,1; 12,26), but beloved friends of Jesus (Jn 15,15)<sup>47</sup>.

The exhortation to love one another (Jn 13,34-35) implies unity amidst diversity (Jn 17,21-23). It is partly cohesiveness to the community which the secessionists lack (1Jn 2,19; 3,14). In the strict sense, love is hardly a commandment as Johannine tradition itself recognizes it (1Jn 2,7; 2Jn 1,5). While the Jewish tradition emphasizes the love of neighbour exemplified only in the most intimate relationship (1Sam 18,1.3; 20,17), the Johannine tradition consolidates love for God and neighbour in the FD (Jn 13,34-35; 14,15-16,21), as sum and substance of Mosaic Laws (Mk 12,29-34). The standard for this kind of love is "as I have loved you" (Jn 13,34; 1Jn 2,8), which contains christological conditioning (Jn 13,34-35; 15,1-17)<sup>48</sup>. By laying down his own life for others, Jesus loved his disciples more than his own life (Jn 11,5; 13,1)<sup>49</sup>.

The newness of the CML derives from the realized eschatology of the JG (1Jn 2,8), whose double entendre in the wisdom tradition is evident from the beginning of the gospel tradition (1Jn 2,24; 3,11; 2Jn 6), as well as from the beginning of creation (1Jn 1,1; 2,13-14; 3,8). The quality of newness is further imbedded in the expression: "as I have loved you" (Jn 13,34). It highlights the strengthening demand that Jesus' relationship has with his Father (Jn 5,23; 12,50) as well as his relationship with his disciples (Jn 15,12; 17,14). It configures disciples' love in the same love between Jesus and His Father<sup>50</sup>. It is a consequence of the biblical ethic that involves imitating God's own character and infers walking in God's ways<sup>51</sup>.

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<sup>44</sup> KEENER, 2003, p. 901.

<sup>45</sup> The water motif captures the salvific role of Jesus, see: Jn 3,5; 4,14; 7,37-38; 19,34. The signs are strengthening the salvific act of Jesus, see: Jn 2,6; 4,17-19; 5,8-9; 19,34.

<sup>46</sup> See: 1Jn 2,6; 3,16; 4,11; 3Jn 8. And also, see: Rom 1,14; 13,8; 15,1; Eph 5,28.

<sup>47</sup> KEENER, 2003, p. 911.

<sup>48</sup> Jesus' personal comparison of equality or similarity with God the Father is specified with the conjunctions, like καθώς (Jn 13,34), ὁμοίως (Jn 5,19) ὡσπερ (Jn 5,21).

<sup>49</sup> KEENER, 2003, p. 924.

<sup>50</sup> See: Jn 6,57; 10,15; 15,9-10; 17, 18.21.23; 20,21.

<sup>51</sup> See: Lev 11,44-45; 19,2; 20,26; 21,28; and Deut 8,6; 10,12; 11,22; 19,9; 26,17; 28,9; 30,16.

Here emulating God includes following Jesus, the Son of God (Jn 3,16) and the servant (Jn 13,14), especially in his self-sacrifice<sup>52</sup>.

### **1.8 MLAKUZHYIL: Jesus is the central axis of Johannine θεοφανία**

The JG is Christocentric in nature according to Mlakuzhyil<sup>53</sup>. He explores a structural analysis in the sequence of action-dialogue-discourse of the whole literary-dramatic plot of the JG has unbridled not only the revelatory-narrative-chiastic structures but also the structures that are christological, symbolical, symmetrical, rhythmical, geographical, chronological, numerical, liturgical, typological, and many more<sup>54</sup>. It enhances the photographic i.e. the external visualization as well as the radiographic i.e. internal conceptualization of the Johannine theology. It enables the reader to enter deeply into the mystery of the human-divine person and to receive his life-giving mission<sup>55</sup>.

The fundamental focus in JG is the revelation of the person, mission and the salvific meaning of Jesus Christ (Jn 20,30-31). If the JG is compared to a circle or a sphere, then its centre is Jesus. If it is a spiral, then Jesus is the central axis. This Christocentric character does not stop with Jesus in the gospel as he is not the end but the beginning and the plenitude of the way to God, the Father (Jn 14,5). If Jesus, the Son is the axis of the JG, then the Father is the apex of the axis and the summit of the spiral<sup>56</sup>. The Lover's farewell testament (Jn 13-17) is the revelation of Jesus' love for his own beloveds, the pinnacle of Johannine theology; it is the farewell hour of the lover which has many features: feet-washing, meals, prayers, vigilance, etc. One of them is keeping the commandments of Jesus (Jn 14,15.21; 15,10.14) and especially his CML<sup>57</sup>.

At the arrival of the hour, Jesus mentions his unending love for his own (Jn 13,1) and the need to depart from this world to the Father. For this is the hour of his glorification (Jn 17,1) through his passion-death-resurrection. This is strongly highlighted at the beginning of

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<sup>52</sup> KEENER, 2003, p. 924.

<sup>53</sup> MLAKUZHYIL, George. *Christocentric Literary-Dramatic Structure of John's Gospel*, Roma: Gregorian & Biblical Press, 2016, p. 31. [AnBib, 2016, n. 117, p. 31].

<sup>54</sup> The author distinguishes the chiastic structure from concentric structure. For example, the form ABB'A' is a chiastic whereas ABCB'A' is concentric. Also he has made a rapid survey of fifty structures from scholars publishing from 1907 to 2007, see: MLAKUZHYIL, 2016. p. 51-278.

<sup>55</sup> MLAKUZHYIL, 2016, p. 685.

<sup>56</sup> The Johannine author does not develop his theology logically but contemplatively: just as the contemplation of a crown unfolds its beauty by looking at its multi-coloured jewels arranged in a definite pattern, so also the Johannine author contemplates Jesus through various episodes of his deeds and words in a narrative-theological sketch, see: MLAKUZHYIL, 2016, p. 579.

<sup>57</sup> MLAKUZHYIL, 2016, p. 626-627.

Jn 13 and Jn 17. The fundamental love of the Father for Jesus and for the disciples (Jn 17,26) is keenly underlined. This love-inclusion confirms that all the intervening passages are to be interpreted in the perspective of revealing this divine love through Jesus<sup>58</sup>.

Jesus summons the doers as blessed ones (Jn 13,17). And he himself is not just the speaker but the excellent doer who reveals God's love in action. The ultimatum of rendering selfless life-giving service to one another is potentially similar to Jesus' commandment of love (Jn 13,34; 15,12.13.17). The newness of this command consists precisely in loving like him, loving to the end (Jn 13,1). It is by such mutual love that true disciples of Jesus are to be recognized (Jn 13,35)<sup>59</sup>. The criterion of their fraternal love and the scope of their witnessing mission and spirituality must have their centrality in Jesus<sup>60</sup>.

### **1.9 KONINGS: the unconditional love and fidelity governs all ἐντολή**

The FD of JG (Jn 13–17), according to Konings, unfolds the dynamics of intimacy within in the inner circle of faithful disciples<sup>61</sup>. It insists on the observance of the ἐντολή which is the basic need for the New Covenant; the tension between the eschatological future and the eschatological present that Jesus inaugurates is strongly reflected throughout the JG and particularly observed in the thirteenth chapter<sup>62</sup>.

The love and fidelity of God has manifested in Jesus of Nazareth. It is spoken in the form of grace and truth (Jn 1,14). Jesus loved 'his own' till the end (Jn 13,1); his love towards his brethren constitutes the fruit of his mission received from his Father; the joy of the Father subsists in sending his beloved Son to the world and loving him eternally (Jn 3,16.35); the disciples' fidelity to the Word Incarnate and to his LC is guided by the Spirit of truth (Jn 16,13)<sup>63</sup>.

Moses the prophet was given the Torah i.e. laws or instructions, while Jesus the Messiah has brought into human existence the grace and truth i.e. love and fidelity (Jn 1,16.17)<sup>64</sup>. Jesus is the Revealer, who by the love and fidelity of God till the end, offers the *knowledge*<sup>65</sup> of the *mystery*<sup>66</sup> to those who participate in the exercise of *fraternal love*<sup>67</sup> which

<sup>58</sup> MLAKUZHYIL, 2016, p. 628.

<sup>59</sup> MLAKUZHYIL, 2016, p. 629.

<sup>60</sup> MLAKUZHYIL, 2016, p. 646.

<sup>61</sup> KONINGS, Johan. *O Evangelho de João: Amor e Fidelidade*, São Paulo: Fonte Editorial, 2017.

<sup>62</sup> KONINGS, 2017, p. 74,77, 376.

<sup>63</sup> KONINGS, 2017, p. 98.

<sup>64</sup> KONINGS, 2017, p. 113.

<sup>65</sup> True knowledge is conditioned by the commandment of fraternal love (Jn 7,17). The criteria for knowing cannot bypass fraternal love (Jn 13,34-35; 1Jn 4,20-5,2). It is the narcissist Gnosticism that makes knowledge as

is celebrated in the community of worship, received in the faith of God, and practised through the LC and following of Jesus<sup>68</sup>.

In his “hour”, Jesus not only shows his credentials, the signs, but most importantly the face of God who is love; He gives his own life (Jn 19,30) for that love till the end (Jn 13,1). The affective and effective love of Jesus is notable in the covenantal love of God the Father whose sentiments attains to Jesus (Jn 5,20) and all the believers (Jn 16,27). The one who follows Jesus in faith and love will have the day of rejoicing (Jn 16,21-22), inundated with an eschatological joy<sup>69</sup>. To follow Jesus means to follow God who empties Himself for the sake His people; Jesus who washed the feet of his followers is also self-emptying. Washing the feet of the disciples is the prelude to the cross which is a beginning of the new journey. Similarly the disciples have to wash the feet of one another (Jn 13,14). It makes them slaves of charity in the positive sense of the term *δολυος* as minister or servant<sup>70</sup>. It is a symbol of laying down one’s life for others. Washing the feet of each other is same as loving the heart of one another (Jn 13,14 and 13,34 with 15,12)<sup>71</sup>.

### 1.10 WEILER: The *ἐντολή* sets a Pluriform Ecclesiological Foundation

In the Latin-American perspective, Weiler investigates the originality of the Johannine narrative with regard to the new CML<sup>72</sup>. The biblical vocabules are analysed with diverse theological stratifications that include the literary traditions of the LC in Israel and their Hebrew equivalence in LXX and their interpretive influence in the primitive Johannine

a super-standing possession of people, instead of being a source of under-standing service to them. See: KONINGS, 2017, p. 65 and p. 542.

<sup>66</sup> The true mystery is the death and glorification of God. The former is the fulfilment of God’s unconditional love while the latter is the manifestation of God’s face and care which is realized nowadays in and through the Christian practices (cf. Jn 1,14; 17,22; 1Jn 4,8.16), see: KONINGS, 2017, p. 406.

<sup>67</sup> The cause and effect loving one another is dynamically involving God, the Father, and Jesus, His only Son, and all humans, the believers. It is a chain movement: first the Father has loved the Son; it is the foundation based on which the Son loves His Father as well as his disciples; secondly, the love of the Son was sent once to reveal the love of His Father; it is the mission; thirdly, the Son bestows the pattern of love ‘as I have loved you’ to his disciples saying ‘you love one another’; it is the commandment (cf. Jn 3,16; 13,34; 15,9.12). The flow of love-one-another has a logical sequence, producing a circular ripple-effect between the Trinity- God, the Son and the Spirit, and the people who believe in Jesus, the Revealer, see: KONINGS, 2017, p. 402.

<sup>68</sup> KONINGS, 2017, p. 13.

<sup>69</sup> KONINGS, 2017, p. 406.

<sup>70</sup> In the feet washing (Jn 13,1-20), Jesus the Lord and Master (cf. 13,13) was not only the serving deacon at the table, but also the slave washing the feet of the disciples, see: KONINGS, 2005, p. 240.

<sup>71</sup> KONINGS, 2005, p. 260.

<sup>72</sup> WEILER, Lucia. *O Mandamento do Amor em São João*, PUC: Rio de Janeiro, 1987.  
(an unpublished dissertation)

Christian community<sup>73</sup>. The prophetic tradition amplifies the comprehension of the love of God as fidelity, faithfulness, mercifulness and compassion. The Deuteronomic theological tradition puts it in a unilateral way that demands morality and belongingness to instruct pedagogically the people of God. The sapiential tradition exhorts the wisdom of love for the commandment in a bilateral and a reciprocal commitment (Wis 6,18-19). The theology of election and of covenant is active through the love of God. It promises a singular and a unique relationship with God and announces the new covenant (Jer 31,31-34). The spirit of the covenant with God is obedience and the letter of the covenant is the commandments (Isa 59,21; Jer 32,39)<sup>74</sup>.

Hellenistic Judaism had a predilection for the theme of love of God as well as love of neighbour. Both are gifts of God. The LC is not only something that comes from God but also something that is rooted in God. Frequent, traditional exhortation has been to fulfilling the commandments and precepts of God, rendering exclusive adoration to Him, loving Him and rejecting all types of idols. Those who practice this faithfully will be loved by God Himself (Deut 8,5-6)<sup>75</sup>.

There is a contrast between the love and the hate. The former comes from God guiding people towards life and the latter from Satan guiding them towards death. In the intertestamental writings, there is a close similarity between the love and fear of God and the love of neighbour. In the motivation of *imitatio Dei*, the καθώς never identifies the human way of loving as being equal to that of God, for it is impossible for humans to be essentially identical with God. In the OT, love and mercy, justice and righteousness, compassion and commitments towards the vulnerable and the poor most often appear together<sup>76</sup>.

In the NT, the love of God that manifested in Jesus Christ reconciles with the will of all humans and creates in them a new personhood<sup>77</sup>. The synoptic tradition holds that the double LC tends to converge into one single indivisible unity<sup>78</sup>. The Pauline tradition is clear while affirming that the Mosaic laws are insufficient for salvation and the plenitude of salvation comes from the death and resurrection of Jesus, who reconciles all humans and transforms them into new beings. In the context of newly born Christian communities, the

<sup>73</sup> The Hebrew vocabularies: תורה–Torah, מצוה–commandments, ברית–covenant, משפט–judgement or righteousness, חסד–mercy, אמת–truth, צדק– justice, אהבה–love, דבר–word, and the Greek vocabularies: ἐντολή–commandment, νόμος–law, ἐρᾶν– erotic love, φιλειν–friendship love, ἀγαπᾶν– covenant love, λόγος– word, etc. are systematically treated.

<sup>74</sup> WEILER, 1987, p. 32.

<sup>75</sup> WEILER, 1987, p. 70.

<sup>76</sup> WEILER, 1987, p. 72.

<sup>77</sup> 2Cor 8,17; Gal 6,15; Eph 2,14f; 4,24; Col 3,10., see: WEILER, 1987, p. 105.

<sup>78</sup> See: Mk 12,28-34; Lk 6,31; 10,29-37; Mt 7,12.

people of the new covenant understand that the commandment is to have faith, to belong to Jesus and to love in a new agape community (Rom 13,8-10; Gal 5,14). The love of neighbour has to be shown in action (Jas 2,8f). Love incarnates itself in service. In this way, the Jesus of the NT assumes the LC from the OT and fulfils it<sup>79</sup>.

Johannine perspective of love is resumed in three categories: the love of God for the world, the love of Jesus to his own, and the mutual love. The Johannine narrative of the CML contains the covenant structure. It implicitly invokes the sacramental perspective of the Eucharist, especially in the context of the Last supper. Reciprocal love generates the vital union with God and fraternal communion within the community (Jn 10,1-18; 15,1-17)<sup>80</sup>.

God's love is the covenant which makes love as grace and free gift. It is profoundly the love of conscious choice making, of reservation for the unworthy sinners, and of the new Eucharistic covenant. It is contrary to the love of retribution or deserving worthiness. The total gratuity of God's covenant willingly chooses commitments with the vulnerable, the poor and the outcasts. The covenantal gifts and commitments assume services to those afflicted with pain and misery. Hence it is being faithful to the covenant of God for the poor<sup>81</sup>. This is the prophetic cry which is echoing the ethical responsibility simultaneously for the persons as well as for the Christian community<sup>82</sup>. For Johannine narrative, the dimension of incarnation is indispensable in the character of love (Jn 1,14). Only the love of preferential option for the poor is authentic and it manifests itself in action and in truth, if it is rooted in a profound option of faith in God (1Jn 3,18)<sup>83</sup>. This exegetical search for a pluriform ecclesiological foundation tending towards a new kind of church is impending in the present context of Latin-America. And the Johannine ecclesiology centred in Christ-love actively supports it.

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<sup>79</sup> WEILER, 1987, p. 122.

<sup>80</sup> WEILER, 1987, p. 304.

<sup>81</sup> We cannot think that making a covenant with the poor is equal to making a covenant with the God of the poor. In the covenant making, the initiative always comes from God. The desire to serve the poor must be propelled by the love of/for God. In covenant, for example in the Mount Sinai (Ex 19-24), the humans are just co-partners with God. They are not self-acclaimed autonomous constitutions without God; the power of God enables the humans, who in their turn enliven the human life with participation, freedom, respect and dignity.

<sup>82</sup> WEILER, 1987, p. 314.

<sup>83</sup> Even though Johannine expression does not exclusively explicit the love for the poor and the needy, the dimension of agape incarnation strongly permits and infers this affirmation to love the poor and the needy, see: WEILER, 1987, p. 321.

### 1.11 Summary

By synthesizing the above mentioned exegetical contributions, it is clear that the Johannine CML sums up the salvific act of God. It becomes an epiphany of love which is God's self-gift. It commands the way of loving one another in action (φιλεῖν ἀλλήλους) which is more important than seeking the final destiny of this way. The φιλεῖν ἀλλήλους is always directed towards others and not to oneself. This way of loving is the fulfilment of Jesus' love in perennial continuity wherein the past, the present and the future converge in singular unity.

The disciples' self-sacrificing services deepen the testimony of their disposition for love that is like Jesus' love. The observance of the teachings of Jesus i.e. the imperative of the love commandment becomes the unique requisite to receive the Holy Spirit who installs a perpetual communion with God. The fellowship in brotherly love (φιλαδελφία) enlivens the spiritual fraternity with Jesus. Such φιλαδελφία is a kernel of all revelations. It calls for abandonment of one-self and surrendering of one-self to God through self-sacrificing service to one another. The Johannine theology of φιλεῖν ἀλλήλους generates not only a communion of love, a spiritual begetting of God's children and of God's family, thereby fostering joy and peace, but also reveals a christocentric beatitude that extols selfless action marked by self-donation and gratuitousness in community or in church mission. This narrative of grace and truth, or in other words, love and fidelity governs the gift and the task of love.

## PART II

### 2 BIBLICAL INVESTIGATION OF COMMANDMENT AND LOVE

An investigation about the LC from the Bible necessarily perceives the philological importance of Hebrew culture that gives the embryonic origin to most of the biblical books followed by Greek culture. The primary consideration of linguistic transmission is most significant in the evolutionary process that accompanied the written history of the Bible. They make possible the essential understanding about the LC which is the focus of this chapter. Hence a basic notion of Hebrew and Greek with regard to a semantic perception of the LC is indispensable. The object of this chapter is to investigate the biblical understanding, first the term “Commandment” and secondly the “Love”, through semantic analysis in Hebrew and in Greek respectively, with diptych approaches. Likewise it can bring about a holistic view of the LC from the biblical perspective.

#### A. EXPOSITION OF COMMANDMENT

This first part of the diptych aims to probe systematically the comprehensive understanding of the lexeme ‘commandment’. It helps us to understand the original meaning in Hebrew and in Greek. It attempts not only to make a deep study of the pertinent vocabularies in those languages, but also to grasp the exegetical implications of the biblical passages.

#### 2.1 Commandment in Hebrew Culture

Hebrew culture is rich in polysemous words. A couple of chosen words: תורה and מצוה are the predominant reference to the term “commandment”. The corresponding verb-stem צוה etymologically means “to appoint, order, direct, command”. It simply implies duty, mandate or obligation for the person to whom it is directly addressed. And it is from this root צוה, the word “commandment” originates. The term מצוה means God’s will, law and authority<sup>1</sup>. Essentially this word would nurture the true relationship between God and people. Only the God of Israel, YHWH, traditionally perceived as Father, Judge and King, has the absolute right to give commands. The word מצוה semantically belongs to a group of other terms that express different aspects of authority: for example, משפט – “law, judgement, justice, right and

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<sup>1</sup> LEVINE, 1997, p. 505.

legal guidance”, תורה – “instruction, direction, orientation, law and Pentateuch”, דבר – “word, oracle, discourse, speech, thing, event, act and history”, ברית – “witness, oath-bound promise, covenantal friendship, agreement, and treatise”. Therefore מצוה is mandatory as it is given by someone who possesses absolute authority of truth, justice, righteousness and wise teaching.<sup>2</sup>

The etymology of תורה which comes from the root ירה is debatable in the Jewish study of Sacred Scripture. Nevertheless, the original meaning of the word “Torah” is worth revisiting in the Bible. Present day exegetes agree to translate תורה as “instruction, education, teaching,” without excluding other terms contextualizing specific significance<sup>3</sup>. Historically Torah is the teaching which is transmitted either orally or in writing<sup>4</sup>. In the history of Israel, as it is common in the Eastern cultures, the earliest instruction was given by the parents who are the first teachers. Thus Torah was initially the instruction given by parents, particularly the mothers, to their children with the imperatives of dos and don’ts<sup>5</sup>. Consequently the parents hold a divine responsibility for instructing their children<sup>6</sup>.

According to López, the semantic studies in the Hebrew Bible, used to authorize only five distinguished groups to grant Torah as official teaching: personal deities, kings, sages, priests, and prophets<sup>7</sup>. Biblical tradition holds that Moses played the role of prophet, priest, patriarch and judge. God communicated the instructing laws directly to Moses through revelation and that made his oracular function very charismatic. This view recognizes that commandment (מצוה) and teaching (תורה) appear as parallels following the inspiration from the Pentateuch<sup>8</sup>. Enlightened with a deeper significance of מצוה and תורה we agree that the semantic spectrum of the term “commandment” dialogically synonymizes with “instruction, orientation, teaching, education, word, law and covenant”. Hence it is appropriate to explore philological aspect of these two selective terms: מצוה and תורה.

### 2.1.1 Commandment by the Term מצוה

In the literary genre of farewell discourses, we find a subtle distinction between order

<sup>2</sup> LEVINE, 1997, p. 506.

<sup>3</sup> LÓPEZ, 2006, p. 611.

<sup>4</sup> In our study, the word “Torah” refers to semantic understanding of the verbs: instruct, educate, and teach, whereas the word “Pentateuch” and Mosaic Torah refer to the first five books of the Bible that has the authorship of Moses.

<sup>5</sup> WEILER, 1987, p. 42.

<sup>6</sup> For example in Tamil culture, the trio: father, mother and guru are godly people, because they not only represent God in daily life but also give their children sacred instructions.

<sup>7</sup> LÓPEZ, 2006, p. 614

<sup>8</sup> See: Josh 24, 25-26; 1Kings 2,3; 2Kings 17,34-37.

and commandment. With regard to “order”, its validity temporarily pertains to an immediately determined situation in a human context, confined to a particular time and space, while commandment has a permanent character in farewells, and its validity pertains to the immediate context as well as to that of everlasting context. Simply put, it transcends particular time and space. In this sense, the use of צוה in the FD of a father to his children, for example, before his imminent death, characterizes his farewell statements with the quality of testament or legate that endows a perennial mission in the family as “commandment”<sup>9</sup>.

The root derivative מר connotes utter or speak. For example, in לומר or אמר, which means “speak out, think out, like, narrate”, etc., the derivative of שׂה connotes “make, do, and practice”, e.g. the verb עשה, which means to “realize, work, execute, produce, create”, etc. (2Sam 21,14; Isa 48,5). The verb צַוָּה implies to “command, give, order, charge” (Gen 2,16; Ex 4,28; Isa10,6; etc.). In most occasions, the verb שׂה is technically used to proclaim commandments and the laws of YHWH.<sup>10</sup>

The verb צוה is often associated with word דבר (1Sam 21,3) in the sense of “speech, discourse, expression, manifestation, pronouncement of the words”. The giver of this מצוה is originally YHWH God. In the first instance, the target people are the Israelites, especially Moses in the Pentateuch, the prophets (Jer 1,1-14), and the priests (Ex 9,11). In later tradition, the recipients can also be all people irrespective of specific nations and races (Isa 10,6; Jer 50,21), including the angels of YHWH (Ps 91,11). The צוה and מצוה have a vast horizon of significance and a great number of occurrences in the book of Deuteronomy and in the Deuteronomistic literature of the Bible<sup>11</sup>. The word of YHWH, as מצוה, is therefore creative and efficacious. As it is being pronounced, its reality occurs simultaneously and makes history<sup>12</sup>. It is clear that every event is the consequence of the word which YHWH pronounces as command. He commands Torah (Lev 7,37f; Nm 19,2), covenant ברית (Josh 7,11; 23,16), laws (Lev 27,34; Judg 3,4), and judgements (Ps 7,7).

### 2.1.2 Human Context and מצוה

The relationship between God and human beings based on authority permeates the entire Bible. In the human context, מְצַוָּה is employed in diverse undertakings. In the farewell

<sup>9</sup> WEILER, 1987, p. 46.

<sup>10</sup> Ex 25,22; 27,20; Deut 4,5.13-14.23; 5,12.15.16; etc., see : WEILER, 1992, p. 40.

<sup>11</sup> The verbal form of צוה is frequent in OT: 485 times in the form of piel and 9 times in the form of Pual. The word מצוה appears 181 times. In Deuteronomy alone מצוה appears 43-times and צוה in piel form appears 88 times, see: *Apud* (WEILER; LIEDKE-PETERSON, 1992, p. 40).

<sup>12</sup> See: Isa 5,6; 45,12; 48,5; Ps 33,9; 78,23; 148,5; etc.

context, מצוה is the last will or testament. For example, the sons of Jonadab kept the final instructions of their father to refrain from drinking wine (Jer 35,6.14). Similarly the final command of Jacob to Joseph expresses forgiveness and fraternal love (Gen 45,15). In the juridical context, מצוה is seen as the transfer directive in a legal document (Jer 32,6-14); it is a royal decree (2Kings 18,36; with Isa 36,21); the oath to YHWH (1Kings 2,41-43); obligation (Neh 10,32-33); the standing command of the king (Neh 12,24f; 2Chr 24,21; 29,35; 30,12; 35,10); referring to portion, claim, the fees and income due the priests (Neh 13,5; Gen 47,22; Ezek 45,14); the wise instruction and advice of a father (Prov 1,8; 2,1; 4,4; 6,20.23; 7,1.2; 13,13; 19,16).

The verb צוה remarks a specific form of speech or discourse wherein a superior person decrees directives to his subordinates. Likewise we find the directives given by the superiors, such as, Kings (Gen 12,20; Ex 1,22; 1Sam 18,22; 21,3), Patriarchs or father of a family (cf. Gen 18,19; 1Sam 17,20; Jer 35,6ss), mother or mother-in-law (Gen 27,8; Ruth 3,6), priests (Lev 13,54; 14,4f), and so on. The subordinates who abide by the directives can be: servants, children (Gen 32,18.20; 50,2; 1Sam 18,22), daughter-in-law and the like. Therefore צוה in the form of מצוה in singular or מצות in plural has to be carefully obeyed, observed and practised<sup>13</sup>.

### 2.1.3 Divine Context and מצוה

According to the biblical understanding, it is YHWH who reveals מצוה, understood as laws, statutes and legal norms. He is the ultimate Author. He directly formulates all laws. The prophets only pronounce law and order in the name of YHWH. The word מצוה does not occur in the preexilic prophets and Jeremiah is the first to use the term מצוה (Jer 32,11; 35,14): it signifies royal decree מצוה (Jer 27,4; 36,8; 38,27; 39,11; 51,59)<sup>14</sup>. Subsequently Amos uses it as “command, order” to reprove (Am 2,12) and to approve (Am 6,11; 9,9). Similarly Isaiah (5,6; 10,6) also expounds. Jeremiah has employed מצוה as divine chastisement (Jer 34,22; 47,7). YHWH commanded and appointed מצוה (Jer 1,7.17; 26,2.8; 50,21). He did not command people to bring sacrifices, but rather to obey his will in regard to human relationships (Jer 7,22f; 14,14; 23,32; 29,23). Ezekiel follows Jeremiah’s example in מצוה as “commandments and orders” (Ezek 9,11; 12,7; 24,18; 37,7.10). The word מצוה also appears in the covenantal code (Ex 21-23). The Decalogue uses it once (Ex 20,6). It is present in the

<sup>13</sup> Ex 15,26; Deut 11,13.17ff; Judg 2,17; 3,4; Lev 4,2ff; 5,17; 22,31; Deut 27,10; Jos 22,5; Gen 26,5; Ex 12,12; 20,6; Deut 4,2; 5,20; 6,2ff; 7,9; Ps 78,7; Prov 3,1; 6,20., see: WEILER, 1987, p. 47.

<sup>14</sup> LEVINE, 1997, p. 509.

laws of Deuteronomy (Deut 12–27). It appears as a primary verdict (Deut 1,3; 4,2; 6,25; 7,9).

In summary, we can affirm that the Deuteronomistic school, with which Jeremiah had close connections, was the first one to understand the divine-will expressed as “order or commandment” through מצוה communicated in the Law<sup>15</sup>.

### 2.1.4 Obedience and Disobedience towards מצוה

The word מצוה is placed in the context of obedience and of disobedience as well<sup>16</sup>. Obedience to God’s מצוה is expressed through the verb שמר. The object of שמר is חסד which means “steadfast love”; משפט which means “justice, righteousness”; דבר which means “God’s word”. In this connection מצוה is used to ensure the acceptance of commandments (Prov 10,8), corrections (Jer 2,30; 5,3; 7,28; 17,23; 35,15), respecting the commandments (Prov 13,13; Ex 9,20), remembering the commandments (Num 15,39-40), and revering the commandments (Ezra 10,3; Isa 66,5). In this sense, מצוה implies a comprehensive system of obedience and reverence. In the same wavelength מצוה also connotes the expression for disobedience. It is simply the negative use of the verb referring to obedience, for example, does not obey, keep or heed, etc. The negation aspect is clear in disobeying מצוה commandments<sup>17</sup>.

The interchangeable use of obedience and disobedience is clearly present in a couple of Psalms 19 and 119 that speaks of laws and commandments (מצוה) of YHWH. The value of מצוה extends to teaching, testimony, precepts, fear of God and ordinances (Ps 19,8-10). Significantly blessing and cursing are portrayed as consequences of obedience and disobedience of מצוה (Deut 27–28; Lev 26). The same alternative is clearly delineated in order to promote absolute love and service for God (Deut 11,13-28). Thus, the laws of love have become מצוה, order. Weiler affirms that Deuteronomy never proposes an ideal of human perfection in an abstract way. Such abstraction was unknown to the Hebrew ethics but was common to the Greek ethics. On the contrary, the historical and the practical love of God are experienced as something dynamically guiding and maturely progressing. It only elevates

<sup>15</sup> LEVINE, 1997, p. 510.

<sup>16</sup> LEVINE, 1997, p. 511-512.

<sup>17</sup> Disobeying commandments (Deut 17,20; 28,14; 31,29; Ex 32,8); turning aside the correct way (Ex 32,8; Deut 28,14; 31,29); breaking the מצוה (Num 15,31; Ezra 9,14); forsaking מצוה (1Kings 18,18; 2Kings 17,16; 2Chr 7,19; Ezra 9,10); transgressing מצוה (2Chr 24,20; Esth 3,3); forgetting מצוה (Ps 119,176); despising מצוה (Num 15,31; Isa 5,24; Jer 6,19; Lev 26,15; 2Kings 17,15; Ezek 20,24; 1Sam 15,23.26; Jer 8,9; Lev 26,43; Ezek 5,6; 20,13.16), etc., see: LEVINE, 1997, p. 511-512.

people in an interpersonal dialogue for a free and obedient response to the voice of YHWH (Deut 13,5).<sup>18</sup>

### 2.1.5 Finalising the Notion of מצוה

From the above analysis we systematically conclude that צוה has a great theological importance in the Hebrew Bible. In an exclusive sense, YHWH is the executive author and director of צוה. His commanding word that is efficaciously creative was concretely experienced during the Exodus (Deut 26,1-11). It is the foundational and the supreme commandment of the people of God (Deut 6,5). In response to this covenantal care and love that was historically experienced, what was necessarily required is a faithful discipleship in the ways of YHWH. It is a formative pedagogy of following through concrete ethical practices in daily life (Deut 6,1-9; 12,1-26,15). These two interrelated aspects of “love and obedience” are key elements for understanding the Johannine CML in the NT theology<sup>19</sup>.

### 2.1.6 Commandment by the Term תורה

The term תורה is a derivative from the root ירה. Originally it could signify “throw, stretching out a finger or hand, pointing out in a direction, and show the way”<sup>20</sup>. The verbal form of Torah as teaching can also mean the symbolic and concrete gestures of pointing out the finger or waving the hand to direct or to guide (Prov 6,13; Ps 45,4); and in this sense, Torah could be designated as the act of guidance, accompaniment, leadership<sup>21</sup>. Thus the term תורה appears in several ways and contains a diverse meaning in the biblical books, namely, instruction, teaching, law, exhortation, way, orientation or guidance<sup>22</sup>.

Perfection and totality is perceivable in the round number 220 with the total occurrences of Torah. In fact 22 times 10 rounds on totally 220; the round number twenty-two conveys the Hebrew alphabetic letters and the round number ten conveys wholeness. Fabry thinks that such a hypothesis only presupposes a systematic redaction and modification of the

<sup>18</sup> See: the foot-note 66 in WEILER, 1992, p. 42.

<sup>19</sup> WEILER, 1992, p. 42.

<sup>20</sup> FABRY, 2006, p. 611.

<sup>21</sup> WEILER, 1987, p. 42.

<sup>22</sup> The noun form of Torah occurs 220 times in the *Masoretic Text* - 208 times in the singular and 12 times in the plural: 36 times in Ps. 22 in Deut. 21 in Neh. 17 in 2Chr. 16 in Lev. 13 in Prov. 12 in Isa. 11 in Jer. 10 in Num. 10 in 2Kings; 43 times in Deuteronomistic History, 44 in the prophetic books, and 44 in the Chronicler's History; the singular Torah is used 89 times in the absolute phrases (60 times with article, 29 times without article) and 119 times in the construct phrases, both with or without a suffix, see: FABRY, 2006, p. 612.

final text of the Hebrew Bible<sup>23</sup>. In Hebrew culture, it was strongly believed that God does not grant Torah (תורה) except through His servants such as priests, prophets, sages who are closely associated with three kinds of interrelated tradition of written Torah: priestly Torah, prophetic Torah, and wisdom Torah<sup>24</sup>.

### 2.1.7 The תורה in Priestly, Prophetic and Wisdom Tradition

Torah was originally associated with the priests. A priest is a man of Torah (Jer 18,18) whose function is to differentiate between sacred and profane, purity and impurity, and make the appropriate rituals and their rules and regulations. He will teach the people the difference between the holy and the common (Ezek 44,23). Hence, the priestly traditions taught Torah focussing on cultic legislation, on matters of sacrifice (Lev 6–7) and purification.<sup>25</sup> As these are predominantly cultic in nature, the word “Torah” refers to concrete ritual laws. In general, the sacerdotal and the chronicler reading of Torah possesses a monopolizing narrow view of rabbinic *legalism*<sup>26</sup>.

The prophetic tradition views Torah associating with the Word (דבר) of God, covenant (ברית) and justice-righteousness (משפט). Prophets like Hosea (4,6) and Jeramiah (2,8) never fail to show that the role of priesthood goes beyond purely cultic realms (Deut 17,8-11). The activity of Moses, as prophet-priest-judge-patriarch, is by no means limited only to judicial or priestly cultic functions. It excels also with charismatic leadership and prophetic characters. The duties of priests and judges appear together sometimes (Deut 17,9-12; 19,17). In this situation, their function consists of issuing Torah in the name of God as precepts or decisions to be executed. The servant of YHWH is a mediator of His revelation and an admonitor of His righteousness and law (Isa 42,1-4). The understanding of משפט and תורה transcends here the judicial or legal view of normativity and both of them refer to the revelation of God’s will, which takes concrete form as righteousness and order of God’s universal kingdom<sup>27</sup>. Similarly the understanding of תורה and ברית (covenant) are almost synonymous and they reveal the intimacy and the new relationship between YHWH and His people (Jer 31,33).

The understanding of Torah in Deuteronomy needs special attention. The legislative and executive functions of the Levitical priests (Deut 17,8-11) correspond to those of Moses

<sup>23</sup> FABRY, 2006, p. 612.

<sup>24</sup> LÓPEZ, 2006, p. 615.

<sup>25</sup> Expiatory sacrifice, purifying guilt in Lev 12,7; 13-14; 15,32; similarly in Ezek 7,26; 22,26; 43,12; 44,5.24.

<sup>26</sup> WEILER, 1992, p. 44.

<sup>27</sup> FABRY, 2006, p. 627.

(Ex 18,15-24). Deuteronomy is a reservoir for the several semantic variations of the term “Torah” which has not only the prophetic and legal features but also the didactic, pedagogical, sapiential aspects. A certain affinity between the formative discourses of Proverbs (Prov 1–9) and Deuteronomy (1,5; 4,44; 31,9.11) is visible. Evidently it sees Torah in a global sense as revelation of YHWH’s will for Israel, the chosen people (Deut 1,5; 4,8; 17,18; 31,9.11; 32,46). Although it perceives Torah as the written will of YHWH, there is no casuistic or legalistic interpretation of Torah<sup>28</sup>.

The sapiential tradition holds תורה as wisdom teaching. It views God as someone who teaches (Ps 25,4; 27,11; 86,11; 119,33); YHWH is the master (Job 36,44; Ps 86,11; 27,11). The role of Torah has a pedagogical and exhortative function particularly in the sapiential literature (Prov 13,14; 7,2, etc.). Hence it goes beyond the nominal view of Torah. In the book of Psalms, there are 36 occurrences of Torah of which 26 are in Ps 119; the three Psalms, namely 1 and 19 and 119 together are thus called Torah-Psalms<sup>29</sup>. Here, the term ‘Torah’ neither reduces תורה to the laws of Moses nor to the Pentateuch in the strict sense, but it englobes all divine revelation as the life-giving orientation of God’s will. Therefore the Psalms are to be viewed beyond Deuteronomistic, sapiential, and prophetic background in order to reach the broadest sense of Torah.

### 2.1.8 Finalising the Notion of תורה

From the above analysis, along with the exegete Weiler, we have traced two fundamental tendencies, as a concluding observation, with regard to the interpretation of Torah, תורה, in the Hebrew Bible:<sup>30</sup>

- 1) Prophetic traditions, especially Hosea and Deuteronomy comprehend Torah as the will of God. The Pentateuch as well as the entire OT books is considered together as the one whole Torah. The same consideration posteriorly runs through the Psalms, the Wisdom books and the apocalyptic literatures.
- 2) Priestly tradition and chroniclers lead the understanding of Torah progressively towards the casuistic and judicial perspective of rabbinic Judaism. Thus Torah, which was in the beginning a liberating experience for the covenant people, later on little by little, became the instrument of oppression and slavery. And for this reason, the

<sup>28</sup> Deut 17,18; 28,58.61; 29,19-20, see: WEILER, 1987, p. 45.

<sup>29</sup> FABRY, 2006, p. 628.

<sup>30</sup> WEILER, 1987, p. 45; WEILER, 1992, p. 44.

Johannine author counteracts to this notion of Torah with that of grace and truth brought by Jesus Christ (Jn 1,17).

## 2.2 Commandment in Greek Culture

The Hebrew words מצוה and תורה, referring to commandments, as seen above, are translated in Greek as ἐντολή and νόμος. This linguistic transition did suffer with the cultural and philosophic prerogatives that are abundant in Hebrew and Greek. It is only in the middle of 3<sup>rd</sup> century B.C.E. that the identification of the Hebrew term תורה with that of the Greek term νόμος comes to view the Pentateuch in a judicial milieu. Such identification of תורה as νόμος is clearly evidenced in the prologue to Sirach where the Torah is totally referred as the “law”. In the opinion of Bible scholars, the LXX, which translates Torah as νόμος, was responsible for narrowing the whole meaning of Torah to its pure normativity of “law”.

### 2.2.1 Commandment in the LXX

Significantly within the Septuagint (LXX), the word νόμος, as referred in the Pentateuch, communicates only the divine revelation considered as a whole. It comprises both didactic and legal approaches. In every translation, the theological and religious meaning of Torah is wisely highlighted through the expression of God’s will, divine revelation, authoritative instruction, covenant, good news and wisdom of life to be faithfully followed<sup>31</sup>. LXX which is the maiden Greek translation of the OT from Hebrew contains two terms: ἐντολή and νόμος to substitute practically the polyvalent expression of מצוה and תורה from the Hebrew Bible. Therefore, it is fitting to study the lexical significance of these two important Greek words in the following pages.

### 2.2.2 Commandment by the Term νόμος

The Greek term νόμος is mostly utilized to reinterpret the notion of Hebrew term תורה. However, it is not the only term equivalent to explain the comprehensive understanding of Torah<sup>32</sup>. The original sense of νόμος was to communicate a norm for obligatory cultic conduct that is mandatory for a cultic community and even now this understanding never fades away

<sup>31</sup> WEILER, 1987, p. 44; WEILER, 1992, p. 44.

<sup>32</sup> WEILER, 1987, p. 48.

totally. At this juncture a pertinent question remains: when they translated תורה by the word νόμος, did the Scribes from Alexandria, of the Greek culture, understand perfectly the OT Torah of Hebrew culture, or only in the legal way?

The predominant use of νόμος to translate תורה in LXX justifies the claim that these two concepts have the same interpretation in some contexts of the Bible. The translation must have been done by some selective group that based itself in priestly Levitical tradition who were masters or scribes of the synagogue whose vision was theologically confronted by the Hellenism. This would have negatively brought a bulldozer impact of every citation of Hebrew תורה in OT to be in accordance with the comprehension of Greek νόμος in the context of Hellenizing popular Judaism<sup>33</sup>.

### 2.2.3 Commandment by the Term ἐντολή

The word ἐντολή is the Greek equivalent to “commandment” in the LXX, where it is used 50 times for מצוה: 23 times as ἐντολαί in the plural and 27 times as ἐντολή in the singular (Ex 15,26; Deut 4,10;10,13;27,10, etc.)<sup>34</sup>. In the common use of the Hellenistic world, the word ἐντολή appears in the LXX, wherein it is not expressively a religious term<sup>35</sup>. The frequent use of ἐντέλλομαι at the same time (Deut 30,8; Judg 3,4) shows that ἐντολή refers to what is commanded by God. Generally the word νόμος is used to translate תורה or laws. It is very rare that the word תורה is translated by the word ἐντολή in LXX. When it does occasionally, it means the total sum of all the laws, i.e. the universality of God’s law, normative to the ethos of Israel. However, in LXX, the specific demand of the Torah is shown by the conjunction of νόμος and ἐντολαί (תורה and מצוה)<sup>36</sup>. Frequently the translation of the Hebrew root דבר has recourse to the Greek word ἐντολή in the sense of commandment. It is valuable in Johannine theology.

### 2.2.4 Finalising the Notion of Commandment in Greek

From the analysis of Hebraic תורה, we can substantiate the affirmation that the notion of Greek νόμος, understood as the totality of concrete laws and obligations of a believing

<sup>33</sup> WEILER, 1987, p. 48.

<sup>34</sup> SCHRENK, 1964, p. 546.

<sup>35</sup> The non-religious use of the term ἐντολή employed in OT: 2Chr 29,25; 35,10,16; Jer 42,16,18; Dan 3,12; 1Macc 2,31; 2Macc 3,13; 4,25; 4Macc 4,6; and in NT: Mk 13,34; Mt 17,9; Acts 1,2; 17,15; Col 4,10; Heb 11,22.

<sup>36</sup> See: Ex 16,18; 24,12; Jos 22,5; Sir 35,24; 45,5; Dan 3,30 in the version of LXX.

community can only be valid as equivalent to the Hebrew term in the same passages of the LXX wherein the Hebrew word תורה equally had some cultic and political meaning. Therefore, the sense of תורה as norms is only valid in the Deuteronomistic and Levitical Tradition and not in the Sapiential and Prophetic Tradition.

Exegete Cancian summarizes the profound meaning of ἐντολή of in the OT translated into LXX with remarkable characteristics<sup>37</sup>. According to him, ἐντολή is a revelation in a covenant context. In a religious aspect, it nurtures the sense of being and doing of a person, beyond the moral precepts. The Word of God, which is nothing but a commandment, to which the collective heart of the chosen people renders a loving obedience, fosters unity. Consequently this entails the individual person's faithful following of the word throughout life, since it is a religious legislation. It is a law inscribed in the heart as a gift of new interiority in order to participate in the dynamics of divine principle enabling a new human life (Jer 31,31-34). It is the Spirit of YHWH that forms a new heart of flesh by substituting the heart of stone through the observance of the Law of the Lord (Ezek 36,24-28).

From the above understanding of ἐντολή, transcending the legalist views of commandment is necessary in order to comprehend the Johannine perspective of commandment. The Johannine author uses the term ἐντολή in his work to a great extent, besides alluding to the LC (Deut 6,4-5) and love of neighbour in the context of laws of sanctity (Lev 19,18). For him, the commandment most importantly reveals love-obedience, as a binding force of alliance, running through the gospel vein in progressive similarity between God, the Father and Jesus, the Son and between Jesus and His disciples<sup>38</sup>.

### 2.3 Commandment in the NT Writings

The singular noun form ἐντολή is the Greek substitute for commandment in NT writings wherein it occurs 67 times: 42 times seen in singular and 25 in plural<sup>39</sup>. The plural form ἐντολαί generally means “orders, commissioning and commands”. And the respective verb form ἐντέλλομαι means “to order, to command, to commission.” The verb ἐντέλλομαι also connotes that the noun ἐντολή is referring only to what is commanded by God. Again, the word ἐντέλλεσθαι simply expresses the unconditional obedience of faith, seen on a

<sup>37</sup> CANCIAN, Domenico. *Nuovo Comandamento, Nuova Alleanza, Eucaristia-Nell' interpretazione del capitolo 13 del Vangelo di Giovanni*. Perugia: Collevaleza, 1978, p. 241.

<sup>38</sup> CANCIAN, 1978, p. 242.

<sup>39</sup> The word ἐντολή is exceptionally absent in 2Cor; Gal; Phil; 1&2 Thess; 2Tim; Philem; Jas; 1Pet; 3Jn; Jude, see: LIMBECK, 1990, p. 459.

Christological basis or the fulfilment of a commandment grounded in the love of Jesus<sup>40</sup>. The Greek word νόμος is translated as law in the NT due to the influence of the LXX. It should not, however, resort immediately to the OT understanding of Torah<sup>41</sup>. The term νόμος does not refer to the instruction of the priests or the patriarchs or the individual commandments of the Torah. In the LXX, the syntactical construction of νόμος does not possess any theological relevance; but the Pauline view of νόμος in the NT has a distinctive meaning, e.g. νόμος brings God's wrath (Rom 4,15), it dominates over humanity (Rom 7,1), νόμος of the spirit and of life bringing freedom (Rom 8,2), etc.

### 2.3.1 Secular Understanding of ἐντολή

Certain situations in the NT obviously show that ἐντολή in the sense of commissioning, directing. It occurs in a common life situations and they are not specifically a religious occurrence (e.g. Mt 17,9; Mk 11,6; Mk 13,34; Heb 11,22). The reference to the word ἐντέλλεσθαι as authorisation is employed in Moses' bill of divorce (Mt 19,7; Mk 10,3) and on the occasion of stoning a woman caught in adultery (Jn 8,5). And the use of the term ἐντολή is not seen as explicitly religious (Mk 13,34; Mt 17,9; Acts 1,2). The word ἐντολή is used for an everyday command (Acts 17,15; Col 4,10; Heb 11,22). For Paul the word ἐντολή is both Mosaic Law and command. However, his exposition of ἐντολή is substantially negative, since the terms νόμος and ἐντολή, understood as blind laws, are inadequate and impotent to attain the goal of salvation<sup>42</sup>.

### 2.3.2 Religious Understanding of ἐντολή

The term ἐντολή referring to הַיְהוָה is employed in a specifically religious context of NT where the priest Zacharias and his wife Elisabeth are seen fulfilling the commandments of the Lord (Lk 1,6; 1Chr 28,7). The specific demands of Torah of the OT are indicated by the conjunction of Greek terms νόμος and ἐντολαί with their respective Hebrew terms הַיְהוָה and מִצְוָה<sup>43</sup>. The word ἐντέλλεσθαι is used by the way of demanding unconditional obedience driven by faith and love. It is found mostly in the LXX quotations of the NT (Mt 4,6; Lk 4,10;

<sup>40</sup> SCHRENK, 1964, p. 545.

<sup>41</sup> Altogether νόμος is seen approximately 430 times in the LXX of which roughly 200 times refer to Mosaic Torah (הַיְהוָה) of the OT. Νόμος occurs 195 times in the NT: 118 times in Pauline letters, 8 in Mt; 8 in Lk; 18 in Acts; 15 in Jn ; 1 in Eph; 2 in 1 Tim; 14 in Heb; and 10 in Jas, see: HÜBNER, 1990, 1990, p. 473.

<sup>42</sup> HÜBNER, 1990, p. 546.

<sup>43</sup> Ex 16,18; 24,12; Josh 22,5; Sir 35,24; 45,5; Dan 3,30 in LXX, see: SCHRENK, 1964, p.546.

Heb 9,20). It refers to the missionary command (Acts 13,47) as it is in Isaiah (49,6). In the gospel of John (14,31) the ἐντέλλεσθαι of the Father is referring to the ἐντολή of the Son, Jesus. In a similar way, prior to the Ascension the ἐντέλλεσθαι in Acts (1,2) is referring to the ἐντολή of Jesus through the Holy Spirit to the apostles. The use of ἐντέλλεσθαι of Jesus is a comprehensive expression for the LC (Jn 15,14.17)<sup>44</sup>.

### 2.3.3 The Synoptic Understanding of ἐντολή

The term “synoptic” refers to a parallel reading from the three gospels, Mark, Mathew and Luke, wherein the term ἐντολή is affected by the debate with Pharisaism<sup>45</sup>. Thus Judaism is confronted by a plethora of commands which make it difficult to seek the central unity of the divine will. To know the principle commandment, a young man pointedly questions Jesus “which ones?” (Mt 19,18). A perceptive scribe sharply quizzes Jesus “which commandment is the most important of all?” (Mk 12,28). A curious lawyer interrogates Jesus “which is the greatest commandment in the Law?” (Mt 22,36). These situations highlight a seeking to fulfil the commandment. The claim of the elder brother “I never transgressed your commandment (ἡντισμ/ἐντολή)” (Lk 15,29) finely represents the feeling of the Pharisees that they were really fulfilling the commandments. Judaism is optimistic about such a possible fulfilment<sup>46</sup>.

In the Synoptic view, the term ἐντολή comprehends not only the Decalogue and the Sabbath commandment but also the other Mosaic provisions<sup>47</sup>. In relation to ἐντολή we witness that Jesus’ unconditional acceptance of the demands of the Decalogue is obviously well-known. He tells the rich man that he must keep the commandments to enter into eternal life (Mk 10,17ff; Mt 19,17.20; Lk 18,18). He presupposes that the rich man knows the ἐντολή (Mk 10,19; Lk 18,20). Even the smallest ἐντολή are to be kept (Mt 5,19). He expounds the main theme of the ἐντολή without losing its validity by exaggerating superficial tradition (Mk 7,13; Mt 15,6). He only brings more clarity to what is already present and well-known. He unites the first ἐντολή with the second (Mt 22,36) i.e. the love of God with the love of neighbour. Thus, the ἐντολή concerned here is the amplification of the positive command to love one’s neighbour (Lev 19,18). The love of one’s neighbour is both organically rooted in the love of God and also seen as an opportunity to practice the love of God. Therefore it is an

<sup>44</sup> SCHRENK, 1964, p. 553.

<sup>45</sup> According to Synagogue teaching, the Torah comprises 613 *mitzvot* (365 are prohibitions and 248 are positive commands).

<sup>46</sup> SCHRENK, 1964, p. 547

<sup>47</sup> See: Lk 23,56; Mk 10,5; Mt 19,7; Mt 15,4; Jn 8,5 and Ex 21,17.

act of obedience and gratitude (Lk 10,27-37), promoting an inner unity (Mk 12,31; Mt 22,40) of all the commandments.

### 2.3.4 The Pauline Understanding of ἐντολή

Paul gives his own interpretation of ἐντολή (Rom 7) by equating it interchangeably with νόμος. He shows that the Law and sin are related (Rom 7,9). He links the Law with Moses (Rom 5,13f). There is a parallel between transgression of YHWH ἐντολή in Paradise and transgression of the Mosaic ἐντολή in Israel's history. The commandment gives a consciousness of the power of sin in our desires, and thus gives us knowledge of sin. Synthetically ἐντολή as a whole and ἐντολή as the individual commandment, is holy, just and good (Rom 7,12). By means of the command ἐντολή, the divine overruling brings sin out of its obscurity into the light (Rom 7,13). This unmasking of sin is a necessary prelude to the redemption of the justified. Paul can bring the ἐντολή and ἁμαρτία into this close association only because he no longer expects salvation from the νόμος or ἐντολή<sup>48</sup>.

There is a basic question arising from Pauline view on νόμος or ἐντολή. Is Paul against all commandments? The opposition to all νόμος is called *antinomianism*. The study of Rom 7 can give the impression that Paul's view of good will (θέλειν) does not relate to the fulfilling of the νόμος or ἐντολαί. The term ἐντολή evokes a will to possess which is insatiable. Nevertheless, by the freedom of doing good or evil, it is clear that the human desire (θέλειν) fundamentally aims at doing good (ἀγαθόν) by resisting against all evil (κακόν) which forbids aspiring wellness (καλόν); thus θέλειν relates to the ἐντολή in order to support life (ζωή) and not evil or death (Rom 7,10.18b.19.21). Intriguingly it is impossible to separate evil (κακόν) from desire (θέλειν) as also to isolate ἐντολή from ζωή. For Paul, ἐντολή means everything in the laws (νόμος) which relates to one's neighbour and to commandments, summed up in the law of love (Rom 13,9). He views ἐντολή as concrete Mosaic Law (νόμος) as well as command (ἐντολή). However, his exposition of ἐντολή is negative: the νόμος are mere ἐντολή and it is inadequate and impotent for attaining the goal of salvation. For him, the commandment basically serves as an operational base for the sin which promotes death for the individual. The reading of Rom 3 and 1Cor 9,21 gives an impression that all Mosaic Laws are totally outdated. It leads to antinomianism. If he had not established an accomplished

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<sup>48</sup> SCHRENK, 1964, p. 551

solution through justification by faith, his exposition of νόμος or ἐντολή would have been fatal for all his ethical care, leading him ineluctably to antinomianism<sup>49</sup>.

Jesus has brought peace by having nullified in his own flesh the deadening laws and commandments (Eph 2,14.15). There is a convergence between the Synoptic view and the Pauline view on commandments. All commandments are summed up in the law of love (Rom 13,9; Lk 10,27.28). For such law, the love and respect for the parents is the concrete beginning and the bedrock (Eph 6,2). The epistle Hebrew contains the radical question of the cult and priesthood. The use of ἐντολή here in Hebrew is just referring the Pentateuch. The priestly law and the ordaining covenant take precedence while expounding the commandments (Heb 7,5.16.18; 9,19.20). Here again the ἐντολή of the OT is authoritatively annulled because of its weakness and uselessness (Heb 7,16.18).<sup>50</sup>

### 2.3.5 The Catholic Epistles and ἐντολή

The twice mentioning of ἐντολή in 2Peter refers to the Christian teaching warning against a destructive libertinism<sup>51</sup>. The heretics turn away from the holy commandment (2Pet 2,21). The commandment of the Lord and Saviour, taught by the holy prophets is very well remembered (2Pet 3,2). It is mediated through the apostles. In distinction from the Johannine perspective, there seems to be a move towards the post-apostolic fathers, who held an increasing emphasis on ἐντολή in the older legal sense. The ἐντολή which Timothy orders is to keep the commandment, as Christian teaching, inviolate until the appearance of the Lord (1Tim 6,14). “The Law” could designate the Jewish religion (Acts 23,29), just as “the holy commandment” maintains a way of referring to Christianity (2Pet 2,21)<sup>52</sup>.

### 2.3.6 The Johannine Understanding of ἐντολή

In the Johannine literature, ἐντολή is never used for referring the Mosaic Torah but for the commissioning between the Father, the Son and the disciples. In the JG, ἐντολή has the

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<sup>49</sup> SCHRENK, 1964, p. 552.

<sup>50</sup> SCHRENK, 1964, p. 553.

<sup>51</sup> In the biblical sense of justice, liberality refers to generous acts and liberation refers to freedom from injustice or oppression. It is inspired by mostly ἀγάπη. While liberty can be absence of obstacles to realization of desires, libertine is a person who behaves without moral responsibility, especially in sexual matters. In this sense, libertinism means the irresponsible acts, promoted by only ἐρός and not ἀγάπη.

<sup>52</sup> SCHRENK, 1964, p. 556.

following significance except the command of the chief priests and the Pharisees which denounces Jesus (Jn 11,57)<sup>53</sup>.

### 1) The Commandment of the Father to Jesus the Son

The Father's ἐντολή to the Son exists in the virtue of the essential authority (ἐξουσία) with which the Father invested the Son, so that He should freely give His life as well as take it back again (Jn 10,18). Nevertheless, this ἐντολή leading to eternal life is the basis which establishes the authority of the Word spoken by Jesus (Jn 12,49.50). Thus the final goal of ἐντολή is that the love of the Father and the Son be revealed to the cosmos (Jn 14,31). This makes clear that ἐντολή demands not an imposed and imperative duty but a voluntary acceptance as an ordination and authorization to remain connected in the love of Jesus who himself remains connected to the love of the Father (Jn 15,10).

### 2) The Commandment of Jesus the Son to the disciples

The new ἐντολή of Jesus to His disciples is the command of love (Jn 13,34; 15,12.17). The new factor is not the law of love as such, nor a new degree of love, but its new Christocentric foundation. They are to love one another as those who are loved by Jesus. They are to actualise the supreme love of Jesus. Thus the loving self-giving of Jesus is the root and power of the new agape of fraternal love.

### 3) The practicality of the Commandment of Jesus the Son

Practising the ἐντολή of Jesus is an authentic sign of love for Him (Jn 14,15.21)<sup>54</sup>. It refers to the action of the disciples according to the will of Jesus. Such selfless action is the criteria of basic friendship with Jesus (Jn 15,13.14). The ἐντολή is summed up in the one command of love. It does not imply a Jewish multiplicity of ordinances, but the radiating of the one ἐντολή out into the manifoldness of the obedient life. The concept of unity in Johannine writings is mystical<sup>55</sup>. Nonetheless, the Johannine "mysticism" is unmystical in the sense that it is neither pure ecstasy nor meditating abstract ideas, but fulfilment of the commandments in concrete reality grounded in the ethical love of Jesus.

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<sup>53</sup> SCHRENK, 1964, p. 554.

<sup>54</sup> See: Mt 28,20; Jn 15,10; 14,15; 1Jn 3,22.24; 5,3; Jn 14,21; 1Jn 2,3ff; 1Jn 5,2; 2Jn 6; Jn 8,51-55; 14,23; 15,20; 17,6; 1Jn 2,5; Jn 14,24.

<sup>55</sup> For comprehending the Johannine First Epistle, see: Jn 14, 15.21 and Jn 14,23f; 15,10 with Jn 15,20.

#### 4) The Commandment is fulfilment of and belonging to the love of Jesus

The term ἐντολή, evidently excludes every thought of Law while considering the inner parallel with the mission of the Son showing a radical attitude of faith and the underlying experience of belongingness (Jn 15,10). The keeping-up of the commandments by the disciples and its fulfilment by the Son through the tasks which the Father has conferred both imply abiding in the same love. Assertively the legal requirement of the Law has yielded to the personal fellowship of love in mutual relations. Consequently the goal of salvation and its fulfilled joy serves to mark off Jesus' fulfilment of the ἐντολαί from any legal understanding (Jn 15,11). The nomistic view of ἐντολή is thus impossible in Johannine writings.

#### 5) The Commandment in the Johannine Epistles

The love of God and the love of neighbour constitute the law of love (1Jn 4,21). It has parallel connection of the ἐντολή (in singular) with that of ἐντολαί (in plural). Knowing true God means the true observance of the commandments of God (1Jn 2,3.5 love of God; 3,22; 5,3; 2Jn 4 love of the Father). The Gnostics, who incoherently disconnect word and deed, do promote conflicts and stressful isolation<sup>56</sup>. Nevertheless, the true mystical union with God is the convergence of knowledge and love of God beyond any alienating asymmetrical opposition or dualistic separation between knowledge and its action in the world (1Jn 2,1-6).

The contradicting gnostic dichotomy between God and human beings, and between knowledge and love, is acutely criticized (1Jn 4,20.21). The fact that Jesus gave the ἐντολή (1Jn 3,23), and connects it with faith in him (1Jn 3,23; 4,9; 5,1), with assurance of salvation (1Jn 3,19-24; 5,4), with the gift of the Spirit (1Jn 3,24) and with birth from God (1Jn 5,1), makes it clear that the command of love is applicable wholly and exclusively to the new life. Thus, the descriptions of the ἐντολή as "old" and "new" (1Jn 2,7.8; 2Jn 5; Jn 13,34) distinguishes the unique mediation in and through the person of Jesus. They are presumably directed against the uprising Gnostic love of novelty. The meaning of "old" is "from the beginning of the Christian life", the word which has been heard (1Jn 2,7) and not exactly from

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<sup>56</sup> The gnostic attitude is radically dualistic between man and the world, and between the world and God, that are seen as antithetical, not complementary, terms. It perceives that God is ontologically anti-cosmic and is abiding in the topologically outside the physical universe, naturally unknowable. By hostility toward the material world and contempt for all mundane acts, gnosis (knowledge) avoids any fraternal love and ethical care of people for the fear of unspiritual contamination by the world. Moreover, Gnostic asceticism, by the possession of gnosis, avoids further contamination by the world and therefore it reduces the world's use to a minimum. But, Gnostic libertinism, by the same possession of gnosis, enjoys unrestrained freedom, because the Law does not obligate the pneuma. It is saved by its own nature. It is morally neutral. It can be neither tarnished by actions nor frightened by the threat of retribution, which can affect only the carnal body and the mental psyche. Thus pneumatic is free from the power of fate and from the yoke of the moral law. And so, all things are unlimitedly permitted, see: JONAS, H., 1967, p. 337-340.

the OT times. It is beyond dispute that the “new” ἐντολή is the command of love (1Jn 2,9-11). However, the Christocentric foundation which tells the two apart in the gospel (Jn 13,34) is again missing in the epistles.<sup>57</sup>

The ἐντολή as the LC is connected with faith in Jesus Christ (1Jn 3,23). Also “his commandments are not burdensome” (1Jn 5,3) is the specific addition here. This keeping-up of commandment is again directed against the Gnostics, who are deficient in both aspects of loving and keeping. The ἐντολή character of faith is in clear opposition to those who deny that Jesus Christ has come in the flesh (2Jn 7). The problem posed by the OT law is no longer a live issue here. The relationship of faith and law is not discussed. There are no cultic or sacramental questions. The term νόμος does not occur (Jn 1,17). The basic question of Paul on how we are to keep the Law is now irrelevant, for the ἐντολή is intimately subsumed in the faith in Jesus Christ.

The conflict here is mainly between *Gnosticism* and *antinomianism*<sup>58</sup>. This antinomian Gnosticism neglects the most basic duty of Christians (1Jn 3,6) that there is such emphasis on the keeping-up the commandments. And that there can be no true gnosis without ἐντολή (1Jn 2,3-6). There is also no true commandment without linking ἐντολή and Jesus. There is the movement from ἐντολαί to λόγος (1Jn 2,4.5). As the formula τηρεῖν τὰς ἐντολάς (observe the commandments) is predominant in the Johannine Epistles so the formula τηρεῖν τόν λόγον (observe the Word) in the JG. It is perhaps easier to see a nomistic view in the Epistle (1Jn 3,23). However, this would be a misunderstanding in the Johannine Epistles as well as in the JG<sup>59</sup>.

## 6) Commandment in the book of Revelation

It is the invitation to observe the word, τηρεῖν τόν λόγον, (Rev 3,8.10; 22,7.9) and to follow the commandment, τηρεῖν τὰς ἐντολάς (Rev 12,17; 14,12), which converge recurrently. The commands of God are directed against idolatry here. They are again linked with reference to faith in Jesus or witness to Him, so that there is no mention of commandments (ἐντολαί) without mentioning Jesus, the Johannine peculiarity<sup>60</sup>.

<sup>57</sup> SCHRENK, 1964, p. 555.

<sup>58</sup> Antinomianism is against all laws. It is a disregard or even rejection of law on philosophical or theological reasons. It justifies this attitude by misrepresenting Paul’s teaching (Rom 3,8.21) or claiming a special guidance of the Holy Spirit that would deliver people from ordinary moral obligations, see: O’COLLINS; FARRUGIA, 2000, p. 13.

<sup>59</sup> SCHRENK, 1964, p. 555.

<sup>60</sup> SCHRENK, 1964, p. 555.

## B. EXPOSITION OF LOVE

Having made a comprehensive review of “commandment” in the biblical traditions, it winds up the first part of the diptych approach of this chapter and the next part of the diptych proceeds to a comprehensive investigation of the lexeme ‘love’. The Hebraic and Greek notion of love serves as the basic instrument for understanding the semantic spectrum of love in the whole of the canonical books of the Bible.

### 2.4 Love in the Hebrew Culture

In the Hebrew Scripture the two selective vocabularies that overwhelmingly navigate the special meaning of love are the verbal form of אהב and the noun form of אהבה<sup>61</sup>. The root אהב and its derivatives (אהבה, אהבים) in the OT have a strikingly pragmatic character of love which is not only a concrete inner disposition based on experiences and events but also a conscious act on behalf of the person who is loved or the thing that is preferred or the work that is undertaken<sup>62</sup>. Thus love is directed to persons as well as things and actions with its religious as well as profane sense. Love for things or actions seem to be the weaker or metaphorical usage, such as, Isaac’s loves for savoury dish (Gen 27,4), love of sleep (Is 56,10; Prov 20,13), love of wine (Prov 21,17), love of the tongue (Prov 18,21), love of correction and wisdom (Prov 15,12; 29,3), love of violence and cursing (Ps 11,5; 109,17), love for idolatry and prostitute’s wages (Am 4,5; Hos 9,1). There is a love of good and evil (Am 5,15; Ps 52,3).

Another term from the Semitic root רחם is used in the OT to explicit the love with compassion mostly directed to God (with an exception in Ps 18,2). The root חפץ is also employed in the erotic sense of affectionate desire (Gen 34,19; Deut 21,14; Esth 2,14; 1Sam 19,1; Ps 34,13). The usage of רצה denotes recognition, like, favour, (Deut 33,24; Job 20,10; Esth 10,3, 1Sam 29,4). Most importantly the terms like חסד-mercy, kindness, loyalty, steadfast love, אמת-truth, צדק-justice, משפט-judgement, etc. are describing ethical and religious conduct of love. From this analysis, we learn that love in the OT is basically a spontaneous feeling (Jer 31,20; Ex 33,19) which is explicitly a self-giving one (Lev 19,18.34). It is an inexplicable power of soul given in the inward person מאד (Deut 6,5). One loves ‘with all one’s heart and

<sup>61</sup> In Hebrew Scripture, the verb אהבה with its cognate nouns occurs over 200 times and the noun אהבה occurs approximately 250 times, see: FREEDMAN, 1992, p. 377

<sup>62</sup> WALLIS, 1968, p. 105.

soul and strength” (Deut 6,5; 13,4). Love and hate are the two poles of life (Eccl 3,8; 9,6)<sup>63</sup>. It is precisely in deeds of love that the command to love can be understood in its proper perspective and such attitude of love is made itself the norm. Therefore, love is not merely a human demand to accomplishment, but also the divine prerogative to fulfilment<sup>64</sup>.

### 2.4.1 The Immanent Love

In the OT the concept of love can be studied in both aspects: profane or immanent and religious or transcendent. Unified together, it means that love is both secular and sacred. The immanent relates to the mutual relation of both the sexes, male and female, then to the parents and children, then to friends and equals, to masters and servants and society<sup>65</sup>.

#### 1) Sexual love

In unambiguous terms, this love is the vital impulse and attraction of one person to another. It is the most forceful expression of passion, power and positive vibrations (Song 8,6). In the erotic sphere, love negates hatred; as primitive forces, both love and hatred have unknown origins. It finds an obviously euphemistic form (Hos 3,1) and the term **אָהַב** denotes sexual desire<sup>66</sup>. The lustful aspect of sexuality is most strongly emphasised by Ezekiel (16,33.36.37; 23,5.9.22), by Hosea (2,7; 3,1; 4,18; 9,10) and by Jeremiah (2,23.25; 22,20.22; 30,14) who speak of love in the same sense of legitimate sexual intercourse or condemn the illegitimate ways of sex; God maintains the most elemental feelings of love and aversion as mysterious to human beings<sup>67</sup>.

#### 2) Friendship Love

The legal partnership, friendship, kinship and parental relationship are some spheres in which the love is free of the libidinous *eroticism*. Their friendly approach and the connection with sexual love are difficult to explain psychologically. And thus the OT usage contains frequently metaphoric expressions that have the same words for sexual love and for non-sexual social relationships with a stress on erotic aspects. The most forceful expression of the friendship love is seen in the context where Jonathan loves David as his own soul (1Sam

<sup>63</sup> QUELL, 1968, p. 22.

<sup>64</sup> WALLIS, 1968, p. 106.

<sup>65</sup> QUELL, 1968, p. 23

<sup>66</sup> See: 2Sam 13,1-22; Judg 14,16;16,4.15; Gen 29,31.33; Deut 21,15ff; 22,13ff; 24,1ff., together with Gen 29,18.20.30.32; 34,3; Judg 16,4 etc.

<sup>67</sup> QUELL, 1968, p. 23.

20,17; 18,1.3). He was one with David in the same way a man is one with his own soul. There is oneness of אהב. Possibly there is no absolute expression of the distinction between the two magnitudes of erotic and agape (ἀγάπη) love, even though it may be felt (2Sam 1,26)<sup>68</sup>. Saul loves David (1Sam 16,21). Love is regarded as the inalienable constituent of humanity, and for this reason, it is declared to be the norm of social intercourse only applicable to compatriots and fellow citizens (Lev 19,17.18; Zech 8,17).

Since the attitude denoted by the word אהב is one of natural feeling, it cannot be legally directed. If the statement (Lev 19,18) were really to have the force of law, then the word אהב would have to be taken purely phenomenologically as an injunction to act as one usually does in love. Although there is a legal incongruity in the formulation of the paradoxical command to love, this social legislation exists to protect, to foster and sometimes to awaken the sense of brotherliness<sup>69</sup>.

### 3) Fraternal love

It is seen remarkably through an obligation of assistance in the case of a brother, a fellow-citizen, or even an enemy who are in proximity<sup>70</sup>. The love of enemy is incorporated into the LC (Lev 19,18.34). We can perceive the practical inculcation of love for enemies in the narrative of Joseph; the repayment of evil with good, through his obedience to God (Gen 50,19-21). It epitomises the biblical view of fraternal love in various aspects. Nevertheless, there is also a restricted love towards enemies<sup>71</sup>.

#### 2.4.2 The Transcendent Love

The aspect of religious or transcendent love relates to the mutual relation between God and His people. It is the foundation for theological covenant. This concept of love can be seen in every literary genre of the OT, even if with different connotations. Although the etymological meaning of אהב is focussed on sexual love, sensitive desire and pleasure sensation, Bible scholars agree that in Hebrew, there is no possibility of expressing semantically the differences like that of Greek ἐρός and ἀγάπη. However, the due recognition of such distinctions in practical life is notable in Hebrew culture and Hellenistic Judaism.

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<sup>68</sup> QUELL, 1968, p. 24.

<sup>69</sup> QUELL, 1968, p. 25.

<sup>70</sup> The interrelated passages of Deut 22,1-4 and Ex 23,4-9; Prov 25,21 deepen this aspect of brotherly love.

<sup>71</sup> 2Sam 19,7; Ps109; Sir 37,2; Prov 14,20, see: QUELL, 1968, p. 27.

Thus, the biblical authors did not feel the importance of expressing the common elements of love by its distinctive dimensions, through linguistic philological variations<sup>72</sup>.

The theological and religious sense of אהב is not from long-standing antiquity<sup>73</sup>. The idea of relationship between God and humans based on reciprocal love is rare and it is a later origin in the biblical traditions. The understanding of a God who elects is much earlier than the idea of a God who loves. There is little use of אהב to characterize the relationship between God and human. In the OT, there is never an expression which talks about the elevation of the human person towards God through אהב, such as ἐρῶς which does in Greek culture.

The term אהב and its derivatives highlight only the pragmatic aspects of love. It not only presupposes an internal disposition, originating from living experiences, but also refers to practical actions consciously decided by the אהב towards a beloved person or a loved object. The original experience of this pragmatic אהב consists of the work of God in and through the chosen people. YHWH, who makes promises, is not only merciful but also faithful to His word (Deut 7,9ff; Ex 6,7; Am 9,7)<sup>74</sup>. In this way, YHWH reveals Himself as the unique God who is different from other divinities, the idols (Ps 115; 113b). He is so much alive and truthful that the humans can relate with Him, face to face, personally through אהב (Ex 33,11)<sup>75</sup>.

The essential of Hebrew love –אהב is seen in the character of its exclusivity. It is an exclusive, zealous and jealous love that chooses its beloved object, Israel, by a deliberate preferential option. It exercises an absolute sovereignty over the object, with full passion and goodwill. It never admits any infidelity and transgression. It is thoroughly a condescending love. The God who is alive and personal took the first initiative to love. For this God, the love of humans is a natural consequence and a necessary response to His love. It is the beginning of covenantal love (אהב). The concept of humans who also can love God is thought to be much posterior<sup>76</sup>.

## 2.5 Love in the Greek Culture

The translation of Hebrew culture of love (אהב) into Greek has been a Herculean task. It necessarily suffers the Hellenistic trifling vesture. In the extra-biblical secular Greek

<sup>72</sup> A typical example is the friendship between David and Jonathan cf. 1Sam 16,21; 18,1-3; 20,17.

<sup>73</sup> WEILER, 1987, p. 8.

<sup>74</sup> It is interesting to note that YHWH freed Israel from the land of Egypt and also the Philistines from Caphtor, and the Syrians from Kir (Amos 9:7). Evidently there is a universal love and care.

<sup>75</sup> WEILER, 1987, p. 9.

<sup>76</sup> WEILER, 1987, p. 10.

language, there were three vocabularies used to communicate the significance of love: ἐρᾶν, φιλεῖν, and ἀγαπᾶν, whose only traditional source from Hebrew was אהב. In the Biblical context of the LXX, the Hebrew אהב was mainly translated by the term ἀγάπη and sometime by φιλεῖν, which marked the historical transmission of biblical love from the OT to the NT<sup>77</sup>.

### 2.5.1 Love and the concept of ἐρῶς

The term ἐρᾶν connotes the passionate love which likes to possess the other, not disinterestedly but egoistically or obsessively. It is characterized by a force of instinctive and impulsive attraction, almost irrational, libidinally sexual. It refers to an object, idol, and gods of fertility in the Canaanite cultic worships. The fertility rites are full of creative ἐρῶς. There is a passionate element in ἐρῶς which involves the subject in passive submission to reach ecstasy. In Greek understanding, the attainment of ecstasy signifies the utmost religious comingling. In this sense, ecstasy is the state of he who feels himself, as if transferred from the sensible world to the senseless world. This sensual intoxication happens either by the effect of mystical exaltation or by deep intense sentiments of joy, pleasure, admiration, reverential fear that progressively lead to a surpassing senseless state. Religion and ecstasy come together in religiously transmuted *eroticism*<sup>78</sup>.

In the philosophic field of Plato, ἐρῶς was seen as the highest representation of plenitude of life and of mystical sublimation. For Plato, it is most glorious because it transcends all sensible worlds and elevates humans to go beyond their human natures. In this sense, ἐρῶς is a god who exercises his powerful force also on the other gods. Before the unique godly force of ἐρῶς, all the powers between the heaven and the earth become less important. He who is possessed and absorbed by ἐρῶς has no other free choice, except that of surrendering himself to its utmost vivifying felicity. For Aristotle, ἐρῶς is the force of attraction that sustains the original principle of order and of movement. Therefore, he frees ἐρῶς from everything that is experiential and he understands it as a cosmic function. It inwardly holds the world together and has nothing to do with intoxication<sup>79</sup>.

The vital part of Greek love (ἐρῶς) is a cosmic one. It is impersonal, universal, indiscriminate love that is beyond personal commitment and fidelity. It is inattentive, abstract, strange and not of human origin. It comes from the other world. It does not mingle with the

<sup>77</sup> For the sake of emphasis or stylistic variation, ἀγαπᾶν often becomes a mere synonym of ἐρᾶν and φιλεῖν, e.g. in Jn 21, ἀγαπᾶν and φιλεῖν are employed interchangeably.

<sup>78</sup> STAUFFER, 1968, p. 35.

<sup>79</sup> STAUFFER, 1968, p. 36.

human history. It is completely alien, indifferent, insane and foolish. Also it is an upsoaring love. In ἐρός, there is impulsivity or ecstasy, which befalls on persons and possesses them in a blindly deterministic and fatalistic manner. These considerations about the Greek ἐρός show that its overwhelming influence does not reduce it to a psycho-physiological dimension only. But it also enters in the field of philosophy and religion. Therefore, the LXX does not choose the term ἐρᾶν to translate the Hebrew love (אָהַב) <sup>80</sup>.

### 2.5.2 Love and the Concept of φιλεῖν

This is a love that originates and deepens by admirations, meetings, similar tastes, and mutual acceptance. It is an inward inclination of affinity between people of a bilateral relationship and in proximity to each other. It exists especially among parents and friends. In general, φιλεῖν is an interpersonal positive relationship that is marked by reciprocal valuing of affective sentiments. In a religious dimension, φιλεῖν is the kind of inclination that god has for people or a friend for another friend by zealously caring and jealously loving. This kind of love happens in reciprocity and in faithful correspondence, without negating the freedom of the other companion. This distinction was certainly considered while selecting the Greek vocabularies during the translation of the Hebrew אָהַב to Greek in the LXX, for there is no authentic love without freedom <sup>81</sup>.

### 2.5.3 Love and the Concept of ἀγαπᾶν

It is a word lexically neutral of little utility in secular Greek. The Greek verb ἀγασμαι comes from the root ἀγα which means to estimate highly. The word ἄγη denotes admiration. The ἀγαπᾶν has no implication of the magical power or intoxication of ἐρός and the solicitous warmth of φιλεῖν. It is a seeking of or desiring for someone or something. It means to show a respectful love for people or of objects by intellectual comprehension and not just by affectivity alone. It originates from admiration, which marks its active element. To admire and to love have something to do directly with decision, choice and option. In Greek literature, this choice is based on the capacity for conscious discernment more than the affective-sentimental-emotional attraction. Simply put, ἀγαπᾶν is a reason based love <sup>82</sup>.

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<sup>80</sup> WEILER, 1987, p. 11.

<sup>81</sup> WEILER, 1987, p. 12.

<sup>82</sup> WEILER, 1987, p. 13.

#### 2.5.4 Comprehension of Love in the LXX

The deliberation about the meaning of Greek ἀγαπᾶν offered a substantial concreteness to the specific and dense meaning of the biblical Hebrew אהב. Likewise the term ἀγαπᾶν which is very much undefined and neutral in Greek language receives a new meaning in LXX by the influence of the Hebrew אהב. Consequently the term ἀγαπᾶν which was practically obsolete in secular Greek receives its elevated theological qualification as equivalent of Hebrew אהב in LXX. For example in the Greek classic *Homer*, agape signifies “practicing of hospitality”, as a generous exercise of free good-will towards others. Agape means mostly “preferential love” motivated by a conscious option and global decision taken by humans and not for merely sentimental reasons<sup>83</sup>.

#### 2.5.5 Similarity between φιλεῖν and ἀγάπη

The term φιλεῖν is generally used to mean the relationships among people of equal minds and equal ages. The word ἀγάπη can be used to mean the relationships also among persons of unequal standard, for example, between the superior and his subordinates, between the landlord and his servants, etc. It is important to note that the latter is also employed to signify as much the attitude of the giver who gratuitously decides and disinterestedly executes so also the free attitude of the receiver who accepts the gift of love initiated by the giver. Therefore it is described as the double dimension of love expressed in giving as well as in receiving. In this mode of understanding, there exists a significant analogy of the word χάρις which means, from the point of view of the giver, grace, favour and benevolence, and from the point of view of the receiver, grace, gratitude and gratefulness; this includes equally the two aspects of giving and receiving; also the word, χάρισμα, means gift, aptitude, and skill.<sup>84</sup> Semantically the word χάρις brings an interconnected meaning of charity, love and grace. Moreover, in the related concept of election that views religious love as the ultimate foundation of the whole covenant theory, the legal term רחם is translated as χάρις<sup>85</sup>.

#### 2.5.6 Difference between φιλεῖν and ἀγάπη

<sup>83</sup> WEILER, 1987, p. 13.

<sup>84</sup> RUSCONI, Carlo. *Dicionário do Grego do Novo Testamento*, São Paulo: Paulus, 2003, p. 17. 492.

<sup>85</sup> QUELL, 1968, p. 27

Weiler observes that the fundamental difference subtly perceived between φιλεῖν and ἀγάπη shows the possibility of relationship with the Godhood. In the sapiential literature of the LXX, the term φιλεῖν is widely employed. Also the utility of the two terms ἀγάπη and φιλεῖν is seen in their use as love for wisdom (Wis 6,18-25). The term ἀγάπη is used to highlight an ethical interest and to guide the law of the corporal body with a responsible relation between YHWH and Israel. On the one hand, it means the free choice of one who makes it and on the other, a free gesture of one who receives it<sup>86</sup>. This message of the love of God takes on a national and an individual form, at times with the pedagogic debasement of the father-son relationship (Ex 4,22; Deut 14,1; Hos 11,1). Such paternal love of God together with His maternal care is ultimately invincible and indomitably redeeming<sup>87</sup>.

### 2.5.7 Difference between ἐρὸς and ἀγάπη

The fundamental difference between ἐρὸς and ἀγάπη does exist and these two terms demonstrate the possibility of relationship with the Godhead<sup>88</sup>.

ἐρὸς–Love	ἀγάπη–Love
ἐρὸς is a generic love. It is universal and cosmic which seeks its satisfaction hither and thither. And thus it also has a fleeting infidelity.	ἀγάπη is a love which has unique preferences and exclusivity. And thus it has fidelity as a permanent character.
ἐρὸς is guided by impulse more or less unconscious and possessive with relation towards the object of love.	ἀγάπη is a decisive act of the subject of love. It is free and conscious and not possessive.
In the total sense of the term, ἐρὸς is used also in the religious sphere, to highlight the upward attraction of humans in the ascending love towards the divinity through attaining the maximum degree of ecstasy. This initiative is always from the human side, human- ἐρὸς. It is an upward movement which begins from the downward human level.	ἀγάπη gape originally refers to the descending love of God, the love of sovereign which elevates the humble above the others. The initiative is always from the divine side, divine- agape. It is a downward movement which begins from the high above divine God. It comes down in order to elevates the downward human level
As ἐρὸς seeks its self-satisfaction from others, it tends to be egoistic through umpteen vested interests. Therefore it is narrow and self-centred	As ἀγάπη seeks its satisfaction in self-giving, it includes commitment with the well-being of others. Therefore it cannot be egoistic but broadly altruistic.

<sup>86</sup> WEILER, 1987, p. 15

<sup>87</sup> See: the narrative and prophetic texts: Ex 4,23; Deut 8,5; 32,6; Isa 1,2; 30,9; Jer 3,4.19-22; 4,22; 31,9.20.

<sup>88</sup> WEILER, 1992, p. 37-38.

The above notable details are important for the interpretation of Johannine CML, because in Johannine writings, ἀγάπη and φιλεῖν are employed synonymously (Jn 21,15-19; 1Jn 4,19). It makes clear that the Johannine author is influenced by the sapiential literature of the Bible. In the translation process of Hebrew אהבה, the LXX largely adopts the term ἀγάπη and at times, the term φιλεῖν. The term ἐρὸς occurs very rarely and it never possesses a religious sense of love, i.e. transcendent or theological. It explains the derogatory view of Jews about ἐρὸς, as it presumes the loaded notion of Greek mythology<sup>89</sup>. The ἀγάπη without ἐρὸς is obedience to a moral law, without warmth, without longing, without reunion; ἐρὸς without ἀγάπη is chaotic desire without recognizing the validity of the other as someone able to love and to be loved, while remaining an independent self; love as the unity of ἐρὸς and ἀγάπη has an implication of faith<sup>90</sup>.

## 2.6 Comprehension of Love from the Biblical Traditions

There are three important biblical traditions in the OT: Prophetic, Deuteronomistic and Sapiential that are intermingling in whole of the Bible. The apocalyptic tradition is a much posterior that offers, through revelation, a secret knowledge of the past, of the present and of the future<sup>91</sup>. In order to grasp the primordial notion of biblical love, the seeking of a theological comprehension of Hebrew אהבה is necessary here.

### 2.6.1 Love in the Prophetic Tradition

The Deuteronomic tradition succeeds the Prophetic tradition which eminently exalts the idea in the Bible that God loves His people. This perspective of God who loves affirms that, out of unconditional love, He freely chooses His people, Israel<sup>92</sup>. The prophets Hosea, Jeremiah and Ezekiel, who are protagonists of God's love, proclaim the relationship between YHWH and His people.

Hosea through the metaphor of matrimony highlights YHWH's faithful relation with the people while protesting against Canaanites' cults of sexual fertility. The prophet had to lovingly accommodate his prostituting wife (Hos 2,7-15; 3,1) and the children of adultery

<sup>89</sup> WEILER, 1992, p. 37.

<sup>90</sup> CALLAHAN, 2005, p. 43.

<sup>91</sup> In Greek, ἀποκαλύπτω means to reveal, to discover, to manifest, and to know. Apocalyptic is a literary genre which flourished in Judaism between 150 a.C. and 100 d.C., see: PRIGENT, 2013, p.116.

<sup>92</sup> E.g. the Psalm 136 (135) responds to why God is choosing His people. It is a liturgical hymn of praise and thanksgiving litany, comprising of cosmic, historical and everyday life.

(Hos 1,2b). His individual experience is equivalent to the chosen people of Israel and sometimes worse (Hos 9,10) with regard to their loyalty to Baal instead of YHWH. Due to their false love caused by cultic worship of strange gods, there exists a distance in their inner heart (Hos 8,9). However, the undying love of YHWH surpasses everything (Hos 14,5; 11,4,9a). Thus, for Hosea God is always merciful (Hos 2,21.22; 3,1; 9,15; 11,1ff). This pedagogical and merciful love characterized by a father-son relation (Hos 11) surmounts every judgement and opens up a new future full of grace symbolized in the imagery of love between man and woman (Hos 2). The history of salvation beyond every human merit is active through the faithful relation between God and the people. Calling to penitence and conversion, Hosea points out that salvation is not the fruit of human effort but of the gratuitousness and fathomless love of God (Hos 11,3-4.8-9).

Jeremiah too, like Hosea, uses the conjugal imagery of love. The matrimonial infidelity of Israel is conspicuous as the seeking of a false lover (Jer 2,20.22; 8,2; 7,18; 19,13; 30,14; 44,17). In this way, Israel sought for her own judgement. However YHWH is eternally merciful to her (Jer 31,3ff). True love and faithfulness is witnessed when forsaking the prostitution, infidelity, fertility cult etc. Ezekiel also adopts the marriage metaphor to appreciate the relation between YHWH and the unfaithful people of Israel, who preferred false lovers to the pure love of YHWH (Ezek 16,33-37;23,5.9.22). Thus, Israel invoked punishment upon herself. However, YHWH abandons vengeance and brings docility, obedience and love in hearts of flesh, opposite to those of stone (Ezek 36,26-28). The matrimonial image is also present in Deutero-Isaiah (Isa 43,4; 49,1ff; 51,17ff). Interestingly it is the woman who abandons her husband; YHWH who abandons briefly His juvenile love, recovers it with His eternal love of mercy (Isa 54,4-8).

The connecting thread that is commonly present in the prophetic traditions is observed<sup>93</sup>. First, gratuitous love is the only and inscrutable reason that serves as motive of the salvific future of God's action, in spite of the people's infidelity. Secondly, in the dialectic dialogue between grace and judgement, the merciful love of God is creative and does not stop providing new opportunities. Finally, judgement remains as an option because of human freedom, with its possibility of rejecting the divine grace.

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<sup>93</sup> WEILER, 1987, p. 16-21.

### 2.6.2 Love in the Deuteronomic Tradition

The prophetic tradition intermingles with the Deuteronomic tradition which elaborates the exhortative aspect of the actual people of God who ought to love Him and to obey His commandments (Deut 7,6-11). While the former tradition focuses on *the love of God*, the latter talks about *the love for God*. The central objective of this Deuteronomistic work is to offer God's people the pedagogical formation about the rights and duties of mutual love, not exactly in conjugal love but truly in genuine obedience to a divine call<sup>94</sup>.

God is one who loves and not one who makes laws. In this respect, Deuteronomic tradition solves the question of how the love response from people is forced to correspond to God's love, to the point of God making it a commandment, while authentic love always requires freedom. The love of free people cannot come to be except from the experience of being historically loved<sup>95</sup>. The eagle image (Deut 32,10-12), for example, expounds the providential, merciful, creative love of God for His people. Consequently the command to love for God acquires characteristic response to the maiden love of God (Deut 5,15; Ex 20,11). It is to maintain the covenantal promise of fidelity with God: observe the commands (Deut 5,10; 7,9), serve YHWH (Deut 10,12; 11,13), listen to His voice (Deut 30,20), walk with him (Deut 11,13.22; 19,9). Thus the commandments are not an oppressing bondage but a necessary mandate of love that makes yoke easy and burden light (Mt 11,28-30). The later analysis of Johannine view on the LC draws inspiration from here<sup>96</sup>.

### 2.6.3 Love in the Sapiential Tradition

The sapiential tradition differs from the Deuteronomic tradition. It explicates the love between YHWH and His people in a unilateral way. The formula of reciprocal love in this tradition is unique<sup>97</sup>. The wisdom literature highlights more on love towards commandments or sapiential acumen than love for God (Wis 6,18.19). God loves one who loves wisdom (Ecl 4,12-15). To obey the commandments means to love them (Prov 8,17.21; 28,4; Sl 119[118]). To love means not only to obey the commandments but also to love the one who with whom the practice of commandments is realized (Ecl 48,11). Here arises the community dimension

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<sup>94</sup> WEILER, 1987, p. 21-26.

<sup>95</sup> WEILER, 1987, p. 23.

<sup>96</sup> Having life means obeying God's commandments and death means to reject the commandments (Deut 11, 26-32; 30,15-20).

<sup>97</sup> The love of wisdom, see: Prov: 4,6; 8,17.21.36. the one who hates wisdom loves death.

of co-responsibility<sup>98</sup>. A brief way of summarizing the progressive theological dimension of love in the above three biblical traditions underlines the fact that when the prophets speak of *love of God* and the Deuteronomists speak of *love for God*, the Sapiential reading expounds the mutual love between God and people<sup>99</sup>.

#### 2.6.4 Love in the NT writings

The Greek vocabularies that translate the English word “love” are *ἀγάπη*, *φιλεῖν*, *ἐρᾶν* and *στοργή*. In the NT, *ἀγάπη* or *φιλεῖν* are seen more frequently while *στέργω* (love dearly) appears only once (Rom 12,10) and *ἐρᾶν* does not appear, although the existence of the concept *ἐρός* is debatable<sup>100</sup>. The Greek semantics that translate Hebrew *אהבה* comprise of the verb *ἀγαπάω*- to love, the noun *ἀγάπη* and *ἀγαπέσις*- love, and the adjective *ἀγαπητός*- beloved or dear<sup>101</sup>.

#### 2.6.5 The Synoptic Understanding of Love

Jesus’ summing up of the old and new righteousness is the double commandment to love God with one’s whole being and the neighbour as oneself, that appears in the Synoptic tradition (e.g. Mt 22,37-40; Mk 12,29-31; Lk 10,26-28) and it is quoted from LXX (Deut 6,5; Lev 19,18.34 ). Also there is a command to love one’s enemies (Lk 6,27.35; Mt 5,44). The double commandments and the command to love the enemy show the way of Jesus going beyond the frontiers. He stands firmly in the moral tradition of His people, holding that love is a matter of will and action with decisive exclusiveness and unconditional readiness for God<sup>102</sup>. To love God is to exist for Him as a servant for his Lord (Lk 17,7ff). It is to place oneself faithfully and obediently under his lordship (Mt 6,33). It is to get rid of all that does not serve God (Mt 5,29f; 6,24b.30ff). The story of the Good Samaritan (Lk 10,29ff), in all its absolute concreteness and in its unsentimental imagined readiness to help the needy person

<sup>98</sup> In the NT, especially in John (14,15.21; 15,10), to love God signifies to follow His commandments. The wisdom literature, with its diverse contents and analogies, has highly influenced the Johannine CML.

<sup>99</sup> WEILER, 1987, p. 26-28.

<sup>100</sup> KLASSEN, 1992, p. 384.

<sup>101</sup> These words of the *ἀγάπη* family appear 320 times in the whole of the NT statistics, of which the verb *ἀγαπάω* occurs 143 times, the noun *ἀγάπη* 116 times and the adjective *ἀγαπητός* 61 times; when the entire word group is taken together, the Johannine writings have 108 occurrences. It means one-third of the total incidences with 52 in 1Jn ; 44 in Jn ; 5 in 3Jn and 6 in Rev; *ἀγαπάω* appears 37 times in Jn ; 31 times in 1-3Jn ; *ἀγάπη* appears 21 times in 1-3John; *ἀγαπητός* appears 10 times in 1-3John; the absence of *ἀγαπητός* from Jn ; 2Jn and Rev. is strikingly notable, see: SCHNEIDER, 1990, p. 9.

<sup>102</sup> STAUFFER, 1968, p. 44.

who is confronted with an inescapable urgency, extols the ethical love; it shows how this love could be misunderstood in terms of general philanthropy arising from the Golden Rule (Mt 7,12; Lk 6,31)<sup>103</sup>. It is self-evident now that love in reality goes beyond sentimentality and utopian illusion.

Forgiving love is deeply rooted in the call for mercy and reconciliation (Lk 6,36;7,47; 11,4;23,34; Mt5,7; 8,21ff; 24,12). The unforgiving attitude towards neighbours only provokes the merciless judgement of God (Lk 6,38; Mt 5,22ff). Such lovelessness calls for radical peace-making, for peacemakers are God's children (Mt 5,9.45). God's love is directed exclusively to Jesus himself (Mk 12,5; Mt 12,18). The loving care even to the least of one's brethren is equivalent to that of the Son of Man (Mt 10,40ff; 25,31ff).

### 2.6.6 Pauline Understanding of Love

Paul sees that the love of God and love of Jesus Christ are identical (Rom 8,37; 2Thess 2,16; Gal 2,20). He strongly understands that the saving love of God is manifested on the cross as supreme sacrifice for sins (Rom 5,8; 12,1-2; Eph 2,4-5; 2Thess 2,16; Gal 2,20). For him, the loving work of God propels the love of Jesus Christ through whom everybody is called (Rom 8,28). It gives Paul the assurance of being united in the love of God manifested in Jesus (Rom 8,31-39). It comes through the only beloved chosen son of God (Rom 8,32; Col 1,13; Eph 1,6). The loving and saving action of God is revealed in that of Jesus Christ (Rom 5,8). Such act primordially implies God's calling, choosing and consecrating in love (Rom 1,7; Col 3,12) which transcends the chronological counting of time (1Thess 1,4; Rom 9,11; 11,28; Eph 1,4-6; 2Thess 2,13). It keeps the chosen people of God in indissoluble fellowship with God (Rom 8,35; 2Cor 13,11-13) and holds them captives (2Cor 5,14), as their hearts are infused in God's love (Rom 5,5)<sup>104</sup>.

The Christian community of Galatians receives an effective guidance of "love and service" which is a path making pattern for others (Eph 5,2-6,10). Also the duality of faith and love is interconnected and it summarizes the Pauline theological and ethical concerns<sup>105</sup>. For Paul, it is not Jewish Law but faith working through love that counts and liberates (Gal 5,6). Loving one another (φιλεῖν ἀλλήλους) is the only appropriate ethical response to God's love shown in the gospel (2Cor 8,1-9). The Christians are to love and care for one another (Rom

<sup>103</sup> STAUFFER, 1968, p. 46.

<sup>104</sup> STAUFFER, 1968, p. 49.

<sup>105</sup> Eph 1,15; Col 1,4; 1Thess 1,3; 2Th 1,3; Philem 4-5; also Eph 6,23; 1Thess 3,6; 5,8; 1Tim 1,5.14; 2,15; 6,11; 2Tim 1,13; 2,22; 3,10; Tit 2,2., see: MOHRLANG, 1993. p. 575-578.

14,19; 15,2; 1Cor 8,1; 12,25-26; 14,3-5; Eph 4,15-16; 1Thess 5,11) and the role of love (1Cor 13) is charismatically placed for the edification of the Church. For Paul, the centrality of love is not self-directed, but is the willingness for self-sacrifice. Jesus, Timothy and Paul serve as examples of such a way of life<sup>106</sup>. Love is not just a matter of doing but is also matter of being (1Cor 13,3). The theological virtues: faith, hope, and love constitute the Pauline triad which puts love as the most important of all (1Cor 13,13)<sup>107</sup>.

### 2.6.7 The Catholic Epistolary Understanding of Love

In the epistle to Hebrews, the author exhorts the beloveds to persevere till the end (Heb 6,9-12), to draw closer (Heb 10,22), to hold together in unity (Heb 10,23), to stir up one another to love and do good works (Heb 10,24), for God's discipline is based on love (Heb 12,6) and may the brotherly love be long lasting (Heb 13,1). In the epistle of James, the loved ones (Jas 1,16.19; 2,5) are those who love to relate with God by listening (Jas 1,12; 2,5) and by following the law of love (Jas 2,8)<sup>108</sup>. The LC implies the commandment of equality and impartiality, for God never shows partiality (Jas 2,11). In the first Petrine epistle, the love for Christ is prominent (1Pet 1,8). The wholehearted love for one another (1Pet 1,22; 2,17; 3,8; 4,8; Jn 13,34) and the invitation to greet each other with the kiss of love (1Pet 5,14) strengthen the dynamics of peace<sup>109</sup>. The two Catholic Epistles, 2Pet and Jude, do not make any exceptional contribution to add to the understanding of love in the NT<sup>110</sup>.

### 2.6.8 Johannine Understanding of Love

In the Johannine tradition, love is the principle of the world of Christ which is evolving in the cosmic crisis of the present (Jn 3,16; 1Jn 4,9-14; Rom 8,32) and so, the love of Jesus, the Son for those whom the Father has entrusted to Him, as His friends, is more strongly emphasised than the love of the Son for the Father (Jn 14,31)<sup>111</sup>. Such love-agape

<sup>106</sup> Rom 9,3; 15,1-3; 1Cor 9,19-22; 10,33-11,1; 2Cor 1,6;4,5; 6,4-6; 8,8-9; 12,15; 13,9; Gal 2,20; Phil 1,20-26; 2,4-8.17.19-24; Eph 4,32-5,2; Col 1,24; 1Th 2,9; 1Tm 4,12., see: *Ibid.* p. 577.

<sup>107</sup> Pauline Triad of faith, hope and love, occurs united also in Rom 5,2-5; Gal 5,5-6; Col 1,4-5; 1Thess 1,3; 5,8; Heb 6,10-12; cf. 1Pet 1,21-22; where love is the dynamic force for fraternity or charity while faith implies active work and hope implies persisting patience without any utopian enthusiasm.

<sup>108</sup> This inspiration is most likely from Lev 19,18 of LXX and from Lev 19,15 that explicit the law of love and care for the poor.

<sup>109</sup> The biblical notion of peace is theologically comprehensive and has spiritual wholeness connecting with love, truth, justice, covenantal relationship, etc. It is not merely absence of war and conflicts.

<sup>110</sup> KLASSEN, 1992, p. 394.

<sup>111</sup> Jn 14,21-28; 17,23-26; 1Jn 4,19., see: STAUFFER, 1968, p. 52-53.

from divine reality descends and condescends, stage by stage, into this world, revealing itself as light and life. The love for God or for Jesus necessarily outshines the love for brethren (Jn 5,42; 8,42; 14,28). The former has its origin in God and example in Christ (Jn 13,34-35; 14,15-21; 21,15-19; 1Jn 4,20). A fellowship of the Father, the Son and the people of the Son, constituted in fraternal love is not the fruit of this world (Jn 15,9-19; 1Jn 2,10; 3,10; 4,11) but of the one abiding in God's love. The absolute form of agape is (1Jn 3,18; 4,7-19) a vital actualizing of God in this world.<sup>112</sup> The demand for such love seeks precise expressions in deed and in truth (1Jn 3,18). In times of division, distress, and death, clinging to God's love is superior to brotherly love (Rev 2,19). In the eschatological context, those who have maintained their faith and love prefer death to their own lives (Rev 12,11). It highlights the love of martyrdom.

## 2.7 Summary

Concisely the term "commandment" understood as instruction, orientation, teaching, guidance, education, word, law, covenant and divine revelation obliges a faithful discipleship in the way of YHWH. It is a formative pedagogy of following God's will through concrete ethical practices in daily life (Deut 6,1-9; 12,1-26,15). Quintessentially, love as a cause of life and a vital energy, spontaneously flows out of charity and not just in material necessity. Its theological dimension deeply interrelates with faith, hope, truth and justice that are witnessed in the biblical traditions. The prophets speak about *love of God*, the Deuteronomists speak about *love for God*, and the Sapiential readings expose the mutual love between God and people<sup>113</sup>. Henceforth the two interrelated aspects of love and command for obedience are key elements while understanding the LC in the Johannine theology in the NT<sup>114</sup>. The investigation of the LC in the Biblical tradition finds its climax in the Johannine Christocentric articulation of the same (1Jn 2,3-11). The love that is expected of the disciples has its origin and its example in Jesus' love for them.

We know that we have come to know Jesus if we keep his commandments. Whoever says, 'I know him,' but does not do what he commands is a liar, and the truth is not in that person. But if anyone obeys his word, love for God is truly made complete in them. This is how we know we are in him. Whoever claims to live in him must live as Jesus did. (1Jn 2,3-6).

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<sup>112</sup> STAUFFER, 1968, p. 53.

<sup>113</sup> WEILER, 1987, p. 26-28.

<sup>114</sup> WEILER, 1992, p. 42.

Pragmatically it connects the diptych part of love and of commandment in and through Jesus in whom the fulfilment of the LC converges in concrete reality. Henceforth the biblical commandment to love one another does not depend upon spontaneous personal affections, religious transformation, or the lovability of the neighbour, especially when perceived as an enemy; rather it is precisely rooted in God and is God's continual word of judgment and reconciliation in the face of human failure to love. It is the divine love which alone is regarded as the measure and meaning of love's claim<sup>115</sup>.

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<sup>115</sup> LINDBERG, 2008, p. 28.

## PART III

### 3 EXEGETICAL INVESTIGATION OF JOHN 13,34-35

#### 3.1 Understanding the Context of Johannine Gospel

##### 1) General Context

The literary sketch of the JG has an organized diptych structure: the BS (1,19–12,50) and the BH (13,1–20,31) with the prologue (1,1-18) and the editorial epilogue (21,1-25); it is schematically static but semantically dynamic; it guides the reader with a palindromic propelling of back and forth movement in the spiral diptych. On the one hand, the second part determines the perspective of the first part. On the other hand, the first part constitutes a formative memory which is being deepened in the second part. The former reveals itself fully in the latter, in such a way, that the bridging bifocal theme, such as “initiation” and “perseverance”, is well catered through a mystagogical catechesis. Thus, the JG begins with the catechetical initiation for the catechumens and it ends with the catechetical perseverance of those initiated. Indeed, it is a path of maturation for the believers in the Christian faith<sup>1</sup>.

The Johannine Judaic cultural milieu was not uniform but pluriform and heteronomous. In the context of consolidating the Church unity amidst different cultural communities consisting of Jewish-Christians, Neophytes and Pagan-converts, the newly born Christian Johannine community thrives with religious and cultural pluralism. This JG essentially articulates the community life which proclaims Jesus’ word and deed, tradition and institution, love and fidelity. The Johannine community seeks to be an island of fraternity in an ocean of hostility and strives to bear eye-witness to the love of God, the Father and Jesus, the Son, for all people. This JG is a book of life and a pneumatic biography about the Paschal Jesus and about the community of faithful followers who contemplate him<sup>2</sup>.

##### 2) Specific Context

It is in the second part of the diptych (Jn 13–17) the current investigation pitches its tent. It concentrates on the Hour, wherein the definitive departure of Jesus from this world to His Father and His glorification (Jn 17,5). It is a moment of omniscience, of knowing that

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<sup>1</sup> KONINGS, Johan. *Evangelho segundo João: Amor e Fidelidade*. São Paulo: Loyola, 2005, p. 17.

<sup>2</sup> KONINGS, 2005, p. 70-72.

everything is in his hand, the power and the glory have been given to him from the beginning (Jn 13,1). Such knowledge is also love. Such love is also a service. And so, it is a context of humble service of feet-washing, and the final encounter with the disciples in a meal-setting before the death on the cross (Jn 13). It is a crucial moment of being intimately with “his own” disciples on earth as well as with “his own” Father in Heaven; of showing simultaneously the festive love and knowing beforehand the suffering on the cross; from being Master and Lord to becoming a servant through an exemplifying love in action and thus becoming the king of humanity; from marking “his absence in and through physical appearance” to establishing “his presence in and through the new and everlasting covenant”. It is the time of the New Covenant and the new CML. The Johannine author shows his conviction that to believe is to see Jesus in history, word דבר becoming flesh, to perceive the glory (post-Paschal dimension); to constantly rediscover him in depth by interpreting him and contemporizing him; it is that Hour of theological importance<sup>3</sup>.

### 3) Immediate Context

The word ‘דבר’ has become a human person (Jn 1,14). It is the performative Word in action that executes action and accomplishes its mission (Jn 19,30). Jesus is going to give his own life for love. He is heading up towards the greatest apparition in the JG which is the Cross. This is the glory of God. For the Johannine author, the person of Jesus on the Cross is “the burning bush (Ex 3,2)” of the NT, who reveals the name (Jn 17,6) and the face (Jn 14,9) of God, the Father. The bush in the OT was not consumed; but the new bush, Jesus on the Cross at the Kairos-hour becomes the epicentre of divine consummation and revelation as theological locus. Soon after the farewell from his disciples, Jesus is going to act out whatever he has told in words. Especially he is going to manifest his self-giving (kenotic) and incarnational love by his death on the cross. It best exegetes the significance of agape love when the colourful exciting pictures of the first part (Jn 1–12) have disappeared; the noise of the cosmos has died away; the stillness of the night prevails; but above all, although Jesus is the same, in as much as he is the Revealer, it seems now as if he is a different man altogether<sup>4</sup>.

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<sup>3</sup> MAGGIONI, 2006, p. 254.

<sup>4</sup> BULTMANN, Rudolf. *The Gospel of John: A Commentary*, Oxford: Basil Blackwell, 1971, p. 458.

### 3.2 Delimiting and Structuring of the Gospel Text

#### 1) Larger Pericope (Jn 13–17)

The first mentioning of the Johannine CML (Jn 13,34-35) entails a compelling closer observation of its second and third repetitions (Jn 15,12.17) which together constitutes a central inclusion in the literary conjuncture (Jn 13–17). It composes “the Revealer’s Farewell” to “his own” (ἱδιοί). It forms a single large theme of “farewell”. Moreover, the general term ἱδιοί (Jn 13,1) whose appropriate designation is μαθηταί, frequently occurs and it is explicitly mentioned (Jn 13,35) as well as implicitly noted (Jn 8,31; 15,8)<sup>5</sup>.

#### 2) Smaller Pericope (Jn 13,34-35)

The verse Jn 13,34 unlocks the best path of continuity by subtly providing the tone of its intense message precisely at the time of Jesus’ departure: the disciples must remain united together with him through the fraternal love that is Jesus himself<sup>6</sup>. Imitating the prototype of Jesus’ love originates from time immemorial and continues to be ever new at the same time. The Johannine CML is explicitly seen twice in the JG: Jn 13,34-35 and Jn 15,12.17. Some implicit references of the same are seen frequently in the Johannine writings<sup>7</sup>. This exegesis is restricted to the specific pericope Jn 13,34-35, due to the methodological considerations<sup>8</sup>.

#### 3) Textual Delimitation

The brief considerations discussed above do not preface an exhaustive study of the theme LC here. This chosen pericope (Jn 13,34-35) distinguishes itself from Jn 13,36ff and it is tagged within the context of farewell discourse (Jn 13-17). The delimitation of this pericope can be identified by the narrative dialogue of the persons who appear in the scene and by the distinct content, language style and genre of the message. Likewise, we can perceive them by slicing down from the larger unit of farewell section (Jn 13-17), as follows<sup>9</sup>:

<sup>5</sup> Bultmann spots out in over simplification that Jn 3-12 portrays the sphere of darkness, while Jn 13-17 portrays the sphere of light. He subdivides the latter part into four subsections: Jn 13,1-35; Jn 13,36-14,41; Jn 15,1-16,33; Jn 17,1-26., see: BULTMANN, 1971, p. 461.

<sup>6</sup> WEILER, 1987, p. 171.

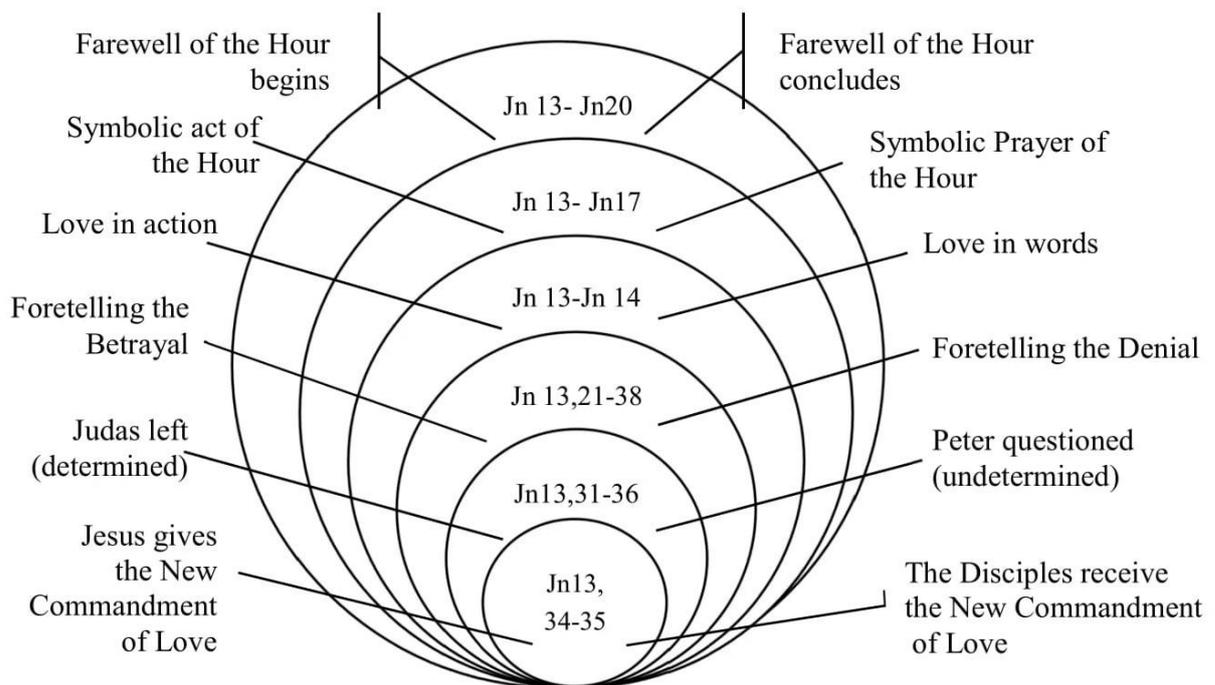
<sup>7</sup> Jn 14,21.23; 1Jn 2,3-11; 3,11-24; 4,7-21; 2Jn 4-6 and others.

<sup>8</sup> Exegete Weiler has done a simultaneous exegesis of the twin pericopes: Jn 13,34-35 and Jn 15,12.17. Although the exegesis is strictly applicable to Jn 13,34-35, as much as possible, we are going to refer to other texts from the Johannine writings, especially from the 1John which offers hermeneutical key to the global interpretation of the Johannine LC, see: WEILER, 1987, p. 168.

<sup>9</sup> Within the pericope Jn 13,31-38, the presenting of the love command occupies the centre, see: MAGGIONI; FABRIS, 1992, p. 417.

- a) The general context (Jn 13,1-17,26) marks the FD, which happens within the inner circle of disciples in the BH.
- b) What follows next is a particular context in which, through chapter Jn 13, Jesus shows love in ‘action’ and, through chapter Jn 14, he tells love in ‘discourse’.
- c) Then there is a parallel context: Jesus foretells the betrayal by Judas Iscariot (Jn 13,21-30 ) and soon he foretells the denial by Peter (Jn 13,36-38).
- d) Specially at this moment Judas Iscariot has left Jesus (Jn 13,31) and Peter is perturbed with the ποῦ-question regarding Jesus (Jn 13,33.36) while δόξα (glory) is highlighted in the dark time and imminent separation (Jn 13, 32-33).
- e) Finally Jesus gives the new CML that his disciples could receive it. This pronouncement becomes a testament of love in action that will guide the ecclesial configuration, prefiguration and transfiguration.

In order to hit nail of the chosen pericope, the above discussed ways of narrowing down the narrative sketches are pictographically visualized here below<sup>10</sup>.



<sup>10</sup>The pattern of concentric circles seems to be a recurring style in Johannine writings. We can also perceive a similar pattern while analysing textual genres in the following pages.

#### 4) Topographical Conjecture

The πόθεν-question (of-where, from-where, to-where) carries a theological motif of origin and destination in the Johannine perspective. Together with ἄνωθεν-from above, the πόθεν drives the hidden narrative thread<sup>11</sup>. Although the physical time and space is geographically inaccessible, it is significant to note the possible narrative momentum wherein the bestowing of the new CML occurs. The narrative sequences (Jn 13,1-14,31) have occurred inside of the Cenacle. It is probable that the sequences (Jn 15-16) would have been occurred outside during the walk towards the garden, Gethsemane, because Jesus refers to the lively imagery of vine and its branches. And the concluding sacerdotal prayer sequence (Jn 17) has almost definitively happened in conformity with the Synoptic traditions, in the altitude of Gethsemane Heights or the Olive Mount (Mt 26,30.46; Mk 14,26.32-42; Lk 22,39-45)<sup>12</sup>. According to Johannine thinking, the new CML is certainly bequeathed in the covenant context of meal setting during the Last Supper inside the Cenacle.

#### 5) Textual Analysis

The documental criticism is a by-product of the textual analysis which attempts to determine the original text in Greek, the base for translations and research, with minute attentions<sup>13</sup>. The JG is the greatest literary and theological enigma in the NT. It includes the textual character, historical origin, theological physiognomy, role in original place, the birth of Christianity, and all this is completely enigmatic. However, what is decisive is not the literary origin but the historical and cultural milieu<sup>14</sup>. The Johannine author has written the JG from a faith perspective, and as such, it particularly demands an organizing structure and a narrative style. The Johannine biography of Jesus is the christocentric portrait of divine love which breaks into our world to bring us His truth<sup>15</sup>.

The last week of Jesus' ministry is covered in nine chapters of the gospel (Jn 13-21), beginning from his entry into Jerusalem (Jn 12,12-19); it goes on to include his last discourses with his followers (Jn 13-17), his arrest and trial (Jn 18-19), his crucifixion and burial (Jn 19), his resurrection and appearances to his followers (Jn 20-21). Only in the JG there is the

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<sup>11</sup>In general the πόθεν drives the question of origin and destination. Hence from where Jesus was (Jn 1,1) and to where he goes (Jn 13,1) are interrelated. More locative adverbs (πόθεν, ποῦ) could be seen with their due implication of origin, cause and stay. For example in Jn 1,38.48; 2,9; 6,5; 13,33.36, etc. and all of them transcend homogenous perspectives.

<sup>12</sup> Nevertheless, it is a contentious assumption. For examples, Brown is totally against this romantic interpretation which lacks scientific base to support, see: WEILER, 1987, p. 187.

<sup>13</sup> WEGNER, 2012, p. 60.

<sup>14</sup> MAGGIONI, 2006, p. 251.

<sup>15</sup> MAGGIONI, 2006, p. 254.

dictum of Pontius Pilate announcing that Jesus is “the king of the Jews” inscribed in Hebrew, Latin and Greek (Jn 19,19). The Johannine Jesus and the synoptic Jesus both emphasize the need to love sacrificially. Nevertheless loving one’s own does not preclude loving the world for whom Jesus died (Jn 1,10-12; 3,15-17; 10,10-18; 15,13). The author accentuates more the love of the community than the love of the world. The love of one another is not antithetical to the love of the others in the world. By means of sacrificially loving those closest at hand, the love of God for the world is expressed through an incarnational way, which also results in the love of others.

The whole portrait of the divine love bringing us the truth of salvation contains ethical implications in words and deeds, if we want to know such truth and remain in that love. Johannine ethical challenge for us is to imitate Jesus’ self-sacrificial example of the divine love. Therefore, the biography about the love of God breaking into our world in the person of Jesus the Jew, who was accepted by some Jews and rejected by others, is a document that was written by and for others who had also shared that experience of rejection<sup>16</sup>. An argument that connects the sequence from Jn 13,33 to Jn 13,34 is seen here while the attempt to explore the textual criticism is redundant<sup>17</sup>.

### 3.3 Translations from Greek to English

The JG is so fascinating that its symbols and vocabularies are neither innumerable nor invariable. Yet, they are simultaneously open to multiple symbolic resonances<sup>18</sup>. Therefore it is common to find variant translations from the original written form of the Greek text<sup>19</sup>.

#### 1) The *Textus Receptus* of Jn 13,34-35 in Greek<sup>20</sup>

<sup>16</sup> The historic aspect of the JG, see: ANDERSON; BURRIGE, B., 2009, p. 245-286.

<sup>17</sup> The P<sup>66</sup> and sy<sup>s</sup> with their reading “λέγω πλὴν ἄρτι ἐντολήν” at the end of 13,33 join it to 13,34. Notwithstanding the external weight it seems to be the ‘*lectio facillior*’. Thus we retain the divisions of the verses as seen in N-A<sup>27</sup>. The other variants in 13,35 (ἀλλήλους or ἀλλήλοισ) are insignificant, see: VARGUESE, Johns, 2009, p. 327. And according to Weiler, the reading from P<sup>66</sup> and sy<sup>s</sup> is impossible to accept, since there is no Johannine writing with the term πλὴν, see: WEILER, 1987, p. 171.

<sup>18</sup> For example, the term “logos” of John has resonance in the platonic, gnostic, stoic and Judaic world. And it does not mean that the diverse mentalities can simply read the Gospel, everyone according to his way of interpretation following his own concepts. On the contrary, each reader of the Gospel feels involved and judged, invited to leave one’s own world of idolatry in order to open oneself completely to Christ in spiritual fermentation, see: MAGGIONI, 2006, p. 264.

<sup>19</sup> The Hebrew cultural, semantic and polyvalent backgrounds are to be kept in mind while translating from Greek to English.

<sup>20</sup> See: THE NEW TESTAMENT IN THE ORIGINAL GREEK BYZANTINE TEXTFORM, 2005. Compiled and arranged by ROBINSON, M. A. & PIERPONT, W. G. Massachusetts: Chilton publishing, 2005, p. 230.

V.34: Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

V.35: Ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

## 2) Pastoral Translation of Jn 13,34-35

V.34: I am giving you a new commandment that you love one another; just as I have loved you, you should also love one another.

V.35: In this, everybody will come to know that you are my disciples, if you have love for one another.

## 3) Formal Translation of Jn 13,34-35

It respects the linguistic form and content of the original by imitating the word, the syntax, and the phonetics, and intensely reproducing the meaning from the Greek text. Certainly it does comprehend the entire message but not immediately. The complementing process of exegesis will lead to deeper understanding of the verse. Selectively we choose three formal translations of the English versions namely NKJ, ESV and NJB, and NRSV<sup>21</sup>.

Versions	Jn 13,34	Jn 13,35
NKJ The New King James 1982	A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.	By this all will know that you are My disciples, if you have love for one another.
ESV The English Standard 2011	A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.	By this all people will know that you are my disciples, if you have love for one another.
NJB the New Jerusalem Bible 1985	I give you a new commandment: love one another; you must love one another just as I have loved you.	It is by your love for one another, that everyone will recognise you as my disciples.
NRSV the New Revised Standard 1999	I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.	By this everyone will know that you are my disciples, if you have love for one another.

<sup>21</sup> The four versions (NKJ, ESV NJB and NRSV) do not have any particular interest. However, they demonstrate the possibility of pluriform translations.

#### 4) A Comparative Study from the Selected Translations

While comparing the four translated versions, we can perceive certain subtleties and nuances that are variable by the accentuations of the key terms and by the multiform punctuations of the connective subordinating syntaxes like ἵνα, καθὼς, ἐν, ὅτι and ἐὰν. Here are some of the emphasizing elements that should draw our attentions.

##### a) Some notable observations from the v.34

- i) A preliminary observation notes that ‘new commandment’ does not have any article in the Greek form (ἐντολὴν καινὴν). Whereas, the version in NKJ, ESV NJB and NRSV, carry an indefinite article ‘a’ before new commandment.
- ii) The ἵνα-clause is employed with connectives like ‘that’ in NKJ, ESV and NRSV or colon in NJB. It also introduces the analeptic pronoun ‘you’ referring the disciples in NKJ, ESV and NRSV, except in NJB.
- iii) Although καθὼς is comparatively maintained in the same way ‘as’ in NKJ, ESV NJB and NRSV, its proleptic implication together with ἵνα καὶ carry differing articulations: ‘that you also’ in NKJ, ‘you are also’ in ESV, ‘you must’ in NJB and ‘you also should’ in NRSV. The two former versions seem to be recommenders to keep the commandment while the latter versions make it a compulsory one.

##### b) Some key observations from the v.35

- i) The expression ἐν τούτῳ is codified as ‘by this’ in NKJ, ESV and NRSV. It is referred as ‘it is by’ in NJB.
- ii) The masculine syntax πάντες is referred as ‘all’ in NKJ, ‘all people’ in ESV and ‘everyone’ in NJB and NRSV. It is inclusive, which could refer to the whole of humanity and the entire universe.
- iii) The plural form γνώσονται is translated as “will know” in NKJ, ESV and NRSV, while the NJB has “will recognize”. In Johannine view, this semantic term has a revelatory function of knowing, seeing, experimenting, believing, accepting, manifesting, recognizing, identifying and testifying. Thus, it is closely associating with the significant idiom ‘ἐμοὶ μαθηταί’ which is capitalized in NKJ, unlike in ESV, NJB and NRSV.

## 5) Dynamic and Instrumental Translation

Having analysed some translations above, now we attempt on a final and dynamic translation that would offer an immediate comprehension. It would reproduce the meaning in the current space and time. It is effective and pragmatic by enabling the reader to capture the significance of the original sense of the terms translated from the Greek text.

V.34: I am giving you the New Commandment that you love-one-another; just as I have loved you, you should also love-one-another.

V.35: By this, all people will recognize that you are My Disciples, if you have love-for-one-another.

In Greek there is no indefinite article but commonly there is article with an abstract noun. We opt for having the definite article 'the' before the New Commandment to give much emphasis on the radical newness of Jesus who pronounces it in word and deed. The interdependent rhyming 'love-one-another' is maintained. The expression "New Commandment" and "My Disciples" are particularly capitalized due to the deeper significance in this exegetical study. The sequence: the new CML (v.34) - I (Jesus) - My Disciples (v.35) evokes the covenant setting wherein two determined parties establish an agreement in action. Here Jesus at the one hand and the disciples at the other hand embrace the covenant setting which can have a detailed further analysis.

### 3.4 Critical Analysis

#### 1) Literary-Historical Aspects

This section focuses on the historical setting of textual writing in which each unit of scripture takes written form. Every part of the Bible is conditioned historically. And so, literary-historical aspect has the task of examining historical problematics in each unit of the Bible. Besides the scientific rigour we include, a dynamic vigour of the Word of God is potentially latent within the written text as "germ of life". It is a catalyst for the Johannine community in the past as well as the present community till today<sup>22</sup>.

In accordance with the restricting theme of study, this literary investigation is done in the perspective of the LC. The Johannine writings have a reflexive circularity in an upward spiral movement, as a virtue and not a vice. It is an evolving palindromic, uninterrupted, dynamic and progressive. It is apparently repetitive but profoundly revolutionary. The themes like *life, light, and love* are some of the examples that capture the Johannine view as deeper

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<sup>22</sup> WEILER, 1987, p. 175.

meditation rather than linear narration. This is literally a simultaneous convergence of a recapitulating progression through which the point of departure becomes the point of reference as well as the point of arrival<sup>23</sup>.

There is common consensus of the exegetes regarding the JG-diptych structure of two thematic blocks: Jn 1-12 and Jn 13-21<sup>24</sup>. There is a little difference of opinion with regard to the verses of transition between the first and the second part and with regard to the thematic focus within each part of the diptych. The point of departure for our analysis is a scriptural text from the NT, which is qualified as *εὐαγγέλιον*, the Good News that calls to mind the primordial intention of announcing the gospel-event, Jesus Christ. It puts the “a priori” revelation in the first plan. However, the revelation does not occur abstractly: it presupposes mediation from history, through a community and through human beings. God’s revelation does not exist without the dialectical relation with the human faith. The proposal from God demands a reception and a commitment on the part of humans who are receivers of the revelation<sup>25</sup>.

For Bultmann, the JG has a twining theme: first, the revelation of the glory before the world (Jn 2-12) and secondly the revelation of the glory before “his” beloved community (Jn 13-20)<sup>26</sup>. For Dodd, the JG englobes with the prologue (Jn 1), the first part: BS (Jn 2-12), and the second Part: book of passion (Jn 13-20). He finds the FD (Jn 13-17) as the intermediate in the second part, because the passion and the resurrection (Jn 18-20) would be incomprehensive and the history of signs and miracles (Jn 2-12) would be a dead ending (Jn 13,37) without the FD (Jn 13-17). And so, it (Jn 13-17) presupposes the Passion and it is subsequent to the Passion-narrative<sup>27</sup>. For Feuillet, the JG has a similar division: prologue (Jn 1,1-18); first Part: the initial manifestation of Jesus during the journey of his public life (Jn 1,19-12,50); second part: the supreme manifestation of Christ during the journey of his suffering and glory (Jn 13-21). Scholar Van den Bussche describes succinctly two parts: first the gradual approximation of the “hour” of Jesus (Jn 2-12); and finally the arrival of the “hour” of Jesus (Jn 13-20)<sup>28</sup>. From the above discussion and from the point of view of literary criticism, together with Weiler, we arrive at the following conclusions.

<sup>23</sup> In this argument, it is notable that literary style of Johannine gospel is concentric and cyclic while that of the Synoptics are mostly linear. See the literary aspects, KONINGS, 2005, p. 16-17.

<sup>24</sup> CANCIAN, 1978, p. 35.

<sup>25</sup> WEILER, 1987, p. 175.

<sup>26</sup> BULTMANN, 1971, p. 11.

<sup>27</sup> DODD, 1970, p. 289-291.

<sup>28</sup> See: CANCIAN, 1978, p. 36; WEILER, 1987, p. 177.

- a) There is a final cutting by the end of Jn 12 and there is a new beginning starkly marked in Jn 13,1. They confirm the diptych thematic division of the JG<sup>29</sup>.
- b) The diptych structure is not separable but profoundly interrelated. There is continuity within the discontinuity that crowns the relevance to Christianity and to the crisis of option. Facing such crisis is paradigmatic here. Jesus himself had his decision making crisis before his “hour” (Jn 12,27). The hour in Johannine view is the supreme surrender to fulfil the will of the Father. In this hour of Jesus what would be coinciding is the death and the glorification<sup>30</sup>.
- c) In the first part of BS, an opportunity is given for confronting the person of Jesus, in view of the radical decision-making in favour of or against him. To become one of “his own” means opting by the side of Jesus and believing in him and in his Father who sent him. To remain in “the world” means rejecting Jesus, unbelieving him and the Father who sent him. Thus, his own and the world are the two antagonistic theological constructs that qualify all those who believe and opt for the discipleship of Jesus, in opposition to those who through disbelief reject both the person of Jesus and the proposal of following him<sup>31</sup>.
- d) The target audience in the first part is everyone including the world. In the second part, the audience and interlocutors of Jesus constitute the intimate group of being “his own”<sup>32</sup>. Jesus directs himself towards “his own” by offering them the LC and highlighting its opposition to the world of hate. Thus there is a fundamental contrasting relationship between “his own” and “the world” as well as “love” and “hatred”<sup>33</sup>.

## 2) Form Criticism

It insists upon the vital context and the preliterate phase of a text. It is a synchronic reading which concentrates on the category of fixed forms, like hymns, legends, blessings, commandments, oaths, etc. It gives greater importance to *Sitz im Leben* than to *Sitz in der Literatur*. Intentionally it is more interested in the detailed analytical aspects that nurture the

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<sup>29</sup> However, Schnackenburg finds a triptych structure in the Fourth Gospel, by giving emphasis to the discourses of Jesus. He thinks that the passion narrative would be a supplementing appendix due to the pre-existing tradition. Nevertheless, all the scholars of Johannine writings, including Schnackenburg, agree that the whole of Johannine reflection revolves around the passion-resurrection of the “hour” of Jesus, see: WEILER, 1987, p. 180.

<sup>30</sup> WEILER, 1987, p. 180.

<sup>31</sup> KONINGS, 2005, p. 68-71.

<sup>32</sup> The disciples asked Jesus, “Why are you revealing only to us and not to the world?”(Jn 14,22).

<sup>33</sup> WEILER, 1987, p. 181.

specific form of the text than its contents. Hence we raise some of the hypothetical quests that the form criticism concentrates on, especially concerning the LC, which is the exegetical focus here<sup>34</sup>.

In a ground breaking analysis about the generic elements of the FD, there are minimum three aspects for this literary form: peculiar arguments, special internal structure and stylistic techniques that are proper to the send-off context in which the one who leaves endows a significant legate to be remembered<sup>35</sup>. The literary style of FD in the biblical context, particularly the pre-Christian tradition, contains the following four basic features<sup>36</sup>.

- a) First, the moribund calls his own (אָרָא | καλέω), as my father, my master, my lord, etc. (for example אָבִי רַבִּי, in Josh 23,2; 2Kings 6,21; 13,14; 1Sam 24,12), and addressing his people with the vocative terms like my little ones, my sons, my disciples, my friends, etc. For example, τεκνία μου, ἐμοὶ μαθηταί in Jn 13,33.35.
- b) Secondly, he would bring together his beloveds; the idea of union, unity of his own clan or tribe in an anticipatory manner is clear before the imminent departing for good.
- c) Thirdly, he would deliver his deathbed message as exhortations, commandments and ordaining sentences. The verb ἐντέλλομαι is important (1Kings 2,3). It is his send-off testament (צוֹה | ἐντολή); the moribund would present his life as a role model. His path-making example would perpetuate in the successive tradition.
- d) Finally, he would render the send-off prescriptions in the form of prayer, instructions, blessings and foretelling the future, e.g. Jacob and David (Gen 49,33; 1Kings 2,10).

Therefore, the above content, through the approach of Midrash, reinterpreting and actualizing the biblical tradition, has vitally contributed to the context of the 'hour' wherein the FD of Jesus (Jn 13-17) projects Jesus as the protagonist of the twelve patriarchs from the OT. There is a striking similarity with the closest circle of twelve disciples with the twelve sons of Jacob and the person of Judas is identified as impure (ἀκάθαρτος in Gen 38, 26-28 and Jn 13,11.27-30; 18,2-5). By extolling pure and impure, there is a sapiential tradition that connects the fidelity of love in the FD<sup>37</sup>.

<sup>34</sup> The Literary Criticism together with Textual and Historical Criticism, the Form Criticism and the Tradition or Redaction Criticism, all are organically and logically interrelated, see: HABEL, 1979, p. iii.

<sup>35</sup> Cortes has studied in detail the genre of Farewell Discourse, see: CORTES, 1976, p. 53.

<sup>36</sup> According to Cortes, there are six characteristics, namely, the one who leaves gives farewell to his friends, he remembers the past, he exhorts them to remain faithful, he foretells the future, he appoints his successor, and he blesses and prays for them, see: CORTES, 1976, p. 54.

<sup>37</sup> The sapiential teachings are commonly seen not only in the biblical traditions but also in Egyptian, Greco-Roman, Asian socio-political religious histories wherein the last-words of a dying person celebrity epitomize that vital context. The Midrash (reinterpretation) and actualization of those last words are essential in every religious

Pertinent interrogations in the FD are indispensable. Questions like, how can Jesus speak of the LC during his farewell? Why does he issue the LC after the leaving of Judas in darkness? Is there any particular reason, in the real life of believers, for the need of granting such LC? How is it possible to love like Jesus? Does this commandment need the previous requirement of possessing a faith in Jesus? Does it mean that acquiring faith is a fundamental prerequisite to acquiring love? Which comes first, faith or love? An attempt to respond to these questions leads to deepen the present exegetical search.

### 3) Coherence Criticism

There is consensus among the exegetes that the block Jn 13-17 contains a doctrinal explication to the upcoming passion narrative settings that guide the disciples and the faithful. However, there is a polemic view still persisting in the *status questionis* with regard to finding a homogenous literary unit. It leads to wider discussion on literary genre and the farewell discourse, as there is a complex process of redaction and composition of Jn 13-17 that fairly belongs to tradition criticism.

Brown mentions the formal difficulties and offers the hypothesis of an artificial organization of the text in its actual composition. He enlists primarily six difficulties in the composite nature of the FD (Jn 13-17)<sup>38</sup>.

- a) The words of Jn 14,30-41 mark clearly the end of the discourse and Jesus' leaving the room. Jesus, however, continues talking in the three subsequent chapters and the official leaving from the room is only noted in the Jn 18,1.
- b) Some part of the discourse of Jesus does not match well, for example, Peter asks: "Lord, to where be you going?" (Jn 13,36) and Jesus scorns: "nobody from you asked me "where am I going?" (Jn 16,5).
- c) Duplications and repetitions in Jn 13-17, especially the existence of a parallelism between Jn 13,31-14,31 and Jn 16,4b-33 are observed clearly. These repetitions are not easily explained. It is possible that originally these two texts were integral part of the same discourse.
- d) A part of the material that forms the FD of Jesus is very much similar to material which the synoptic reader finds in the public ministry of Jesus, e.g. the parallels between Jn 15,18-16,4 and Mt 10,17-25.

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tradition. That way, the farewell discourse biblically holds inter-testamentary examples and the Christianity continues with those Judaic Old Testament traditions of farewell discourse that carries normative, sapiential, apocalyptic, spiritual teachings, see: WEILER, 1987, p. 203-207.

<sup>38</sup>BROWN, 1970, p. 582.

- e) Not all the material of the FD has a necessary connection with the departure of Jesus characterized in the Last Supper, e.g. the allegorical parable of vine (Jn 15,1-6).
- f) From the theological point of view, it is difficult to explain the variety of ideas that are seen in the FD, e.g. the different expectations about Jesus' way of returning. Researchers will find still more difficulties in this part of the JG.

#### 4) Tradition Criticism

Tradition or redaction criticism responds to the emerging need of retelling the whole story in our contemporary context. It presupposes the previous kinds of criticisms and assumes the oral and written continuities while shaping the traditions and culminating them in the final form of the canonical scripture. The analytical part of the form criticism, seen above gets synthesized through the tradition criticism which seeks to englobe the divergences through common consensus. Hence there are solutions which bring contemporary exegetes into agreement with regard to the Johannine FD. They can be summarily enlisted as follows<sup>39</sup>:

- a) There is a partial acceptance that the new CML (Jn 13,34-35) is an interpolation.
- b) The FD also has parenetical interpretation along with ethical exhortations as in the Johannine First Epistle (Jn 13,1.12-20.34-35; 15-16; 17,6-26)
- c) The dynamics of the LC (Jn 13,34) is developed allegorically in the parable of the Vine (Jn 15,1-17).
- d) The consecutive five chapters (Jn 13-17) have a single literary conjecture with the delimiting key-term *ἀγάπη*, which occurs in the beginning (Jn 13,1) and at the end (Jn 17,26) of this block (Jn 13-17).

### 3.5 Generic Analysis

#### 1) Criticism of Genre

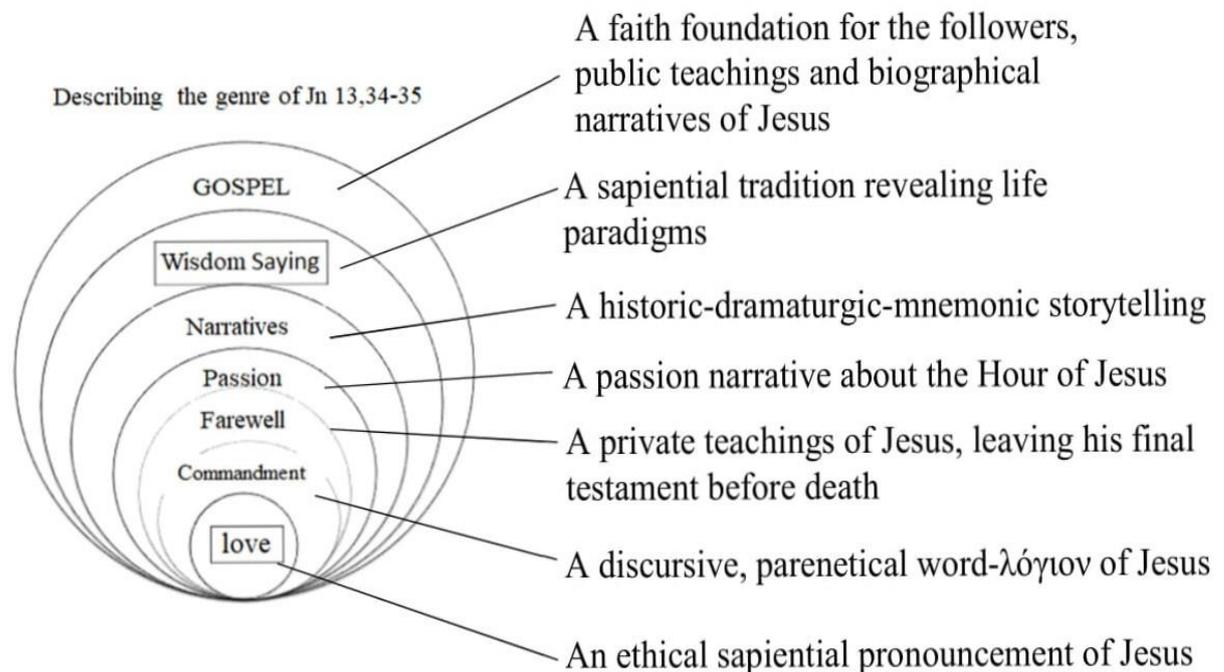
It seeks to understand how the written text responds to communication that was received from the oral traditions through a particular genre<sup>40</sup>. The major genres of the NT are mainly of four kinds: Gospels, Acts of the Apostles, Epistles and Apocalypse. They guide the diachronic reading of the Bible. The gospel genre is comprised of a biographical narrative of Jesus and his public teachings that significantly respond to a contextual life of faith, hope and love for the followers of Jesus. It is a recorded founding document of faith formation. It is registered in order that the followers of Jesus and the readers of the JG may believe that Jesus

<sup>39</sup> WEILER, 1987, p. 186-198.

<sup>40</sup> An analysis of the genre and subgenre in the NT is explained, see: WEGNER, 1998, p. 206-269.

is the Christ, the Son of God, and that by believing they may have life in his name (Jn 20,31). Evidently the JG is a dramaturgy which contains Semitic sapiential revelation through a dramatic narratology<sup>41</sup>.

The subgenres are smaller units of a main genre. Within a gospel, there are subgenres like narrative and discursive. They are mutually inclusive and interconnecting. The narrativity follows a certain paradigms, stories, miracles, passion history and the like. The discursivity covers the parables, wisdom sayings, similes and proverbs. The commandments or guidelines can be a discursive subgenre<sup>42</sup>. However, the New CML is given not only as an ethical guideline but as the essence of God, who is love (1Jn 4,8). This emerges as the form of Jesus (1Jn 3,16). What is new here is not so much the love but the love “like Jesus” (1Jn 2,7-8). Here Jesus is not just the prototype model, but over and above that he is the total revelation of God. Therefore, Jesus is seen God (Jn 20,28). It has the wisdom saying which perpetuates since antiquity. It originates from the sapiential literature. A diagrammatic representation which deduces the structural subgenres from the main genres could distinctively elucidate the Johannine CML as follows<sup>43</sup>.



<sup>41</sup> The dramatic theatrical perspective of genres, see: KONINGS, 2005, p. 19-31.

<sup>42</sup> For example, Paul himself guides the Corinthians through commands (1Cor 7,10; 9,14).

<sup>43</sup> This diagrammatic interpretation of the genre can be appreciated while keeping in view the mandate of the Johannine community which is also diagrammatically portrayed by Konings, see: KONINGS, 2005, p. 37.

The love of Jesus, which is essential, marks the alpha and the omega of the kerygmatic proclamation and the epiphanic revelation of the gospel. Hence the passion narrative of Jesus is understood through his FD, i.e. his testament which has its own generic character in Scripture, particularly that of the sapiential tradition. The LC is a natural wisdom which guides the survival and the well-being of the universe; it is a juridical wisdom which orders the human society and the secular world; it is a theological wisdom which holds God as its centre and reveals the ultimate meaning of life<sup>44</sup>.

## 2) Specific Genre of the Farewell Discourse<sup>45</sup>

The notion of FD is marked by imminent departing. For this reason, Jesus, the subject concerned convokes his loved ones in order to give them his final testament, his supreme and ultimate teachings of life-lessons, containing perennial wisdoms, exhorting the descendants, prophesising the future destiny of his people, foretelling the punishment for disobedience and promising the recompense for fidelity. Also it impels the departing subject, Jesus, to present his whole life as a prototype to be followed. He is worth imitating and reliable model for life. Cancian substantially establishes the above mentioned features of the Johannine FD that can be verified in the table below<sup>46</sup>:

General features of farewell context	Johannine farewell literary motifs (Jn 13–17)
The person who is departing will call his beloveds as my sons, my friends, etc.	Jesus calls his people with the vocative terms like my sons (τεκνία μου), my disciples (ἐμοὶ μαθηταί), my friends (φίλους μου) as in Jn 13,33.35; 15,15.
The Moribund is invoked as Father, Master, Lord, etc. by the beloveds.	Jesus is invoked by disciples as Master and Lord (Jn 13,13; 20,16.18); Lord and God (Jn 20,28).
Bequeathing supreme and final teachings or exhortations.	Foretelling the disciples (Jn 13,31-33); the New CML(Jn 13,34-35); the meaning of foreseen separation (Jn 14,27-28); promising the arrival of the Holy Spirit (Jn 16,5-11).
The moribund foretells the destiny of his own people	Jesus predicts the persecutions (Jn 15,18-25), the arrival of world-prince (Jn 12,31), the final glory (Jn 16,22).
The departing person presents his life as an example to be followed	Jesus is the example of humble service (Jn 13,12-17) and love (Jn 13,1.34; 15,12-17).
The insistence on unity, gathering together of the family, community, and beloved people are common.	Gathering together of the disciples around Jesus is explicitly seen in the narrative picture (Jn 13,1-3.27.33.37-38).

<sup>44</sup> CORTES, 1976, p. 66.

<sup>45</sup> WEILER, 1987, p. 201-203.

<sup>46</sup> CANCIAN, 1978, p. 55.

The ultimate time, the apocalyptic moment and the sapiential intuition that gathers together one's beloved are notable elements in farewell context. There is an intimate connection between the main genre and other sub-genres. The sapiential tradition particularly marks the hour of imminent death by offering profound teachings of wisdom. The midrashic actualization of those teachings is typical of most sacred literatures. The underlying significance of Christian Midrash of biblical farewells bears inter-testamentary continuity with the Jewish tradition<sup>47</sup>. Consequently it is clear that the Johannine section (Jn 13-17) belongs to a farewell context and contains normative, sapiential, apocalyptic and spiritual teachings<sup>48</sup>.

### 3) Synthesis of the Johannine Farewell Discourse

Some special features are commonly perceived in all the farewell contexts registered in the Bible. They have been subsumed in a recapitulating fashion within the Johannine FD (Jn 13-17). It can be observed in the following<sup>49</sup>:

- a) The imminent death or going up to heaven is mentioned in autobiographical or biographical narrative (Gen 47,29ff; Josh 23,2; 1Kings 2,1; Amos 1,1). Such discourse marks at the initial phase (Josh 23,1; Gen 48,21; Deut 31,2) or by the combination of both, the initial and the final phase (Gen 47,29ff. 48,21; Josh 23,1; 23,2.14). The person is conscious of his imminent death through foreseen sentiments, dreams, sign of an angel or others, and sometimes by advanced age (Deut 3,26ff). The Johannine FD contains all the above elements except that of the advanced age (Jn 13,1.3.31-33; 17,1).
- b) The addressee or the audience is explicitly invoked (*καλέειν*) with affectionate terms and they are part of the closest circle through intimate relationships in a family or a community. It is the father of a family who speaks to his children or the leader who addresses his community, movement of people. (1Mac 2,49; Deut 31,28; Josh 24,2). For this reason, Jesus delivers his farewell speech to his chosen disciples who are in intimate relationship with him and supposedly among themselves (Jn 13-17).
- c) The farewell setting presupposes a preparation centered on a meal bringing together the community of beloved people in the joy of union, as well as exalting together the

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<sup>47</sup> According to Cortes, there are eleven farewell discourses registered in the canonical books of the Bible: six in the OT (1Kings 2,1-10; Josh23; 1Macc 2,49-70), Gen 49; Deut 33; Tobit 1-4ff) and five in the NT (1Tim 4,1ff; 2Tim 3,1-4,10; 2 Peter; Acts 20,17-38; Jn 13-17), see: CORTES, 1976, p. 71-104 and 385-482.

<sup>48</sup> WEILER, 1987, p. 207.

<sup>49</sup> WEILER, 1987, p. 207-213.

- liturgical sense of gratitude and thanksgiving which occur spontaneously (Gen 27,25.23). These elements are obviously present in Johannine narratives (Jn 13,4ff).
- d) The bidding farewell also contains some personal self-identifying elements that can be noted below<sup>50</sup>.
- i) The dying person makes his self-evaluation or self-auditing of his life-mission (1Sam 12,3-5), in the way of thanksgiving for the good things or repentance for the failures. Analogically we see that Jesus too evaluates his own mission (Jn 13,1ff; 14,30f; 17,4.6.12.14.22; 19,30).
  - ii) The dying person presents his life as a model, paradigm, for all those followers, descendants. It can be implicitly seen in the succession of Joshua from Moses (Josh 1,1-18). Jesus presents his life as prototype model (Jn 13,12-17.34; 15,12.13, etc.). Paul presents his edifying life as an example (2Tim 3,10.11; Acts 20,18-35)<sup>51</sup>.
  - iii) The deathbed prescriptions express certain personal desires as the last will (Gen 47,29s; Deut 31,10-13; 1Kings 2,5-9). Inevitably Jesus talks about his last will during the foot-washing and on the cross (Jn 13,1-20; 19,26-29).
  - iv) The mentioning of the people who are present around the deathbed is seen in the way of receiving consolations and blessings (Gen 48,9-20; Deut 33). Jesus does it while feet-washing (Jn 13,1-20; 14,1-27; 16,33) and while beholding loved ones at the foot of the cross (Jn 19, 25-27)<sup>52</sup>.
- e) While facing death, the parting person transmits his service or mission, rendered in community, to one of his followers. He names his successor, For example, Joshua succeeds Moses (Deut 31,7-8.14). It guarantees an institutional and an effective continuity in the present community to follow up the Tradition. Such follower is chosen, elected by God himself (Deut 3,28; 31,3-23). In the context of Jesus, the Holy Spirit, advocate, continues with the mission of Jesus and consummates the work of God (Jn 13,16.20; 14,16f.25f; 20,21-23)
- f) Short parenetical passages occupy a significant space in this literary and spiritual testament. It guides the future prosperity of the community through blessing while resembling the good conduct or punishments while retaining the bad conduct. The exhortations are delivered by the person himself who is about to die (Deut 4,25-31;

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<sup>50</sup> WEILER, 1987, p. 209.

<sup>51</sup> CORTES, 1976, p. 379.

<sup>52</sup> The Johannine language of "his own" (τὸν ἰδίον) includes historically the twelve-apostles of Jesus and symbolically all followers of Jesus in the Church.

32,20-43; Josh 23,12-16). The parenetical components hold the key intention of maintaining fidelity to the Covenant and Laws of God (Deut. And Josh 23). The departing person is considered the epitome of life-wisdom. For that reason, every witnessing person is obedient to the words of that dying person. The new CML synthesizes everything that is leading to such covenantal fidelity. It unveils a secured space wherein the Christian tradition is preserved and the mandate of Jesus is maintained. Jesus' farewell revolves around fidelity to the new and everlasting covenant of keeping the commandments (Jn 14,15.21.24).

g) The departing person makes allusion to the future of his followers.<sup>53</sup> This part of the literary and spiritual testament emphasises a prophetic and an apocalyptic vision. It is generally shared through parenetical encouragement (Gen 48,21ff; 49,1-27; Deut 4,25-31). The similar tendency is present in Johannine narrative (Jn 15,18-16,4; 17,24). The prevision refers to the future relationship of Jesus with his own disciples (Jn 14,2.7a.12ff.16f.18-20).

h) The prayer and blessing gesture of the departing person is very significant while bidding farewell.<sup>54</sup> Jacob blesses his twelve sons in prayer before his death (Gen 49, 24-26). It is strikingly analogical with that of Jesus (Jn 14,1b.27; 17,1ff) who does not fail to offer his sacerdotal prayers and blessings.

#### 4) Originality of the Johannine Farewell Genre<sup>55</sup>

The Johannine FD contains some specific elements that are unique and different from other discourses of the Bible. The originality consists in the Christocentric perspective, especially in the parallel intertexture between love in action and love in speech (Jn 13,31-14,31) wherein Jesus is broaching the subject of love. The Father sent His son to the world. His arrival, His physical and carnal presence, is for a brief period; His return to the Father is not for a brief period; it is definite and at the same time, an integral aspect of his perpetuating spiritual presence in the world. His departing and his physical absence are to strengthen the perennial spiritual presence in the world. In this view, the introductory formulation to the FD is very special (Jn 13,1-3.31-33).

The one who is taken from "his own" (τοὺς ἰδίους) will not separate from his beloved people. He is exalted so that he would be omnipresent (Jn 14,18ff). His death is a victory over

<sup>53</sup> The farewell discourse of Moses and his blessings (Deut 31, 28-34,6), see: CORTES, 1976, p. 369.

<sup>54</sup> CORTES, 1976, p. 372-376.

<sup>55</sup> WEILER, 1987, p. 213-214.

the world (Jn 14,30f). To His own, He is the way to His Father (Jn 14,6). The death of Jesus is not a normal succession, not a physiological of generations (Gen 47ff; Josh 23ff.). His death is unique and foundational. Hence there is the possibility of life after death (Jn 14,2-10). It ensures the post-paschal presence of the risen Jesus (Jn 20,1-29). In this sense, it is not a definitive and unrecoverable farewell discourse. This narrative text contains an autonomous relation and freedom with the traditional pattern of farewell discourse. For example, the linguistic styles and literary narratives of the FD are unique. At the same time, there are some connecting elements that are common to the general farewell setting. Johannine unique motives, forms, characters are emphatically christocentric and they keep the farewell discourse uniquely new and always unparallel<sup>56</sup>.

### 3.6 Structural Analysis

#### 1) The Macro-Structure: Jn 13-17

Structural analysis seeks the existing relation between word and phrase. It cares for the organization of the entire text in order to produce its content and its significance. It finds the immanent and profound meaning that exists in the text. It contains vocabularies, phrases, repetitions, literary figures, key-words, inclusions, chiasmic forms etc. Johannine scholars have perceived variety of structures and substructures in the JG. While respecting the divergent arguments and analysis, we can see some basic structures in Jn 13-17 that are directly connected to the LC. The major inclusion between Jn 13,1 and Jn 17,26 is highlighted by the Johannine lexicon like, αββα or πατήρ, ἴδιος, ἀγάπη, δόξα, καθώς, etc. where agape is the dominant theme in this literary section; it reveals the truth about the final reality of Jesus' life and light or glory<sup>57</sup>.

Yves Simoens analyses the JG in the scheme of the hymnal prologue (1,1-18), the life of Jesus according to John (1,19-12,50), the death of Jesus according to John (13,1-19,42) and the narrative epilogue (20,1-21,25). He structurally perceives a chiasmic form which converges in the LC of Jesus in the part of glorification of the Son (Jn 13,1-17,26)<sup>58</sup>.

<sup>56</sup> MLAKUZHYIL, 2016, p. 18.

<sup>57</sup> The term glory (δόξα) is one of those terms which radically change the meaning through Hebrew influence, see: DODD, 1970, p. 398. Originally it was good repute, but it became also visible splendour and honour because of *Hebraism* with פאר, הוד, כבוד, etc., see: MOULTON, 1976, p. 69.

<sup>58</sup> SIMOENS, 2018, p. 12.

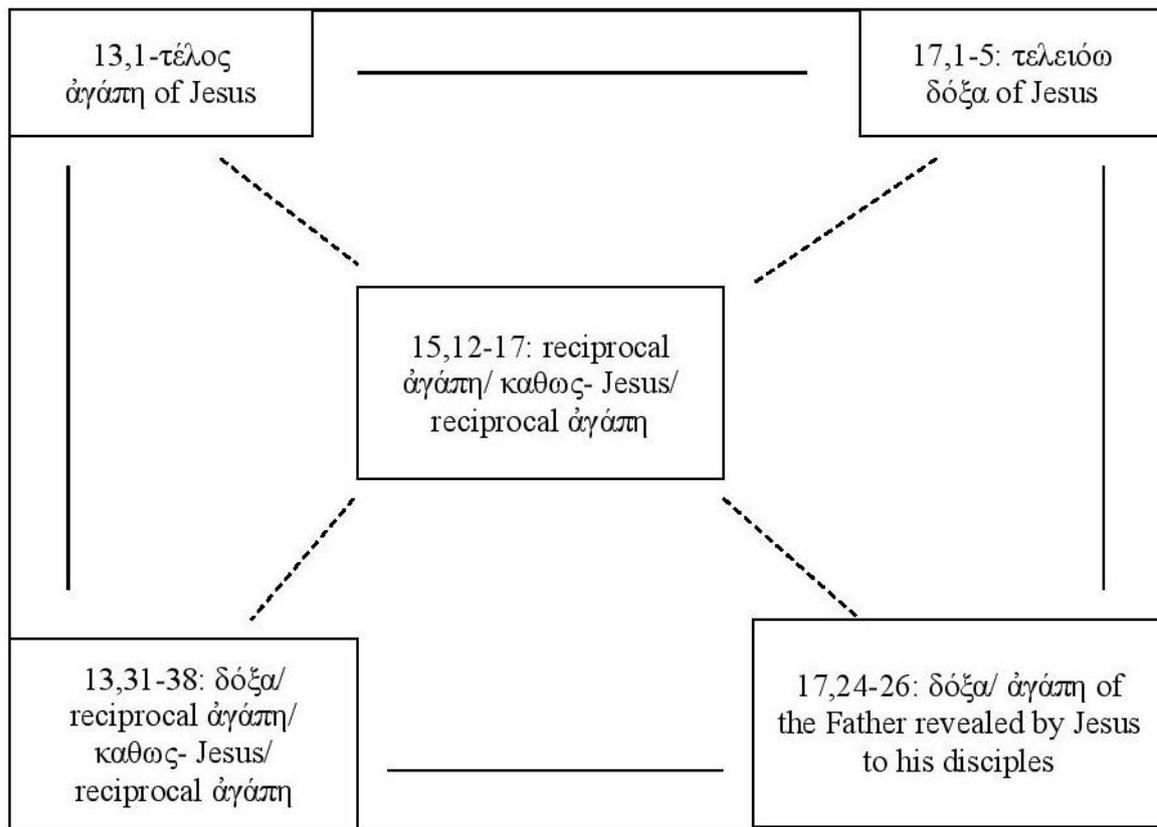
- A (13,1-38) – the glorifying Son  
 B (14,1-31) – farewell discourse (FD)  
 C (15,1-16,3) – the LC of Jesus  
 B' (16,4-33) – farewell discourse (FD)  
 A' (17,1-26) – the glorifying Prayer

A (13,1)		ἀγάπη of Jesus to his own (little sons)
B (13,34.35)		mutual ἀγάπη of the disciples καθώς- Jesus' ἀγάπη to the disciples
B'(15,12.17)		mutual ἀγάπη of the disciples καθώς- Jesus' ἀγάπη to the disciples
A'(17,26)		mutual ἀγάπη of the disciples ἀγάπη of the Father to His Son Jesus

Simoens observes a similar pattern which is centered on ἀγάπη of Jesus to his disciples. It is illustrated in the table below where the straight lines imply parallelism while the dotted lines show the concentric inclusions<sup>59</sup>. It unfolds a texture woven through two semantic terms like δόξα, which appears more than 30 times and ἀγάπη, which appears 31 times. It is a glory of love<sup>60</sup>.

<sup>59</sup> SIMOENS, 1981, p. 63-67; WEILER, 1987, p. 220.

<sup>60</sup> DOOD, 1970, p. 398.



The major inclusion (Jn 13,1-17,26) consistently connects the agape of Jesus through the new CML (Jn 13,34.35; 15,12.17). The *καθώς*-clause is the connective element which determines with absolute certainty the relationship of distinct continuity from different levels of agape: of the Father, of the Son and of the disciples (Jn 13,34; 15,9.10.12.17). Doubtlessly the LC of Jesus (Jn 13,34-35) as germinal sprout contains the centrality, which is later duplicated in the same succeeding agape sequence (Jn 15,12-17). Thus it reflects the central invitation to reciprocal love by following the foundational *καθώς*-clause<sup>61</sup>. According to Cancian, there exists an intimate relation between *ἀγάπη* (love) and *δόξα* (glory) that covers the entire part of the farewell discourse (Jn 13-17), but specially in the content style of Jn 13,31-35, which is seen in the following pattern<sup>62</sup>.

A (13,31-32): Mutual relationship between the Father and the Son of Man in glory<sup>63</sup>

B (13,33): the transition- Jesus will leave his own (*ἴδιοι*) in short while.

A' (13,34-35): Mutual relationship among the disciples in love<sup>64</sup>

<sup>61</sup> WEILER, 1987, p. 219.

<sup>62</sup> CANCIAN, 1978, p. 299; WEILER, 1987, p. 231.

<sup>63</sup> Here the term *δόξα* appears 4 times in Jn 13,31-32.

<sup>64</sup> Here the term *ἀγάπη* appears 4 times in Jn 13,34-35.

From the above reciprocal relationship we can perceive the deep connection: it is through δόξα that the internal communication manifests between God, the Father and Jesus, the Son of Man; correspondingly it is through ἀγάπη that the fraternal communication manifests among the disciples in the community<sup>65</sup>. Mlakuzhyil puts the new CML in the formal structure of Jn 13,31-38 by which he partitions in three subunits, namely: the feet-washing (13,1-17), the prediction of the betrayal and the denial (13,18-30.36-38) and the farewell LC (13,31-35). Also he finds the following concentric structure in the major section of Jesus' farewell of the Hour (Jn 13-17)<sup>66</sup>.

C (13,1-28 <sup>+</sup> )	–the symbolic action of the Hour: feet-washing, prediction of betrayal and denial
D (13,31-14,31)	–the first part of the FD, the prediction of Peter's denials
E (15,1-17)	–the allegory of the vine and the LC
E'(15,18-16,4d)	–the persecution by the world and disciples' witnessing
D' (16,4e-33)	–the second part of the FD, the prediction of the disciples' desertion
C' (17,1-26)	–the symbolic prayer of the Hour: regarding Passion-Death-Resurrection

According to Brown, the literary units in the sequences of Jn 13,31-32 and Jn 13,33 and Jn 13,34-35 and Jn 13,36-38 are more juxtaposed than connected; the command to love (Jn 13,34-35) is Jesus' way of ensuring the continuity of his spirit among the disciples; a basis for this theme of love is also seen in the synoptic gospels, dealing with Jesus' return in the Parousia, e.g. in the parables of Mt 25. Hence, this mutual love (Jn 13,34.35) is an intentional interpolation and an important criterion to belong to Jesus and to participate in his revelation while he is in δόξα of his Father<sup>67</sup>. Dodd gathers a study of the vocabulary referring to life, light and love, and establishes the new key-word ἀγάπη in the macro-section (Jn 13-17) of our research<sup>68</sup>. According to him, the ἀγάπη lexicon appears 31 times in FD and 6 times in BS. For Bultmann, the ἀγάπη involves an intermediate period between the first coming and the second coming of Jesus. As this LC and its fulfillment are grounded in Jesus' love, the

<sup>65</sup> WEILER, 1987, p. 232.

<sup>66</sup> Mlakuzhyil, 2016, p. 471-480.

<sup>67</sup> BROWN, 1981, p. 609.

<sup>68</sup> In the block of signs (Jn 1-12) ζῶη and φῶς are the key-words and in the block of Farewell (Jn 13-17) ἀγάπη is the key-word. The term referring to life: ζῶη-32x, ζῆν-15x, ζωοποιεῖν-3x and together the sum-up appear 50x in Jn 1-12, whereas ζῶη-4x and ζῆν-2x and the sum-up appear 6x in Jn 13-17. The term referring light: φῶς-23x, φωτίζειν-1x, and in spiritual sense of σκότος and σκοτία-8x and together the sum up 32x in Jn 1-12 and none in Jn 13-17. The term referring love: ἀγάπη-1x and ἀγαπᾶν-5x, and their sum-up 6x appear in Jn 1-12, whereas ἀγάπη-6x and ἀγαπᾶν-25x and their sum-up 31x appear in Jn 13-17, see: DODD, 1970, p. 398.

believers' past and future are bound to each other like the former and the future δόξα of Jesus: the future receives its meaning from the past, and the past becomes significant in the future. The act of Jesus is present in the action of the believers<sup>69</sup>. For Cancian during the absence of Jesus, the LC is the only criterion to judge in the eschatological- soteriological sense of salvation<sup>70</sup>. Moloney views that the love theme is explicit in action (Jn 13,1-38), in discourse (Jn 15,12-17), and in prayer (Jn 17,1-26)<sup>71</sup>. Jesus' making known the love of God is a major focus in Jesus' final evening with his disciples (Jn 13,1-38; 17,1-26).

Love in action (13,1-38)      Love in discourse (15,12-17)      Love in prayer (17,1-26)  
 His departure in discourse (14,1-31)      Its consequences in discourse (16,4-33)

At the very center of the report of Jesus' final evening with his disciples, he issues his LC: they are no longer his servants but his friends, and he has chosen them so that they might love one another as he has loved them (Jn 15,12-17). No one has greater love than laying down one's life for his friends (Jn 15,13). What Jesus means by his commandments he spells out by his actions (Jn 13,1-38), by his discourse (Jn 15,12-17) and by his prayer (Jn 17,1-26). Thus, while comparing the subsisting exegetical thrusts in the literary spectrum of Jn 13-17, elucidated by the above mentioned scholars, we perceive the kernel theme here is 'ἀγάπη'.

## 2) The Micro-Structure: Jn 13,34-35

The analysis of different structural patterns seen above affirms that the LC (Jn 13,34-35) is an essential teaching during the farewell of Jesus stipulated in the block (Jn 13-17). Now it is apt to observe the micro unit (Jn 13,34-35) and observe certain structural patterns that enhance its interrelations and interpretative transmissions along the biblical traditions. Initially we subdivide vv.34-35 into seven possible segments. Then, we try to associate the related terms and repetitions. Finally we assume the interconnecting sequences and implicit presuppositions that complete the meaning of the entire verse<sup>72</sup>.

<sup>69</sup> BULTMANN, 1971, p. 526.

<sup>70</sup> CANCIAN, 1978, p. 300.

<sup>71</sup> MOLONEY, 2012, p. 103.

<sup>72</sup> The segment divisions of the Jn 13,34-35 are mostly similar to Simoens (1981, p. 62) and to Weiler (1987, p. 252), especially the first verse (Jn 13,34) which has totally four segments. However, the next verse (Jn 13,35) has a slight variation. The above mentioned scholars have only two segments, whereas we divide the same verse (Jn 13,35) into three segments in order to analyse the structural elegance in the exegetical research findings.

Sequence	The seven exegetical micro-segments within the pericope Jn 13,34-35	
A(v.34a)	Ἐντολὴν καινὴν δίδωμι ὑμῖν,	I give you the New Commandment
B(v.34b)	ἵνα ἀγαπᾶτε ἀλλήλους·	that you love one another;
C(v.34c)	καθὼς ἠγάπησα ὑμᾶς,	as I have loved you
D(v.34d)	ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.	that you also should love one another
D'(v.35a)	Ἐν τούτῳ γινώσκονται πάντες	by this, all will identify (know) you
C'(v.35b)	ὅτι ἐμοὶ μαθηταὶ ἐστε,	that you are my disciples
B'(v.35c)	ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.	if you have the (same) love for one other

These seven segments systematically follow a concentric parallelism within the pericope Jn 13,34-35: the first segment A(v.34a) serves as the title and the remaining six sequential segments constitute a chiasmic and a parabolic pattern (A+BCDD'C'B'). Such partitioning of segments entails a pattern which corresponds to similar meanings and lexical connections between the two verses 13,34 and 13,35 and they compose together the chosen pericope. The twinning pair is clearly noticeable: (A+, BB', CC', DD') and this kind of structuring is most typical of Johannine composition<sup>73</sup>.

#### The New Commandment of Mutual Love (Jn 13,34-35)

A- ἐντολὴν καινὴν δίδωμι ὑμῖν,	+++++
B- ἵνα ἀγαπᾶτε ἀλλήλους·	B'- ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.
C- καθὼς ἠγάπησα ὑμᾶς,	C'- ὅτι ἐμοὶ μαθηταὶ ἐστε,
D- ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.	D'- ἐν τούτῳ γινώσκονται πάντες
The micro-segments of v.34	The micro-segments of v.35

#### a) Structural Imagery with Moses' Tablets

The theophany on Mount Sinai is a foundational event for the Israelites, because it is at Sinai that God calls Israel into covenant and reconstitutes this tribal society as a theocratic state (Ex 19-24); the experience of Mount Sinai, the Tablets of testimony and the Ark of the Covenant consolidate the divine love through the Ten Commandments (Ex 20,1-7) and the ordinances (Ex 21,1-23,33); by constantly remembering them, all generations of Israel are

<sup>73</sup> For example, Brown observes a similar structure in the macro section of Jn 13,31-17,26, see: *Apud* (SIMOENS; BROWN, 1981, p. 28.)

encouraged to recall and obey God's commandments, which is a way of knowing God<sup>74</sup>. A covenant structure basically involves two parties who faithfully make a vow of fulfilling actions. The Johannine LC could not only involve two parties but also remind the reader to instantaneously recall the Ten Commandments in the OT that God wrote with His finger on the two tablets of stone and gave them to Moses (Ex 31,18). The sense perceptibility is an important background for Johannine vision of God<sup>75</sup>.

The concentric parallel pattern in the text (Jn 13,34-35) indispensably alludes to the structure of the two tablets of carving stone with the Ten Commandments. And therefore it is evident that the text (Jn 13,34-35) potentially resembles and prudently resumes the past commandments in order to substantiate the new and everlasting covenant that is active through the new CML. By doing so, the text (Jn 13,34-35) has an analeptic richness, tracing backward to time immemorial the olden historical covenant, and a proleptic newness, leading forward the covenant makers towards the future, already-but-not-yet, eschatological fulfillment<sup>76</sup>. The followers of Moses have the Ten Commandments and the followers of Jesus have the LC. As God dwells (שכן) among people (Ex 25,8), so the Word of God that becomes flesh (Jn 1,14). Here the employment of verb (ושכנת, σαρκνώ in Jn 1,14) literally means 'pitching his tent or tabernacle' and from his fullness we have all received grace upon grace (Jn 1,16)<sup>77</sup>.

In other words, the interrelating pronouns that are explicit or implicit in the seven-segments visibly elucidate the structure of the covenant aspect by the image of the *Two Tablets* (Ex 31,18). Each segment necessarily contains pronouns that involve two parties who agree upon the new CML. This can be illustrated in the following image.

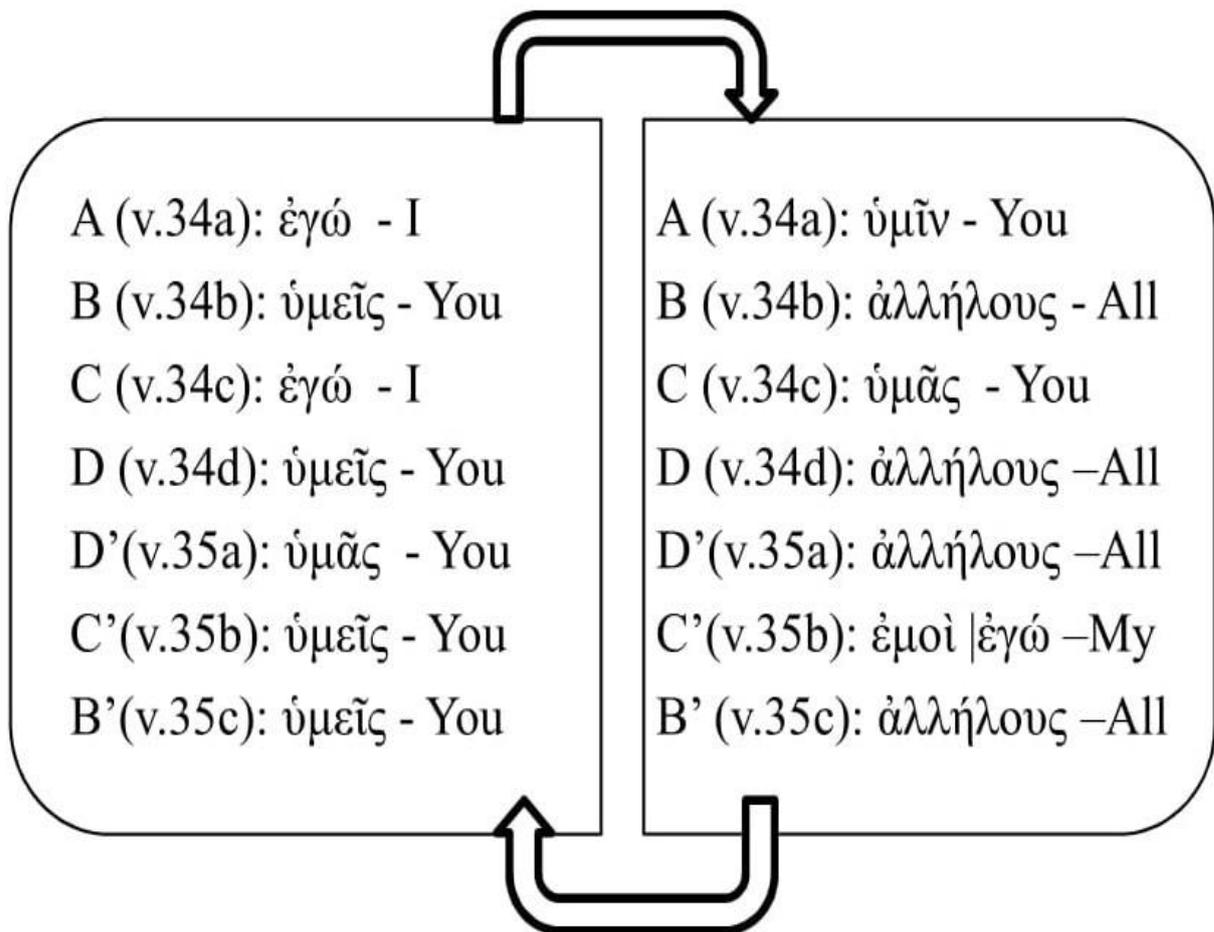
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<sup>74</sup> Moses is chiselling the Tablet (Ex 34,4) and the Two Tablets of Stone are associated with the commandments and the Ark of the Covenant (Ex 25,21; 31,18; Deut 10,2.5), see: WANG, 2014, p. 65-77.

<sup>75</sup> WANG, 2014, p. 61.

<sup>76</sup> Bultmann explains how the past and the future are grounded in the agape of Jesus, see: BULTMANN, 1971, p. 526. However, the structure of Jn 13,34-35 as the new CML contains a deeper intuition of analepsis as well as prolepsis which foments a radical continuance.

<sup>77</sup> See the striking similarity between the verbs: ושכנת (dwell) and σαρκνώ (incarnate) in: WANG, 2014, p. 142.



### b) Structural Imagery with Jacob's Ladder

In a mystical dream, standing at the altitude of the ladder, YHWH reveals to Jacob, his name and identity, His abiding presence and blessings to all future generations (Gen 28,10-17). As Abraham obeyed the commandments (Gen 26,5) and became friend of YHWH (Isa 41,8; Jas 2,23), so also Jacob and Isaac would inherit the same tradition. This place of theophany becomes terrific and is assured as a house of God (Bethel) and a gate of heaven (Gen 28,17-18.22). There is an analogy between the stone that was under Jacob's head while sleeping and the ladder that was ascending into heaven. The static stone is a solid foundation while the dynamic ladder is ascension into heaven. By this, Jacob acquires the knowledge of God through sense perception: feeling strongly blessed, experiencing the connection between heaven and earth, tangible stone and intangible ladder, ascending and descending through YHWH<sup>78</sup>.

In a similar dynamics, Jesus assures Nathaniel that he would see higher things: the heaven being opened and the God's angels ascending and descending about the Son of Man

<sup>78</sup> WANG, 2014, p. 62.

(Jn 2,51). Just as YHWH is the bridging ladder between heaven and earth in the OT, so also Jesus in the NT who opens the gate, the path, the truth, the life of salvation (Jn 10,9; 14,6) for those who become God's children (Jn 1,12) and his friends by following the LC (Jn 15,14-15). As Jesus obeyed the commandments and abide in love, so also the disciples (Jn 6,38; 14,31; 15,10). Jacob is the protagonist of the old Israel in the OT and Jesus is that of the new Israel in the NT<sup>79</sup>. Thus, the ladder imagery perceived in this pericope (Jn 13,34-35) is an inevitable symbol which intimately bridges Jesus and his followers, God and His people through love. The structure of ladder can be observed by connecting the bilateral pronouns from the seven-segments as seen below.

ἐγώ	A(v.34a)	ὁμῖν
ὁμεῖς	B(v.34b)	ἀλλήλους
ἐγώ	C(v.34c)	ὁμᾶς
ὁμεῖς	D(v.34d)	ἀλλήλους
ὁμᾶς	D'(v.35a)	ἀλλήλους
ὁμεῖς	C'(v.35b)	ἐμοὶ   ἐγώ
ὁμεῖς-	B'(v.35c)	ἀλλήλους

### c) Structural Imagery with the Eucharistic Configuration

The oriental culture is mostly seen in the plenitude of symbols that includes the spherical shape of circular dynamics. It is commonly noted also in the shape of bread that is broken and shared during the supper. Certainly the setting of the Last Supper in the Cenacle has abundance of symbols: the water jar that is used during the feet-washing, an ordinary bread that is shared during the meals, the paschal festivity, the meals-plate, the lighting-lamps, the sitting table, the circular sitting of refectory arrangements and so on. They unfold the

<sup>79</sup> The name Jacob appears only in single narrative as the giver of well-water (Jn 4,5.6.12). There exists an allusion to Jacob in the promise of Jesus to his first disciples (Jn 1,51 with Gen 28,12f). The appearance of the name Jacob is noted 4 times in JG (Jn 1,51; 4,5.6.12)

graceful symbolic connections. And the binding spherical shape is most common of all. In the context of meals, the interconnecting circular relationship coils up, like in centrifugal movement, the guests and the hosts; it warms them up, like in centripetal movement, with fraternal love that could expand and deepen the fellowship in and around them. In the sacramental context, the liturgy of proclaiming the Word or celebrating the Eucharist contains the circular dynamic of nurturing a mutual and a spiritual relationship<sup>80</sup>. While Jesus pronounces the new CML in actuality, he creates a spiralling ripple effect with a causal sequence among himself, his disciples and others. It is like a spiritual configuration that Jesus effectuates through the endowment of the new CML<sup>81</sup>. In summary, by orderly identifying the relative pronouns mentioned above in the corresponding seven-segments, we can perceive the disseminating movement from within and without. In a pragma linguistic view, it could be the Eucharistic configuration which can be perceived under the logic of atomic genesis through pronominal sequences in a covenant pattern which is being inaugurated by Jesus.

In the diagrammatic representation below, Jesus is at the center of the pronominal-structure perceived in Jn 13,34-35. Enthusiastically (ἐν+θεός, in God) it configures an expanding Christomorphic pattern of Johannine ethics. From the new covenantal context, it not only ensures the evolving Eucharistic nourishment but also forms Christogenesis in all others through the community of disciples. The dynamic expression inaugurated by Jesus “as I have loved you” (Jn 13,34) installs pragmatically the ongoing concentric ripple effect among the disciples and all those who come to listen to this invitation<sup>82</sup>.

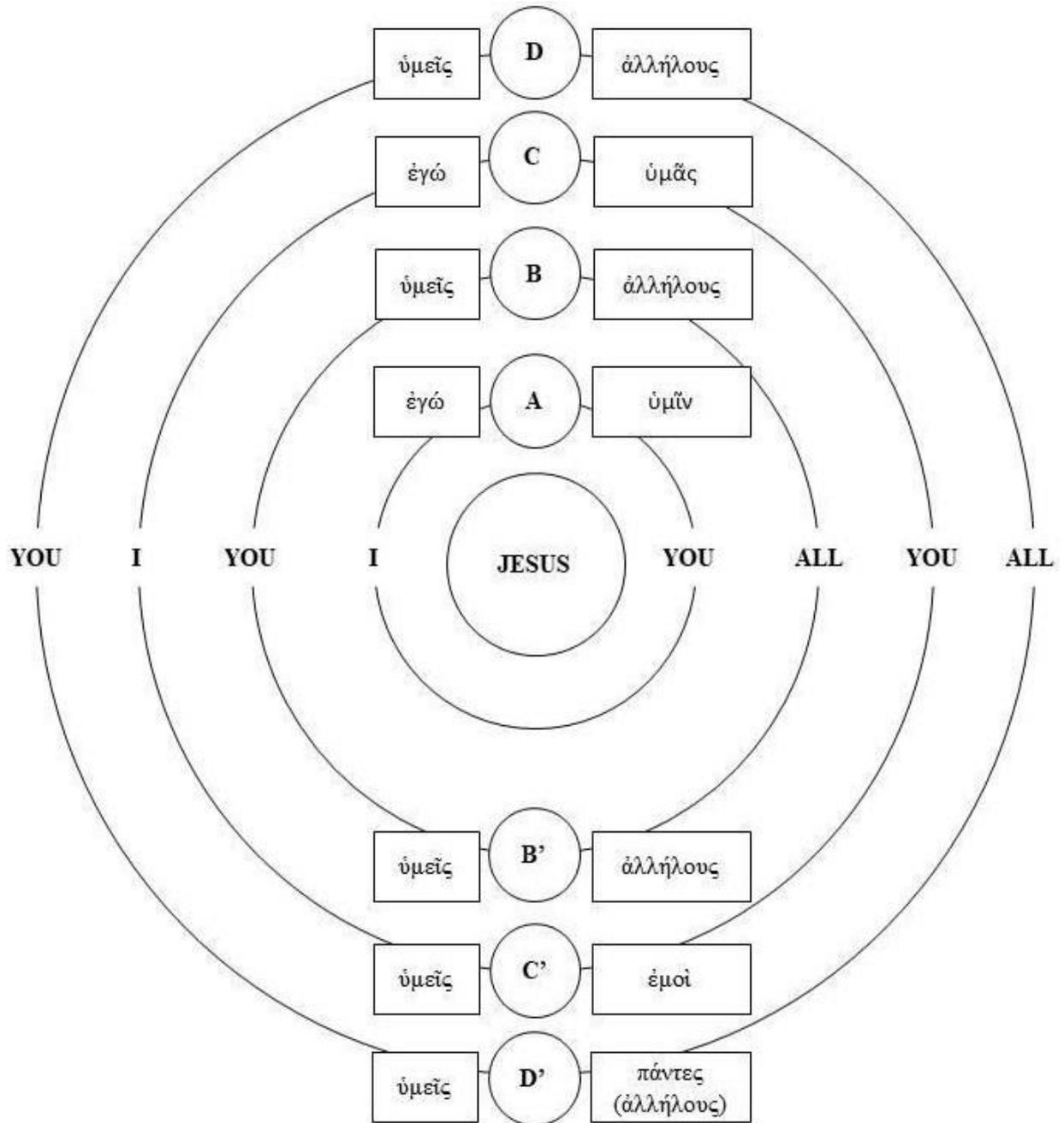
Through the CML, the Christomorphic or the Christogenetic configuration is achieved within the disciples of Jesus when the reciprocal and the circular operating forces of insider-outsider friendships, of centripetal-centrifugal ministries, of endothermic-exothermic fraternities, of implosive-explosive joys, of microscopic- macro or telescopic perceptions, of radiographic-photographic observations, of interior-exterior connections are duely permitted and practiced. Tracing of such forces is possible by situating the New CML in the following segment demonstration with pronouns.

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<sup>80</sup> Konings affirms this dynamic interdependence: the term Christo-morphism is a way of becoming children of God in and through Jesus. The Word of God gives the believers of Jesus the power of becoming God’s children (Jn 1,12-13) and they have to do God’s things if God is their Father (Jn 8,37-39). The ascending potential of spiritual rebirth in faith (Jn 3,5) is superposed to the moral, biological, spermatic filiation; in the context of the new Covenant, being affiliated to faith and spirit is preferred to have flesh and blood (Ezek 36,26-28), see: KONINGS, 2005, p. 79.

<sup>81</sup> The analogy with an atomic of configuration, e.g. the element oxegen (O<sub>2</sub>) which is vital in respiration of living beings, helps us to appreciate the vital dynamics of love energy present in the New CML.

<sup>82</sup> See: survey of the structures of John’s Gospel (1907-2007), MLAKUZHYIL, 2016, p. 51-278.

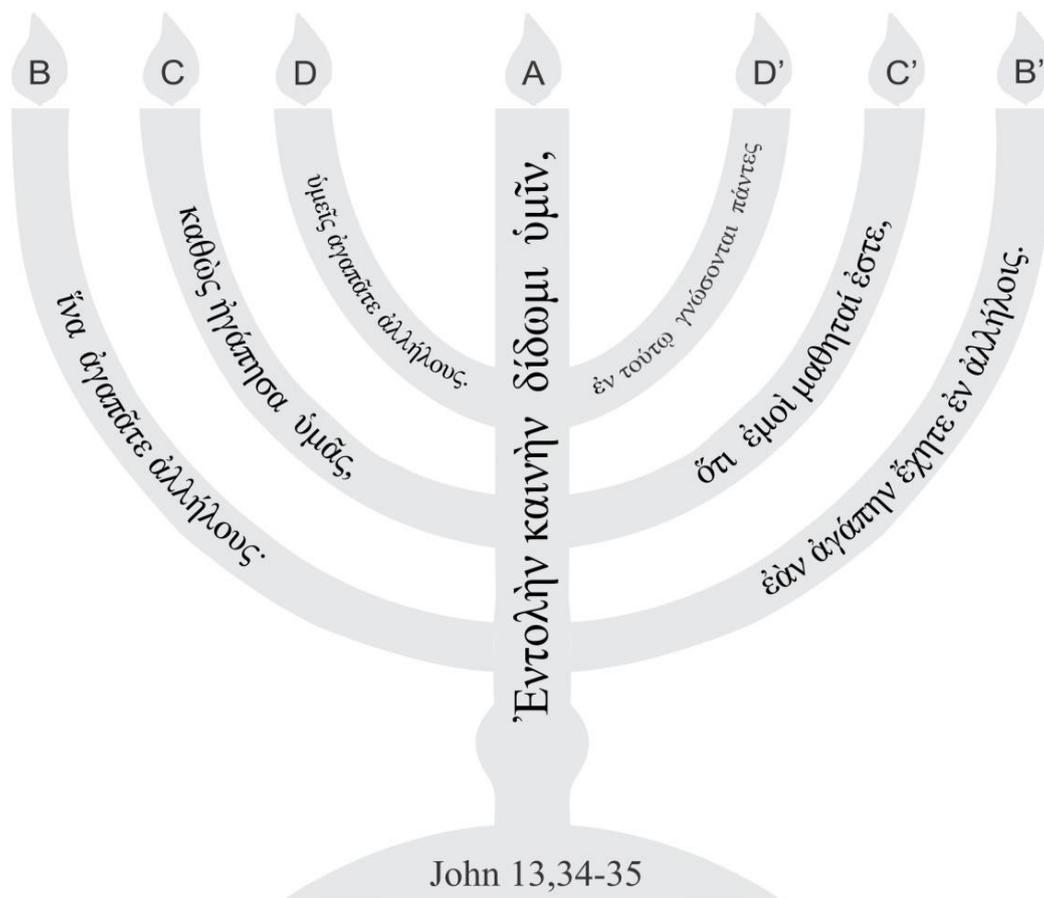


#### d) Structural Imagery with the Menorah

The FD (Jn 13–17) contains an analeptic recollection of the hymnal prologue (Jn 1,1-18) wherein the theme of light is also stronger. The light shines in the darkness, and the darkness did not overcome it (Jn 1,5). Jesus is the light of the world (Jn 8,12) and the arrival of the Hour is the arrival hour of the glory and the light (Jn 13,1). The seven-lamp candelabrum is the one Semitic cultural symbol which conspicuously captures the themes of light and darkness, of glory and witness, of festivity and joyfulness, of the covenant Passover and the temple, of the true vine and the branches, of spiritual vigilance and carnal denials, of

love and hate, and the like. In the OT, Moses received the epiphany of God in the burning bush (Ex 3,1-12) and the command to install the lampstand Menorah (Ex 25,31-37). Traditionally Menorah ensured the presence of God in the wilderness, in the Ark of the Covenant and in the temple (1Sam 3,3) wherein the Commandments of God was shining, like the Menorah, in the heart of people.

The structure of the text (Jn 13,34-35) could possibly resemble the same configuration of Menorah which is a new burning bush in the Hour of Jesus. Jesus is the full epiphany of God, who is love (1Jn 4,8) and also light (1Jn 1,5). The seven-segments can be fitting appropriately in the seven-lamps of the Menorah that expels the darkness and reveals the light of agape. By keeping the title-segment A(v.34a) at the middle, the rest of the segments from the text (Jn 13,34-35) can be put together with the seven branches of the Menorah as designed below with a graphical sequence.



These seven-segments do resemble the seven-lamps of the Menorah in which the central axis is Jesus and his commandment A(v.34a). In other words, he is the alpha and the omega as well as the source and the summit. In and through the pericope (Jn 13,34-35), further symbols like, the burning bush, the vine-branches, the tree of life, the overwhelming

chalice are some of the symbolic, imaginative and pictorial provocations that structurally inspire from the contemplative configuration of the Menorah and of the Eucharist.

### e) **Structural Imagery with the High Soaring Eagle**

Traditionally an eagle image is considered as a symbol for the JG. It is one of the common symbols for identifying a sharp vision in the Eastern culture<sup>83</sup>. The visionary bird eagle gives a panoramic perspective of the world-forest through its elevated flight. It possesses certain aerodynamics, such as, close-up witnessing, precision, strength and determination that inspire the various biblical authors to mystically draw closer to God<sup>84</sup>. Among the different characteristics of eagle, the twin aspects are indispensable for comprehension of the Johannine LC: firstly, the magnificent vision that brings closer to the holistic knowledge of the perceivable reality and secondly, the majestic pinion that soars to far greater altitudes, high above the storm, while other birds abscond themselves in times of tempest struggle. The image of eagle fosters creative love (Deut 32,10-12). From eagle, the depth of love by seeing and knowing is mystagogically observed<sup>85</sup>.

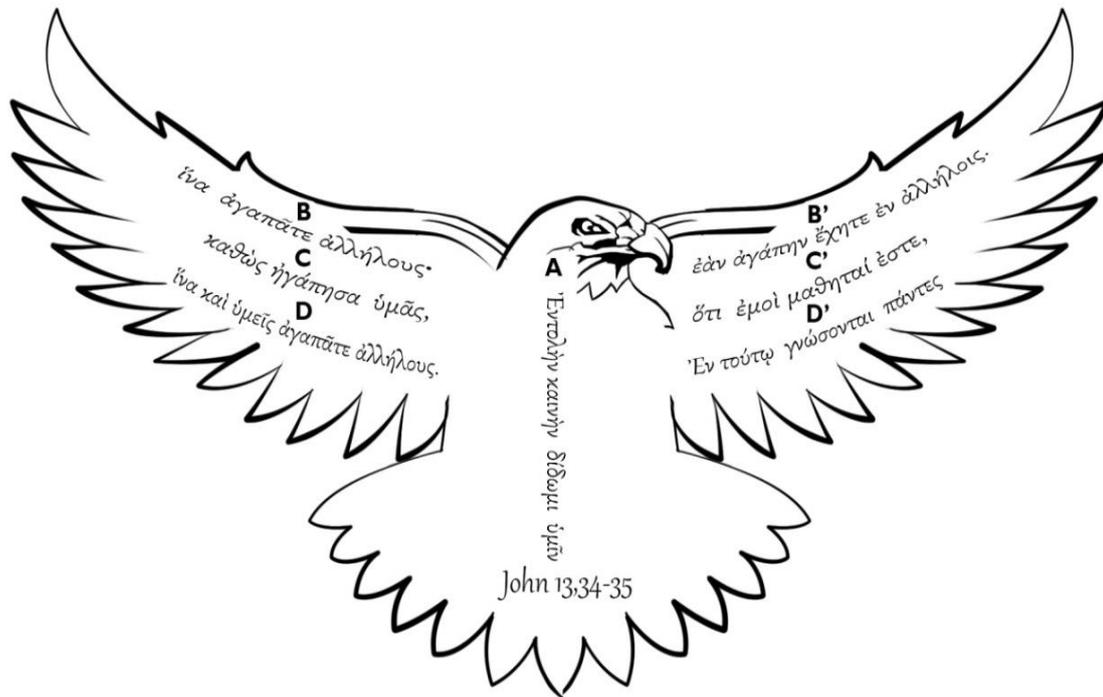
The altitude of love is manifested upon the Cross (Jn 19,30-36) and the deepest knowledge of God is identified (Jn 1,18; 3,3.13). Just as Moses lifted up the serpent to high above, Jesus through his greatest act of love, death on the Cross, reveals the liberating knowledge of God (Jn 3,14; 8,32; 1Jn 5,20). He will raise up the one who comes to him, but following his commandments (Jn 6,44). The disciples of Jesus are recognized by their spiritual altitude of what they see, know and love rather than by their physical altitude they possess in stature; and thus what they have seen, contemplated, touched and tasted contain an eternal life and communion (1Jn 1–4). Structurally the semantic conception of the pericope (Jn 13,34-34) could assemble within a pictorial format of the high soaring eagle, conforming the image below, as a complementing symbol to the body of Jesus crucified and exalted on the Cross. What is the most important thing for the disciples is “where do they arrive at

<sup>83</sup> Although there is little distinction between the eagle and the vulture in the Bible, the Christian iconography, through *tetramorphic symbols*, traditionally attributes the four canonical gospel authors: *the Eagle* to John, *the man* to Matthew, *the lion* to Mark and *the ox* to Luke. Cf. Ezek 1,1-14; 10, 1-22; Rev 4,7., see: KONINGS, 2017, p. 86.

<sup>84</sup> The analogical characteristics observed from eagle are ambiguous, just as the cross is the sign of contradiction. There are positive as well as negative aspects; such qualities of Eagle can be noted in these biblical passages: Ex 19,4; Deut 28,49; 32,10-11; Hos 8,1; Jer 49,16; 49,22; 48,40-41; Isa 40,31; Ezek 17,3-8; Job 39,27-29; Prov 23,5; 30,18; Ps 103,2-5; Rev 8,13; 12,14;

<sup>85</sup> The verbs of seeing (*ἀναβλέπω*, *βλέπω*, *ἐμβλέπω*, *ιδού*, *θεάομαι*, *θεωρέω*, *ὄραω*) are employed 124 times in the Johannine gospel: Jn 1(17X), Jn 2-12 (66X), Jn 13-17 (18X), Jn 18-21 (23X); the statistics and distribution, see, WANG, 2014, p. 26.

eschatologically” and not “where do they come from historically”. By following the LC, the disciples potentially reach greater altitudes, for sure, and arrive at God<sup>86</sup>.



### 3.7 Exegetical Analysis of the Pericope: Jn 13,34-35

In a scientific method, the chosen pericope is being analysed here. A multidimensional exegesis is employed to unearth the richness that is hidden in the pericope. The linguistic considerations contextualize the study before venturing to the synchronic reading of the pericope.

#### 3.7.1 Linguistic Considerations of the Johannine Grammar

The grammatical reading of the Johannine literature is delicate<sup>87</sup>. The JG is more theological and more Semitic than the other gospels and hence every single part of Johannine writing is seen with Aramaic and Hebraic ruddiness. The idiom is mostly simple and the vocabulary is very poor in the whole of the NT. The Johannine author thought in Aramaic and wrote in Greek. He lived in a bilingual environment of Hebrew and Greek. In the gospel, there

<sup>86</sup> See: citation Deut 32,10-12 in 2.6.2 of op. cit. p.55.

<sup>87</sup> MOULTON, 1976, p. 64-79.

is a use of pointless variety in style to avoid monotony. There are two vocables for referring each term like, love, send, heal, ask, speak, do, feed sheep, and know<sup>88</sup>. Johannine writings have abundant polysemousness and symbolic richness<sup>89</sup>.

The placement of the verb is important. In JG, it is so often in the primary position that the text is no longer a secular Greek. It is a result of Semitic epistemological thinking that, for example in Hebrew, the verb takes up predominantly the primary positions. Such a strong Semitic influence is one evident sign that John thinks in Aramaic but writes in Greek. The usage of verbs is widely epexegetic, ecbatic and action completing. The verbs of will, command, beseech, agree, allow, etc. look to action that seeks fulfilment. A verb of command is seen in John (Jn 13,34; 15,12.17) besides other verbs<sup>90</sup>. In brief, the Johannine language moves within well-defined Semitic limits of vocabulary style; it is characteristic of Jewish Greek wherein *Hebraism*, *Aramaism* and *Semitism* are assumed; it is syntactically very simple and dignified, but inflexible with respect to the secular language and pointlessly varied in syntax and vocabulary<sup>91</sup>.

### 3.7.2 Synchronic Analytical Reading of Jn 13,13-34

A synchronic textual analysis is like a vertical pressing of the musical keys which deepens the contemporary reading of the text through simultaneous grouping of words with a similar meaning. The essential task of synchronic reading in exegesis is not comprehension about the textual significance but the significance of actions within the selected text. The meaning of action substitutes the meaning of the text. An exegetical trajectory also contains semiotic or discursive analysis of the text that deals with the theory of action and its significance. A geometric polyhedron has multidimensional segments in its surface. For our exegetical scope, the following are the seven sequential segments can compose a heptagonal approach with their subdivisions of the pericope (Jn 13,34-35)<sup>92</sup>. Analogous to the vertical pressing of the seven musical keys, the seven interconnected segments seen in the above structures guide the present exegetical analysis that follows here.

<sup>88</sup> For example: love (φιλία, ἀγάπη), send (πέμπω, ἀποστέλλω), know (γινώσκω, οἶδα, ἐπίσταμαι), speak (λέγω, ἀγορεύω), etc.

<sup>89</sup> The Johannine writings have a limited vocabulary: the gospel (1011), the epistles (302) and the book of Revelation (916). Through the limited lexicons in his own style of polysemousness and symbolisms the author didactically communicates maximum with minimum, see: MOULTON, 1976, p. 44; KONINGS, 2016, p. 23.

<sup>90</sup> The action completing verbs are employed frequently in the gospel, for example in Jn 1,27;2,25; 13,1.2.39.34; 15, 8.12.13.17; 16,2.7.30.32; 17,3.4.15.21.24; 18,39, etc., see: MOULTON, 1976, p. 73.

<sup>91</sup> MOULTON, 1976, p. 78.

<sup>92</sup> Exegetical segments have the connecting impact from the structural dynamics discussed above.

## Segment – A: ἐντολὴν καινὴν δίδωμι ὑμῖν (34a)

### 1) Understanding the notion of ἐντολή

In the original analysis and the evolution of the terms תורה and מצוה translated as νόμος and ἐντολή in LXX, there exists a difficulty in the exact transposition of the internal content of those terms from Hebrew culture to the other<sup>93</sup>. The concepts employed in modern languages as precept, commandment and law are insufficient for translating the rich theological content of תורה and מצוה (ἐντολή). It is even harder while considering the juridical and legalist accent of ἐντολή by associating it with תורה and מצוה. It is difficult to find a single term which would conceive simultaneously the revelatory character of the “free-gift” and the obligatory character of “ethics” that deeply ingrained in the Johannine understanding of ἐντολή<sup>94</sup>. Therefore for practical reason, we hold on to מצוה | ἐντολή as commandment and תורה | νόμος as norm or law.

By studying the veterotestamental revelation of the divine will in the covenant context, Cancian observes a subtle distinction between norm (תורה, νόμος) which represents the mosaic laws and commandment (מצוה, ἐντολή) which refers to the Christian laws in the JG<sup>95</sup>. For him, ἐντολή in the Johannine perspective assumes the following features<sup>96</sup>:

- a) The theological connotation of ἐντολή has an ultimatum, for everything comes from God. All commandments have godly origin.
- b) The ἐντολή has christocentric connotation, for God communicates and reveals Himself in Jesus, the Son who incarnates the will of God, the Father. He reveals such will especially in obedience to the suffering on the Cross. In Johannine Christology, Jesus is the total revelation of God’s love and therefore ἐντολή of love is very much christological.
- c) The ἐντολή has a soteriological connotation, for its thrust of fraternal service encompasses and edifies the salvific work of the whole humanity which began from Jesus who came to save the world and consummate the salvation.
- d) The ἐντολή has a pneumatological connotation, for the Spirit of God who acts in our salvation enables the possibility of continuing the revelation of the will of God. The Spirit dwelling in Jesus anonymously comes into the person and confirms everything

<sup>93</sup> See the preliminary synthesis in the previous chapter 2.2 of the opp.cit.

<sup>94</sup> WEILER, 1987, p. 262.

<sup>95</sup> CANCIAN, 1978, p. 212-214.

<sup>96</sup> CANCIAN, 1978, p. 242.

in faith conforming the image and likeness of God. It is a kenotic outpouring and is complementary to christological repertoire.

- e) The ἐντολή has an anthropological and a personal connotation, for each one can individually decide regarding the command and summon of Jesus. Whether or not one needs to personally and maturely respond to the new invitation either to participate in the same dynamic force of love and life or to reject it. The person who accepts it as free-gift is re-created as new person who could fraternally love and serve one another.
- f) The ἐντολή has an ecclesiological and a sacramental connotation, for it concretises in the fraternal mutual love of the brethren in the community who form the church unity through the spiritual nourishment of the Eucharistic sacrament.
- g) The ἐντολή has an eschatological connotation, for it not only culminates in and through Jesus but also guides the fraternal community towards the divine mystery of Jesus who loved “his own” and promised to be with them till the end of time.

The Johannine author understands that ἐντολή is the faithful and obedient seeking of the will of God. It is an interiorized gift within human person and not something imposed from outside as obligation. Already in the OT, there is a progressive internalizing of the laws, understood as the will of God revealed to the people, until it enters the human corpus, imbedded inside the heart<sup>97</sup>. In the final testament of Jesus (Jn 13-17) the ἐντολή καινή signifies the κοινώνια of trinitarian love: the Father, the Son and the Holy Spirit. Their love overwhelms in service which communicates their reciprocal love in the community of disciples<sup>98</sup>.

The acceptance of the free-gift capacitates and impels the disciple to fulfil the precept of mutual love. What is presupposed here is the gift of love manifested in the disciples (εἰς τέλος ἠγάπησεν αὐτούς, Jn 13,1) by Jesus, which can be perceived in faith. This gift of love transforms the interiority of the person to such an extent that ἐντολή constitutes a categorical imperative. It is a logical *dynamism* which impels believers to love each other from within. The love does not emanate from a compulsion to love but from the inner nature of love itself. And thus, the Johannine vision about ἐντολή cannot be understood as external natural precept of imposition and of morality. But, it originates imperatively from the love of God and it is a revelation of His own good will. It is an offertory to constitute humanity. In the measure in which they accept the free gift of ἐντολή, it becomes an interiorized gift which simultaneously

<sup>97</sup> See: Deut 6,4-9; 10,16; 11,18-21; Jer 31,33; Ezek 36,26-27.

<sup>98</sup> CANCIAN, 1978, p. 242; WEILER, 1987, p. 263-64.

capacitates and commits them to live the will of God. It connotes an inner maturation of a free gift received in faith and put into service. It does not signify so much the Greek ethic of idealism which tends to exalt human progress through outside conquests, a kind of appropriation in quantitative extension and not qualitative<sup>99</sup>.

## 2) Understanding the notion of *καινός* in contrast to *νέος*

The Johannine *ἐντολή* has a particular temporal and eschatological qualification with the term *καινή*. It is an attributive adjective which directly modifies the substantive *ἐντολή*. The term *καινός* is distinct from the term *νέος*. The *νέος* expresses a novelty, in the sense of something which does not exist before. The word *καινός* can express something that is not yet known in reality. It reveals a novelty of quality and nature, and of high value and radical eruption. The *νέος* merely translates a novelty in a chronological sense, as it is contemplated under the aspect of time. It is that which has recently come into existence. When *νέος* is modern in terms of time and quantity, *καινός* is new under the aspect of quality and grace. Phenomenally *καινός* points to that which has not yet been known and it suggests that which is unusual by implying admiration, as the new is superior to the old. The adjective “new” is to show the qualitative newness, the virginity in the strong acceptance of the term “new genre”. It is not there to point out just the temporal chronological new in the sense of “most modern” as opposite of ancient. It means the fullness of the hour. It is *καιρός* and not *χρόνος*. The new is the eschatological manifestation of the old (Jn 17,5.16). Thus, by following Jesus’ example in the footwashing and obeying his *ἐντολή καινή* “new commandment” the Christian community which “loves one another”, must be inclusive and open to the rest of the world<sup>100</sup>.

Bultmann argues that *καινός* is an eschatological predicate. The expression “New Commandment” (Jn 13,34) does not exalt any novelty of not existing before or not yet known. However, it is the “law of the eschatological community” to which “*καινός*” is an essential prediction and it is not a historical particularity. This expression is grounded in the love received from Jesus, the Revealer; it emerges in the history as reality-sign of the new era (*αἰών*) that Jesus inaugurates and it is an eschatological event of love (1Jn 2,8). The command of love is not “new” in virtue of its relative newness in the history of ideas; it is not “new” in the sense of disregarding the OT (Lev 19,18) or the pagan ancient world wherein a life of

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<sup>99</sup> WEILER, 1987, p. 281.

<sup>100</sup> WEILER, 1987, p. 264.

service holds a selfless serving love to humanity<sup>101</sup>.

Johannine ἐντολή has a qualifying καινή. The free-gift that Jesus gives as task to “his own” disciples is the ἐντολή καινή. The qualifying καινήν is employed in the JG only in two places: farewell context (Jn 13,34) and burial context (Jn 19,41). Just like the tomb of resurrected Jesus remains new and virgin, so also the new CML. In order to comprehend the density of rich content expressed in the lexical pair - ἐντολή καινή, it is inevitable to revisit the biblical tradition in general and Johannine writings in particular. Some exegetes think that the adjective καινός is assumed in the gospel from epistolary inspiration (1Jn 2,7-8; 2Jn 5) wherein there exists a dialectical tension between “new” and “old”. It does not mean any exclusive opposition or antagonizing alienation, but it produces new significance. The proper text itself reconciles with this tension of these two terms “new-old” by affirming, it is an old commandment - ἡ ἐντολήν παλαιάν and yet it is a new commandment- ἡ ἐντολήν καινήν (1Jn 2,7b.8a)<sup>102</sup>.

### 3) Reconciling the paradox of παλαιός and yet καινός

The LC is anciently old (παλαιός) because it existed from the beginning (1Jn 2,7a; 2Jn 5). The JG synonymously refers Word (רַבֵּן, λογος) to “commandment” (הַצִּוְוָה, ἐντολή), e.g. in Jn 14,23-24. The perennial presence of an ancient commandment can be interpreted by putting together the Johannine prologue (Jn 1,1-2) and the introduction to the Johannine epistle (1Jn 1,1). In the gospel as well as in the epistle, what existed since the beginning is the Logos (ὁ λογος). It means that the commandment is rooted in the essence of God’s life and always present in all other commandments, because, “God is love” (1Jn 4,8.16). And from this angle, the LC can be understood as the continuity of the revelation of the Word-incarnate (רַבֵּן, λογος)<sup>103</sup>.

In the text, it is notable that when the darkness disappears the true light begins to be resplendent (1Jn 2,8b). Importantly there is a parallelism between “God is love” (Jn 4,8.16) and “God is light” (Jn 1,5). The darkness is equivalent to “hate” as “light” is to “love” (1Jn 2,9-11). Walking in the light and keeping the commandments can only signify loving the brethren. The commandment is “new” because it is impregnated by the new light of divine love that is manifesting in Jesus. This newness of Jesus’ love is observed in the immolation of

<sup>101</sup> The footnote-2 explains the political imperative of command to love which concerns the brotherhood in whole humanity. Thus, Platonic and Aristotelian philosophy, Stoicism, Pythagoreans, etc. speak about φιλόανθρωπος, κοινωνικός, εὐεργετικός, φιλόλληλους, etc., see: BULTMANN, 1971, p. 527.

<sup>102</sup> WEILER, 1987, p. 282; SCHRENK, 1964, p. 555.

<sup>103</sup> WEILER, 1987, p. 282.

the sacrificial lamb. Therefore, this love is new as it inaugurates the reality of a new era (ἀιῶν)<sup>104</sup>.

For Cancian, the commandment is new, because it is the law of the eschatological community and not just a foundation of a historical event. At some point of history, an event can be outdated. As founded in the love received from the Revealer, the new CML originates a new mode of life which is that of christifying through mutual love. The newness consists in the love constituting the eschatological community that continues the work of revelation. However, Bultmann differs from it as he values excessively the historical experience<sup>105</sup>.

The disciples are constituted by Jesus and capacitated for mutual love as sign of revelation and provocation to the world. The newness of the LC is therefore founded in the synthesizing event of passion-death-resurrection of the Lord. From this, there arises the mutual love and the inauguration of the new covenant installed by Jesus. What was announced in Jeremiah (Jer 31,31-34) about the new covenant, becomes a reality in Jesus and he is the eschatological gift in the inner most essence of the community. This new covenant is realized through the gift of the LC<sup>106</sup>.

#### 4) Understanding the notion of δίδωμι

This verb δίδωμι frequently appears in Johannine writings. It invites the human persons to participate in the divine gift and divine action (pragma)<sup>107</sup>. The Hebrew verb נתן is corresponding to δίδωμι in the JG, which can be translated as “to give, to offer, to present”<sup>108</sup>. The significance of נתן, parallel to δίδωμι, is seen in Jeremiah (31,31-34) and in Ezequiel (36,24-29) wherein the subject of this verb is always YHWH. This verb is followed by the object: “my own law (Torah)” and the determination of the physical-spiritual space is the heart, which is the centrality of the human person. Thus, the verb put (נתן, δίδωμι) by itself brings out an experiential certainty which is already present. The coordinating terms, “word-life” when received in the dynamics of “faith-love” becomes interiorized in us by the Spirit, to become the beginning of new life<sup>109</sup>.

<sup>104</sup> WEILER, 1987, p. 283.

<sup>105</sup> CANCIAN, 1978, p. 237.

<sup>106</sup> WEILER, 1987, p. 284.

<sup>107</sup> Appearance of the term δίδωμι occurs by the initiative of God (42-times as subject), by the person of Jesus (28 times as receiver and 26 times as giver). At the first sight this verb δίδωμι can be translated by a common verb: “to give”. However, in the syntactical construction of the phrase (v.34a), the δίδωμι contains a specific attribution in Johannine theological horizon. The verb δίδωμι equivalent to נתן in Johannine writings fits perfectly in the theology of revelation perceived as “gift” of the “Word-Incarnate” and of the “life” from the Father in Jesus (of Him, in Him, with Him, through Him, by Him), see: WEILER, 1987, p. 259.

<sup>108</sup> The verb נתן is equivalent to δίδωμι and it can be translated by give, offer, create, put, install, etc.

<sup>109</sup> See: CANCIAN, 1978, p. 190; WEILER, 1987, p. 33.259.

The verb δίδωμι, which is equal to יָתַן, appears frequently for designating the total gift of God, the Father to the Son, Jesus (Jn 13,15). The Father gives everything to the Son (Jn 3,35; 13,3). At the one side, the Son receives the gift from the Father, and on the other side, the disciples benefit by the gift of Jesus. The Son himself is the gift from the Father (Jn 3,16). When the “world” has nothing real and true to offer (Jn 4,7.10; 14,27), the humans totally depend on the gift of God (Jn 3,27).

The δίδωμι is a Johannine expression in the typical sense of *sola gratia* by which “I give” (v.34a) possibly resonates with “I am” (Jn 14,6). As δίδωμι is equivalent of the Hebraic verb יָתַן, in the sense of “give” or “put”, implies “give gratuitously, freely, charitably, etc.” Likewise, δίδωμι is always sustained by the idea of offering the possibility and capacity to realize something generously. There is a visible semantic connection among the terms grace or divine favour (χαρίς), charity (ἀγάπη), free-gift (χάρισμα), gratuitous giving (διδῶν/δίδωμι) and free receiving (λαμβάνω)<sup>110</sup>. In the Johannine perception, there is a fundamental difference between “give an object” as something external and “give oneself” as something internal, in the sense of creating a new interiority in human<sup>111</sup>. This is evidently examined through δίδωμι in the first exegetical segment (v.34a).

In a syntactical construction, the Johannine δίδωμι is followed by the ἵνα and the sequence “δίδωμι...ἵνα” is special here (v.34a, v.34b)<sup>112</sup>. Together with ἵνα, the meaning of δίδωμι carries a value which is as much consecutive-epexegetic so much imperative-exhortative. Scholars differ in two basic tendencies regarding this interpretation, namely the imperative task, mission, testament and commandment (ἐντολή) is to be fulfilled; and the indicative gift that must be received as free-gift, because it creates a new interiority in human person<sup>113</sup>.

In a critical evaluation, the tendency of imperative-exhortative emphasises the aspect of commitment as something obligatory to disciples: mandatory ordering of action that should be executed. Most scholars hold this view. However, here arises the impossibility of living or realizing the LC as purely obligation, for love cannot be compelled. In the tendency of consecutive-epexegetic or indicative-suggestive, there emerges the idea of free-gift to be

<sup>110</sup> And also the coupling terms are verifiably employed together: δίδῶ /ἀγάπη (cf Rev 3,9); χαρίς/λαμβάνω (cf. Jn 1,14.16); λαμβάνω and its δίδωμι (cf. Jn 6,21.37.39; 12,48; 13,20.34; 19,27), see: WEILER, 1987, p. 260.

<sup>111</sup> WEILER, 1987, p. 260.

<sup>112</sup> The sequence δίδωμι...ἵνα is seen in Jn 13,34; also in Jn 5,36; 13,15; 14,16; 17,2.4.22 and 1Jn 3,1; 5,20.

<sup>113</sup> CANSIAN, 1978, p. 192; WEILER, 1987, p. 260.

received and interiorized through absolute participation and union with Jesus. It is clear that the above tendencies are inseparable and simultaneous in the Johannine epistemy<sup>114</sup>.

The imperative dynamic is founded and sustained by the anticipating exegetic-indicative gift. It defines the mode of commitment to the commandment (ἐντολή) to be fulfilled and incarnated. This indicative mode foresees in anticipation and complements the imperative mode of the commandment as mandate. Besides that, the active-present-indicative verb δίδωμι ensures that there is an ever growing constant interaction between indicative and imperative which guides the fulfilling action in plenitude. Thus the tendencies of imperative and indicative are simultaneously present in Jn 13, 34a and in Jn 13,34b<sup>115</sup>.

There is a convergence between the gift (indicative) and the commitment (imperative) of the New CML. It can be investigated by the structural elements (δίδωμι, ἵνα, καθὼς) as well as by the implicit thematic content (ἐντολήν καινὴν ἀγαπᾶτε). In this way, the CML is offered simultaneously as “task and gift”. From the above analysis of the term δίδωμι, it is clear that this eschatological event highlights a gift that creates a new interiority in humans.

In Pauline language, it could be signalized as the “new human”. Giving the new CML signifies creating within the human person, the capacity of love with the same quality of love by which Jesus loved everyone. This gift of Jesus can only be promoted and well-effected in the dark time of his “hour”. What was promised in Ezequiel, “I will give you a new heart, I will put within you a new spirit” (Ezek 36,26) is now fulfilling in “the New Commandment I give you”, whose vital content is to love one another (ἀγαπᾶτε ἀλλήλους)<sup>116</sup>. Perhaps, we can give without love. Nevertheless, we cannot love without giving.

Jesus gives (δίδωμι) us the power to be children of God (Jn 1,12; 19,11), he gives us the Holy Spirit (Jn 3, 34; 14,16), the Commandment ( Jn 1,14; 13,34-35; 17,8,14), the gift of God (Jn 4,10), the bread of life (Jn 6,11.27.31.32.33.34.51.52.55), the living water (Jn 4,10.14.15;19,34), his own flesh and blood (Jn 19,34), his own love till the end (Jn 13,1), the grace and truth (Jn 1,17), the glory (Jn 17,22.24), his own Peace (Jn 14,27) and salvation (Jn 6,37.39.65), his mother Mary (Jn 19,26-27), the eternal life (Jn 4,14; 6,27.54; 10,18.28; 17,2) and all (Jn 3,35) for all. In sum, the sacerdotal Eucharistic giving of δίδωμι from Jesus evidences that he is not only the great "I am" (Ἐγώ εἰμι), but also the great "I give" (Ἐγώ δίδωμι). The giver abides in the gift which he gives. His ontic essence is a giving-being and his ontological substance is a service-being. And thus, the deeper theological significance of

<sup>114</sup> WEILER, 1987, p. 261; MARISCAL GUZMÁN, 2018, p. 40-75.

<sup>115</sup> WEILER, 1987, p. 261.

<sup>116</sup> By parallel view of Ezek 36,26-28 with Jn 13,34.

δίδωμι calls for an abiding wisdom to be God's friends of loving-being. It invites humans for a joyful maturity to respond actively to the love that is imprinted since the creation; it also leads to a kenotic weakness of self-emptying and being fragile in order to be loved and to be accepted passively by God alone; in such accomplishing love of δίδωμι, Jesus is bidding farewell to his own affections, to his own beloveds, specially on the cross and he consummates his mission in the glory of love.

### Segment – B: ἵνα ἀγαπᾶτε ἀλλήλους (v. 34b)

#### 1) Understanding the subordinating element ἵνα

The ἵνα mentioned here is a subordinating consecutive adverb. It expresses the effect, the consequence and the result of the main sentence. It extracts the finality of a given proposal. It can be introduced by an infinitive or by a conjunction. It is employed in four types of subordinating clauses: first, the most common use as finality (so that), secondly the very rare use as the consequence (because), thirdly the rarest use as cause (in order that), and fourthly the use of subjunctive adjoining “that”, wherein the clause introduced by ἵνα functions as a direct object. Effectively ἵνα brings out the complete sense in subjunctive or adjective clauses by explaining or defining the principal clause. In the mode of final conjunction “that”, “in order that” ἵνα carries elliptical usages, where the purpose of the utterance is stated. Thus ἵνα could denote anything but purpose when expressing an aim, an end, and not only a fact<sup>117</sup>.

In Johannine Greek, scores of verses are asyndetic. The ἵνα is a connective and it can be asyndeton, as a rhetoric literary device of conjunctions, when ἵνα is replaced with commas, colon and hyphen<sup>118</sup>. Philologically ἵνα is the Semitic causative. The excessive use of ἵνα in the JG is unparalleled and is not common in the *Koine*. The incidence of ἵνα occurs once in every twelve lines and thus the Johannine writings in this respect are the least literary, or perhaps, the most Semitic of all the NT books<sup>119</sup>. Certain unpredictability in the use of ἵνα may be a *mannerism* of the Johannine temperament. Nonetheless, his writings exegetically substitute ἵνα, at times, for the infinitive ‘to be’<sup>120</sup>.

<sup>117</sup> The grammatical use of ἵνα, see: PINTO, 2002, p. 72-75.

<sup>118</sup> The polysyndeton, the opposite of asyndeton, the conjunctions (and, but, or) are used repeatedly in quick succession often with no commas. While Asyndeton is the omission of conjunctions, the polysyndeton is the inclusion of many conjunctions.

<sup>119</sup> MOULTON, 1976, p. 73.

<sup>120</sup> MOULTON, 1976, p. 211.

The imperatival  $\text{ἵνα}$  appears in the expression “love one another” (Jn 13,34; 15,17). This  $\text{ἵνα}$  is epexegetic; it explains the substance and gives the content of the LC. It is mainly used in commands by introducing a principal sentence. It suggests the idea of ‘aim’ at acquiring the knowledge of God. This  $\text{ἵνα}$  is indicated by a hyphen mark in the translation: I give you a new commandment – to love one another. The functional mode of  $\text{ἵνα}$  is a relative adverbial adjective and a subordinating conjunction. The twice seen  $\text{ἵνα}$  (in 13,34) must be analysed with regard to its specific sense, mutual relation, and structural function in the text.

From what was seen above with regard to  $\text{ἵνα}$ , there arise different possibilities: does it deal with an indicative imperative ( $\text{ἵνα}$ -that)? Does it explain the commandment ( $\text{ἵνα}$  epexegetical)? Does it indicate finality ( $\text{ἵνα}$  -in order that)? Does it point out an analogical parallelism?<sup>121</sup> Most exegetes opt for the first  $\text{ἵνα}$  with the colon (:) or for a simple function of introducing the content of the commandment with a hyphen (-)<sup>122</sup>. Other exegetes hold convincingly that in Johannine writings the  $\text{ἵνα}$  is always employed to express finality, even implicitly<sup>123</sup>. In this sense, the two  $\text{ἵνα}$  can substantiate finality, foundation, in that way, the imperative of the new commandment, is the gift of love which is experienced concretely in the love of Jesus<sup>124</sup>.

## 2) Applying the $\text{ἵνα}$ specificity to Jn 13,34

In accordance with the above discussion, the varying possibilities of twice mentioned  $\text{ἵνα}$  from the verse (Jn 13,34) solicit the following translations.

- a) The  $\text{ἵνα}$  with asyndeton, substituted by colon or hyphen in B (v.34b): I give you the New Commandment: love one another. Or, I give you the New Commandment- love one another
- b) The  $\text{ἵνα}$  with syndetic connectives “and, that, so that” in B (v.34b) and D (v.34d): I give you the New Commandment that you love one another; I have loved you and that you also love one another.
- c) The  $\text{ἵνα}$  as an indicative imperative in B (v.34b) and D (v.34d): I give you the New Commandment, “you love one another”, as I have loved you, “you should love one another”.

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<sup>121</sup> WEILER, 1987, p. 254.

<sup>122</sup> BROWN, 1981, p. 605.

<sup>123</sup> CANCIAN, 1978, p. 169.

<sup>124</sup> WEILER, 1987, p. 254.

- d) The ἵνα as an exegetical element- that in B (v.34b) and D (v.34d): I give you the New Commandment that you love one another; just I have loved you that you should also love one another.
- e) The ἵνα as an indicative finality- in order that in D (v.34d): I give you the New Commandment that you need to love one another; I have loved you in order that you also love one another.
- f) The ἵνα as an analogical paradigm- similarly in D (v.34d): I give you the New Commandment that you love one another; I have loved you, similarly you must love one another.

With regard to mutual relation about ἵνα, exegetes do hold different opinions. For Bultmann, the twice mentioned ἵνα does not signify the sense of analogical *parallelism*. He holds that the first ἵνα signifies the imperative value which officialises the task of the disciples and the second ἵνα culminates the preceding καθὼς –clause in such a way that the ἀγαπᾶτε ἀλλήλους appeals to be the fulfillment of the purpose of Jesus' love<sup>125</sup>. For other exegetes, the relation between the double ἵνα does not have any subordination but coordination which possesses a parallel significance. The former ἵνα specifies the content of the commandment (ἵνα ἀγαπᾶτε) while the latter ἵνα appears as the finality (ἵνα καὶ ὑμεῖς ἀγαπᾶτε). In this way, the latter is an emphatic repetition of the former even more reinforced through “and you” (καὶ ὑμεῖς). The first ἵνα subsists and gets completed by the second ἵνα. More than the Semitic manner of utilizing twice the ἵνα, the progression that parallels with καθὼς ἠγάπησα, requires deeper attention. Hence, it is decisive that the kind of mutual love of the disciples is analogically that of the love of Jesus. It responds to the subtle implicit question: how to love?<sup>126</sup>

The twice mentioned ἵνα formulates the imperatival dependent statement that comes from Jesus in the form of commandment. With the possible variant use such as: “you are to, you have to, you must, you should, you ought to love one another”, ἵνα actuates the command as well as establishes the ground and the measure of love. The sacrificing love of Jesus is empowering the disciples' love for him and for one another. Such contagiousness of love is not just ethically analogic but mystically anagogic in the profound sense of the term ἵνα.

<sup>125</sup> See: BULTMANN, 1971, p. 525; WEILER, 1987, p. 255.

<sup>126</sup> CANCIAN, 1978, p. 170.

### 3) Understanding the ἀγαπᾶτε ἀλλήλους

In the previous chapter, a study is made to explain the origin of the Hebraic term אהבה which is translated in Greek as ἀγαπᾶν in LXX. The Hebrew אהבה is a love purely of gratuity, of free-choice that theologically characterizes with a deeper significance of which the Greek ἀγαπᾶν gracelessly knows little<sup>127</sup>. Unlike the Greek, the Hebrew thinking semantics are profoundly concrete in flesh and blood. There is little room for purely abstract concepts. The expression ἀγαπᾶτε ἀλλήλους immediately evokes some questions like: is it not subjected to love the humans in general? Is there an idea of particularism? Is it influenced by sectarianism? Is there a historical or a metaphysical character of love? In accordance with the analysis regarding καθὼς that qualifies the ἀγαπᾶτε ἀλλήλους in ἠγάπησα ὑμᾶς, the connecting relationship between these two clauses should be simultaneously studied here<sup>128</sup>.

Jesus himself exists by the love of the Father as the continuing reality of the Divine essence present and active (Jn 3,35). Therefore the love of God which abides in us, manifested by Jesus is the permanent origin and fountain for the Christian love. It is Jesus who reveals this love to “his own” (ἴδιοι) as a human experience (Jn 15,9; 17,23.26). The meaning of ‘love one another’ is to welcome the love of God through Jesus. Without such acceptance of love we are ontically incapable of love. Our ontic reality is incapable of love in the meaning of Jesus; for without him, we can do nothing (Jn 15,5). From this perspective, the coexisting aspect of gift as well as task of the LC is clear. Likewise it creates an intrinsic relationship of faith-obedience-freedom-love<sup>129</sup>.

Thus, the community of disciples is constituted by the gift and the task of agape so as to give continuity to the revealing mission of God in Jesus who wants to create a space where love exists as a contrasting alternative to darkness. For this reason, his LC is destined only to his disciples, forming his community. Nevertheless it is not a segregated group. It is necessary for continuity of his revelation to the entire world. The intra-trinitarian agape assumes a sacramental and testament character for all people. It confirms that the ἀλλήλους does not mean the sectarianism or intra-communitarian concealment. However, the Johannine community is a target of exhortation: ἀγαπᾶτε ἀλλήλους and it shows the openness that this community should have love for all people (Jn 13,35b)<sup>130</sup>. The command to love one another is primarily demonstrated by God the Father and Jesus the beloved Son. Their mutual and fraternal love for each other is eternal and essential. Thence it rebounds in the disciples.

<sup>127</sup> *Apud* WEILER; STAUFFER, 1987, p. 265.

<sup>128</sup> WEILER, 1987, p. 266.

<sup>129</sup> CANCIAN, 1978, p. 184; WEILER, 1987, p. 266.

<sup>130</sup> WEILER, 1987, p. 269.

For Dodd, the love proposal (in v.34b) promotes the salvation of the whole of humanity through the love of God, the Father who is in love with the world through His only Son, Jesus (Jn 3,16.35; 5,20). The Son repeats what the Father does (Jn 5,19). He is obedient to His command (Jn 4,34; 5,19-20; 6,38-39; 7,27-28; 12,27). Being obedient, the Son can love “his own” with the love of the Father. And now, his followers are called to “reproduce the same reciprocal and fraternal love that impels the Father to mission the Son to this world and which moves the Son to sacrifice his own life” to the point of revealing God’s love to the world<sup>131</sup>.

In this way, the mutual love of the disciples becomes an instrument for revealing the reciprocal love between the Father and the Son<sup>132</sup>. By this, the Johannine author does not mean that ἀγαπᾶτε ἀλλήλους can have a restricting or particularizing or sectarianist idea of love, but it concerns with something which is qualitatively multiform: just as the love between the Father and the Son is constitutive for the divine community so too is the mutual love for all Christians. If not, the followers of Jesus would fail to reproduce the divine life that animates them and manifests it to the world<sup>133</sup>.

Without much philosophical abstracts, it is important to situate the polysemous understanding of the otherness here. The pertinent questions like, what can be the object of ἀγαπᾶτε ἀλλήλους? What does it mean one another? Who is the other? A friend; a foe; a neighbour; a brother; a stranger; a foreigner; a person of other religion, caste, nation, culture? Loving God who is invisible and hating a brother who is visible do not contain any binding truth (1Jn 4,20). Here is an interrelation of the mystically invisible divine being manifested through the ethically visible human being. Love generically includes the whole of humanity, from whatever race and religion, caste and creed, nation and culture. With every linguistic consideration, the covenantal agape of loving one another remains supreme. It is mystical because no reason can adequately explain or exhaustively comprehend the unfathomable character of supreme love. It contains the revelation of God who is incomprehensible and invisible.

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<sup>131</sup> DODD, 1970, p. 182.

<sup>132</sup> CANCIAN, 1978, p. 182.

<sup>133</sup> WEILER, 1987, p. 267.

#### 4) Understanding the Otherness from ἄλλος and ἕτερος<sup>134</sup>

The word ἀλλήλοι means one another. It is a reciprocal pronoun. It is formed by doubling of the stem ἄλλο | ἄλλος, which originally means “other” in Johannine writing (Rev 1,12). It corresponds to our “mutuality” or “reciprocity” (Gal 5,17; 1Cor 12,25). In Hebrew and Aramaic, there is no single word referring to “one another”; rather there is a word of proximity: a man and his neighbour to him, one unto the other (1Thess 5,11)<sup>135</sup>. It refers to the person of Paul and his community (Rom 1,12; 2,15; Gal 5,17). It is a theological designee to the conduct of the Christian community. It demands a mutual relation as the accent is on the reciprocity and the LC<sup>136</sup>. It signifies that Christian members are in mutual relationships and thus, it deduces the practice of LC<sup>137</sup>. The use of qualifying ἀλλήλοι does not narrow down the comprehensive commandment to love one’s neighbour.

The significant term ‘other’ in the Torah has polyvalent references<sup>138</sup>. For example, a companion (Gen 2,18), brother (Gen 4,9), neighbour (Lev 18,20;19,11.13-18,20,10)<sup>139</sup>, compatriot (Deut 22,1-4), stranger (Deut 10,19), proselyte (Lev 19,17-18;25,36) and foreigner (Deut 17,8.10.13; 19,34) are connected to the semantic of “other”. Similarly the Historical and Prophetic writings of the OT hold a vast gamut of meaning<sup>140</sup>. The Sapiential writings highlight mostly the aspect of friend or beloved than brother or neighbour<sup>141</sup>.

<sup>134</sup> Even in ancient Greek it is very difficult to make a clear distinction between ὁ ἕτερος, (the other, where there are two) and ἄλλος (another, where there are many). The latter intrudes the former while the former recapitulates the latter. The word ἄλλος, as other or another, indicates that which is simply numerically distinct (Mk 6,15; Mt 5,32); and the word ἕτερος, as other, indicates that which is distinct and different by genre. In the neutral sense, these two terms, ὁ ἄλλος and ὁ ἕτερος, mean interchangeably the same (Jn 19,32; Rev.17,10). They frequently express an antithetical parallelism (Jn 4,37; 5,31f; 5,43; Phil 3,4). There is no other (ὁ ἄλλος and ὁ ἕτερος) or none could have accomplished the deeds performed by Jesus (Jn 15,24). There is no other (ὁ ἄλλος and ὁ ἕτερος) gospel than that of Jesus Christ (Gal 1,6). The use of ἄλλος and ἕτερος are seen 34X ἄλλος and 1X ἕτερος (19,37) in the Johannine gospel. The LXX has ἄλλος approximately 50X and ἕτερος approximately 150X and the NT has ἄλλος 155X and ἕτερος 98X, see: MORGENTHALER, *Statistik*, 1958. p. 71,101.

<sup>135</sup> In the NT-Greek the distinction between ὁ ἄλλος and ὁ ἕτερος is quite impossible. Both words deny identity. It is probable that no general decision can be made. Neither Hebrew nor Aramaic has more than one word for “other” (אֲחֵר, אֲחֵר, ἕτερος). The ἀλλήλοι as an individual, see: Lk 23,12; 24,14.17.32; Act 15,39; 1Cor 7,5; Mt 25,32.

<sup>136</sup> See: 1Thess 3,12; 5,15; Gal 6,10; 2Thess 1,3; Jn 13,35.

<sup>137</sup> Rom 12,5; Efes 4,25; Jn 13,34-35; 15,12.17; 1Jn 3,23; 4,7.11f, see: KRÄMER, 1990, p. 63.

<sup>138</sup> BÜCHSEL, 1964, p. 264-267.

<sup>139</sup> The term neighbour is seen 10-times in Covenantal Code, 16-times in Deuteronomic Code (16x) and 4-times in Sanctity code. The other is extended to neighbour, animals, plants, vine, cloth, etc. (Ex 20,16.17; Deut 5,20.21), (Ex 22,8-13), (Deut 19,14; 27,17), (Deut 23,25.26) (Ex 22,25), see: LÉON-DUFOUR, 1972, p. 846.

<sup>140</sup> The other in the prophetic writings: it is a member of the same tribe (Judg 20,5); it means compatriot, companion, comrade (1Sam 28,17; 30,26; 1Kings 8,31; Jer 29,23; 31,34; Zech 13,7); it refers to brother (1Kings 20,35; 1Sam 15,28; 2Sam 3,8; 12,11; Isa 19,2; Jer 9,3; 31,34); other (cf.1Sam 16,17; 2Sam 12,11; 15,37; 16,16; 1Kings 4,5). It is the three foreigner women: Ruth (Rt 1,1-22); prostitute Rahab (Judg 2,1-21), Widow who hosts Elijah (1Kings 17,7-16); it is close by neighbour (Jer 5,8; 9,7.8; 22,13; Ezek 22,12; Dan 13,61; Isa 41,6; Mic 7,5); friend (Jer 9,4).

<sup>141</sup> It is a friend: (Prov 14,20; 27,10; 18,24; Job 2,11; 19,21; 32,3; 6,27). It is neighbour and brother (Prov 17,17; Job 30,29; Ps 35,14; 38,12; 88,19; 122,8). It is the beloved: (Ps 12,3; 15,3b; 28,3; 88,19; 101,5); (Sir 5,14; 10,6;

The JG interestingly refers the beloved disciple to the ‘other’ disciple whom Jesus loved most (Jn 20,2; 21,20). Another striking observation is that most of the disciples do not come to Jesus straight way to follow him, but always through the others. It is because when Jesus gives testimony of his own, it is not going to be true; when the ‘other’ gives testimony about him, it becomes true of Jesus (Jn 5,31-32). Accordingly by the testimony of John the Baptist, the first two disciples followed Jesus (Jn 1,35-40); through Andrew, his brother Peter came to Jesus (Jn 1,40-42); through Philip, Nathaniel went to Jesus (Jn 1,45-51); through Mary, the mother of Jesus, the wedding house at Cana came to witness the first sign of Jesus (Jn 2,1-11); through the witnessing of Samaritan woman, many Samaritans came to believe in Jesus (Jn 4,39); through Lazar, many Jews believed in Jesus (Jn 12,11); though Pilate’s dictum, Jesus was acclaimed the King of Jews (Jn 19,19-22); through the other disciple (Jn 20,2.8), Mary Magdalene (Jn 20,11-18) and Thomas the Twin (Jn 20,24-29), the faith on the Resurrection of Jesus was deepened for the disciples. Symbolically these people represent ‘the other’ in the Johannine narrative sketch.

Renold Blank holds that human beings are one singular and distinct unity and he identifies the ἄλλος of the Greek-NT with the בָּשָׂר (flesh) of the Hebrew-OT. It is our flesh, our brethren, our neighbour (Gen 37,27; Isa 58,7), whole body, total humanity as creature and creation before God (Gen 6,12; Isa 40,5). It is the condition of the human being which is fleshy, corporal (בָּשָׂר) and alive in solidarity and in fraternity with all others- ἄλλος<sup>142</sup>. The Word became flesh (Jn 1,14): this is the historical newness, the message (הַבְּשׂוּרָה) and the Good News (εὐαγγέλιον) that all of us need to announce to the others (ἄλλος).

### **Segment - C: καθὼς ἠγάπησα ὑμᾶς (v. 34c)**

#### **1) Understanding the subordinating conjunction καθὼς**

The term καθὼς forms an adverbial clause. It has both prepositional and post positional significance. In the latter case, it usually takes up in the second part of the phrase which would replace the conjunction-καί (e.g. Jn 13,15.34); and in the former case, it takes up the first part of the phrase which would replace the demonstrative pronouns (οὗτος, τοῦτο, e.g. Jn 13,34; 15,10.12). It can be verified<sup>143</sup>. While analysing the literary place of καθὼς,

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16,28; 19,14.16; 28,7; 29,1.2(2x).14.20; 31,15.31; 34,22). (Song 5,1.16), see:KELLERMANN, 2004, v. 13, p. 528.

<sup>142</sup> BLANK, 2000, p. 83-85.

<sup>143</sup> The underlined part of the phrases illustrate both the implications of καθὼς discussed above: the prepositional significance- ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε (Jn 13,15) and

some hypothetical questions do come up<sup>144</sup>: καθὼς, is it a comparative or causative? Is it indicating the comparative measure “as” and the intensity of mutual love from the example of Jesus? Is it implicitly presenting Jesus as example, paradigm, and prototype of love?

Most exegetes attribute a foundational significance to καθὼς. It exercises the imperative order recommended to “ὕμῃν” (v.34.a), meaning “you-my own”, based on what the disciples have received as the gift from Jesus<sup>145</sup>. Likewise the imperative order itself becomes a free gift, for it creates within the disciples the capacity to love, equivalent model through the progressive loving experience of Jesus - “as I have loved you” (καθὼς ἠγάπησα ὑμᾶς)<sup>146</sup>.

Similarly καθὼς extracts a direct relation from the love of Jesus towards ἀλλήλους ἀγάπην which was primarily and concretely experienced by the disciples themselves. This relation does not show the degree or the intensity of love. Neither does it show the mode of love, the example of Jesus, in literality and in equality, which is quantitatively equal and multiple. There is no ontological or identical sameness. This concrete experience of Jesus’ love, expressed in καθὼς, originates the mutual love between the disciples. In a spiritual sense, the correspondence of love is qualitatively similar. There is an analogical or a parallel likeness. There is no repetition of quantity, but continual re-presentation of quality and profundity. Such depth of love, historically led most disciples to embrace martyrdom in witness and likeness with Jesus during the first centuries. From this analysis, we affirm that καθὼς functionally approves not only a specific and a comparative value but also a causative, a constitutive and a regulative one<sup>147</sup>. The qualitative nature of the new CML is founded in the historical past of Jesus. It is through καθὼς that we need to recapture the LC, in order to describe, to determine and to give contemporary genesis to the concrete possibility of its realization<sup>148</sup>. The literary structure of καθὼς (v.34c) establishes firstly the relationship among the disciples (v.34b) and secondly the relationship between Jesus and the disciples (v.34c). These two relationships are intrinsically interconnected.

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ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους (Jn 13:34); and the post-positional significance ἐὰν τὰς ἐντολὰς μου φυλάξητε, θέλετε μείνει ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ ἐφύλαξα τὰς ἐντολὰς τοῦ Πατρὸς μου καὶ μένω ἐν τῇ ἀγάπῃ αὐτοῦ (Jn 15,10). αὕτη εἶναι ἡ ἐντολὴ μου, νὰ ἀγαπᾶτε ἀλλήλους, καθὼς σὰς ἠγάπησα. (Jn 15,12).

<sup>144</sup> WEILER, 1987, p. 255.

<sup>145</sup> The same meaning is perceived in Jn 13,15; 15,9f.12; 17,11.21., see: CANCIAN, 1978, p. 171.

<sup>146</sup> WEILER, 1987, p. 256

<sup>147</sup> Exegetes like Bultmann, Brown, Cortès and Weiler, agree upon this affirmation, see: WEILER, 1987, p. 256.

<sup>148</sup> CANCIAN, 1978, p. 172.

## 2) Understanding the decisive aoristic expression ἠγάπησα ὑμᾶς

The same term ἀγαπᾶτε is employed twice but with different timings (in v.34b and in v.34d). The present subjunctive verb ἀγαπᾶτε (v.34b) recaptures something which is historically succeeded and experienced in an interpersonal relationship (εγώ-ὑμᾶς) as communion and presence. This event is permanent now. It is a synthesis of the historical experience based on love between Jesus and “his own disciples” (ἴδιοι) and it is a point of reference and an indispensable paradigm for the archetype-model of love from which all other relationship begets<sup>149</sup>.

The second subjunctive verb ἀγαπᾶτε (v.34d) is introduced by the relative ἵνα. It convokes and appeals to the practice (pragma) of the ἐντολή with the same experience of love of Jesus historically rooted and manifested by the disciples. That which was lively experienced by Jesus is being demonstrated now in the farewell context as ἐντολή to “his own” (ἴδιος)<sup>150</sup>. Neither the OT nor intertestamental discourses have been the unique formula “as I have loved you” (καθὼς ἠγάπησα ὑμᾶς). Therefore, καθὼς reinforces the deep sense of foundation in the Johannine writings<sup>151</sup>.

The structural element καθὼς establishes a profound relation in the phrase (v.34c). Love has become the ultimate sense of the entire life of Jesus. His complete historical manifestation (aoristic ἠγάπησα) becomes the fountain and the permanent source that “his own” (ἴδιοι) can attain if they transmit the same type of love to one other. In this sense, the mutual love of the disciples has the divine nature. Such love becomes the foundation of the community and guarantees its mutual communion with others and with God. The past and the future coincide in the eschatological gift of the new CML, as an irruption in the present time of the historical love lived by Jesus and his disciples. Moreover, the hermeneutical function of καθὼς and ἵνα (v.34) helps us to comprehend the love relationship between Jesus and “his own disciples” (ἴδιος). It constitutes the gift and testamentary legate in mutual love witnessed by the disciples. Mutual love finds, therefore, embryonic and evolutionary continuity in and through the love of Jesus, which in its turn becomes the revelation of the love of God, the Father. There is an intertwined descending of agape in threefold proportion, the Father-Jesus-disciples<sup>152</sup>.

<sup>149</sup> According to Konings, this experience is a morphologically Christ-centered. Inevitably it is a process of Christo-morphism or a Christo-genesis within the disciples who listen to the new CML.

<sup>150</sup> WEILER, 1987, p. 257.

<sup>151</sup> *Ibid.*

<sup>152</sup> *Ibid.*, p. 258.

The interweaving reciprocal love between the Father and the Son, Jesus and “his own” (ἴδιοι), and disciples among themselves, are highly appreciated in the passage Jn 15,9-17. The love of the Father to the Son is the base of the love of Jesus to his own disciples, with regard to its origin and intensity. The Son loves his own disciples with the same divine love that the Father has for His own Son. And together they thematically proclaim the new CML (Jn 13,34-35)<sup>153</sup>. The exact paradigmatic term “example” (ὑπόδειγμα) appears only in the Johannine gospel. The impregnating use of this term occurs in the context of feet-washing (Jn 13,14-15). It also connects to the “New Commandment” of “love one another as I have loved you” (Jn 13,34; 15,12) with “wash one another’s feet as I have washed your” (Jn 13,14).

The semantical ὑπόδειγμα and καθὼς deepen the historical characteristic example of Jesus in his singularity as well as in his universality. The aspect of singularity consists in the impossibility of finding someone equal to Jesus. He is substitutable with no one. Having set his own example, Jesus is outstandingly superior to what he did as ὑπόδειγμα. Essentially he is more than his example. He is the revelation of God who would definitively bring in effect various examples similar to that of Jesus and certainly not equal to him, because the property of uniqueness about Jesus is not to be paralleled. At the same time, being within the schematic paradigm, he universally sets an example, ὑπόδειγμα, that everyone can freely imitate his kenotic path of love and service. This explicit “example” gives an implicit clue to Johannine biographical portrait of Jesus throughout the gospel. The explication of this example defines the self-sacrificial love as “to lay down one’s life for one’s own friends” (Jn 15,12-13). Thus the fraternal love, in the similarity- καθὼς of Jesus, continues to find countless testimonies, especially through martyrdom down the centuries, in the inter-ecclesial and the intra-ecclesial contexts.

## **Segment- D: ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. (v.34d)**

### **1) Understanding the binding marker καί**

The Greek particle καί is a coordinating parataxis. It is a discourse marker and a connective<sup>154</sup>. It is relatively syntax-independent, having no particular grammatical function within the sentence itself. The connector particle καί is a cohesive facilitator. It occurs at the

<sup>153</sup> *Ibid.*

<sup>154</sup> The most ancient copies of the Hebrew and Greek texts of the Bible did not contain common punctuation markers. And so, καί, just like, δε, ἀλλά, γαρ, ουν, δη, served not only as quasi-punctuation marks but also as dependency indicator between linguistic clauses or sentences, binding them into a whole. Brief clauses linked by “and” are common to Hebrew and Aramaic, see: MOULTON, 1976, p. 71.

boundary between narrative and direct speech. It associates two thoughts more closely than without the conjunction. It usually connects two equal thoughts. Here it connects the ἡγάπησα ὑμᾶς (v.34c) with ὑμεῖς ἀγαπᾶτε ἀλλήλους (v.34d). It has a copulative function (and, and yet) to accumulate details and possessive nuances. In the verse (Jn 13,34) καί has an adverbial function (even, also, just) to give emphasis with a minimum words. It also has causative function to create *Hebraism*, polysyndeton and parataxis<sup>155</sup>.

#### **Segment-D': ἐν τούτῳ γινώσκονται πάντες (v.35a)**

##### **1) Extracting the unitive significance from ἐν**

Grammatically ἐν is a dative preposition twice employed here in the verse (v.35). It is a proclitic syntax that forms a unit of words that follow (in v.35). The Johannine author uses his full share of ordinary Greek prepositions, with all cases. For example, the ἐν is the most frequent preposition broadly used in NT. The Johannine ἐν appears almost 200 times. It is the Christian use of unity. This is a slight extension of the local and spatial sense of ἐν in a special direction, especially to denote the sphere of God, Christ and the JG. This ἐν is the spiritual union, very important in the Johannine reference of walking in the light, or in darkness. Similarly "I in you, and you in me," (Jn 14,20.21; 17,23) is the beginning of the doctrine of co-inherence<sup>156</sup>.

The theme of love which began in the previous verse (Jn 13,34) continues in the current verse (Jn 13,35). The same theme qualifies the disciples by revealing the love of God through mutual love. It is a sacramental sign which binds the divine as well as the human aspect through the fraternity of love. The syntax ἐν connotes that there is little possibility for dichotomy or dualism in this love. Jesus' love is one of unifying, sanctifying, redeeming, vivifying, and eternalizing. It is that supreme love or covenantal love which summons love for each other. In Johannine dictum love comes from God and all those who love are born of God and know God, for God is Love (1Jn 4,7-8). Here, the ἐν assumes an instrumental value of proclitic significance through all-embracing spiritual unity, especially when it proceeds from ἐν ἀρχῇ ἧν ὁ Λόγος (Jn 1,1)<sup>157</sup>.

<sup>155</sup> Parataxis appears in brief clauses linked by "and". Polysyndeton is a piling up of connectives.

<sup>156</sup> MOULTON, 1976, p. 76.

<sup>157</sup> Any attempt of deterministic split would be a partial comprehension with regard to divine love and human love, sacred love and secular love, friendship love and erotic love, agape love and egoistic love, supreme love and profane love, etc. There is a purifying gradual progress in every edifying effort of love.

The Johannine author uses the strongest expression through ἐν for assuring the union with God in most contemporary religious language. It is through faith in Jesus we may enter into a personal community of life with the eternal God who is ἀγάπη, which is essentially divine and not of this world, and yet makes its home firmly in this world, not only because true ἀγάπη cannot but express itself in concrete action, but also because the crucial act of ἀγάπη had historical manifestation, on an April day about A.D 30, at a supper table in Jerusalem, in a garden across the Kedron Valley, in the headquarters of Pontius Pilate, and on a Roman Cross at Golgotha. The nature of ἀγάπη is so concrete and so actual that everyone may dwell in (ἐν) God and He in (ἐν) everyone<sup>158</sup>.

## 2) Understanding the converging expression ἐν τούτῳ

The Greek demonstrative pronoun οὗτος, in the nominative case, generally refers to that which is precedent. Its dative singular τούτῳ shows proximity by replacing the preceding sentences from the above verse (v.34). However, in the form of ἐν τούτῳ and with ὅτι (as seen in Jn 13,35), it points towards that which succeeds. The dative reference “ἐν τούτῳ” means “by this” or “in this”. There is also an inherent connexion when ἐν τούτῳ (v.35a) reverberates with ἐν ἀλλήλοις (v.35d). In the semiotic field of study, the affirmation of “by this” (v.35) leads to understand the coincidence between the significant (mutual love) and the signifier (Jesus and disciples) in the converging sign which “reveals” the “reality”<sup>159</sup>.

## 3) Understanding the Greek and the Hebrew Conception of γνῶσις

Epistemological knowing (γνῶσις) is attained through the understanding of the divine revelation given in the Holy Scripture. On the one hand, it is the awareness of pure being (καταφυγή πρὸς τὸ ὄν) and on the other hand, it has the quality of communion with God through faith and love<sup>160</sup>. For the Greeks, the process of knowing is analogous to seeing, i.e. it externalizes the object of knowledge and contemplates (θεωρεῖ) it from a distance in order to dominate or master (καταλαβεῖν) its reality (ἀλήθεια). Thus, their knowing is by “over-standing” and not “under-standing” the reality. Their knowledge, as purely abstract and static, remains only a theoretical praxis (βίος θεωρητικός) as it involves only the human intelligence for metaphysical speculations that generally dissociate the known and the knower.

<sup>158</sup> DODD, 1970, p. 200.

<sup>159</sup> CANCIAN, 1978, p. 355.

<sup>160</sup> DODD, 1970, p. 151.

The Hebrew, on the other hand, conceives knowledge as experience of the object-known in its relation to the subject-knower. An internalizing (נָטַח) immediate awareness of the known affects the knower intimately, for example the pain of losing the loved ones, the sickness, the punishment, the inward quietness, the helplessness and so on. In knowing, there is an associating activity of the knower in relation to the known by closely involving the human intelligence as well as the will. Thus knowing is a pragmatic action and an affective relation. The knowledge is not static but dynamic and progressive while “under-standing” the reality by loving it through historical experience and caring for it through ethical responsibility<sup>161</sup>.

Generally the Johannine knowing of God is nothing but the specific knowing of Jesus. The word γινώσκω means the processual knowledge; it is an experience of communion, information and rationality that lead to Jesus; whereas the word οἶδα means the acquired knowledge; it is an absolute and a sublime knowing of Jesus<sup>162</sup>. The object of γινώσκω is ἀλήθεια (Jn 8,32) or the grace and the truth (Jn 1,14,17)<sup>163</sup>. The Johannine ἀλήθεια (πᾶς) is not just intellectual but moral category of steadfast love and fidelity, of faithfulness and trustworthiness (Jn 3,21). And the knowledge of mutual indwelling is characteristically the Johannine γινώσκω through the active dependence on God (ἐν θεῷ)<sup>164</sup>: the Father knows the Son (Jn 10,15) and the Son is in the Father (Jn 14,10-11; 17,21); the Son knows the Father (Jn 10,15) and the Father is in the Son (Jn 14,10-11; 17,21,23); the Son knows humans (Jn 10,14) and they are in the Son (Jn 14,20; 17,21); humans know the Son (Jn 10,14) and the Son is in humans (Jn 14,20; 17,23,26); humans know the Father and the Son (Jn 14,7-8) and the humans are in the Father and the Son (Jn 17,21).

#### 4) Understanding the formula of Recognition γινώσκονται πάντες

The Greek term πάντες refers to "all people". Although the expression, ὁ πάντες, is a masculine indefinite singular pronoun, it is semantically plural and inclusive of all genders just as τὸν ἀλλήλους and τῷ ἀλλήλοις which are masculine indefinite pronouns. In the same

<sup>161</sup> DODD, 1970, p. 152.

<sup>162</sup> The appearance of γινώσκω in John: 13,7.12.28.35; 14,7.9.17.20.31; 15,18; 16,3.19; 17,3.7.8.23.25; and the οἶδα in John: 13,1.3.7.11.17.18; 14,4.5; 15,15,21; 16,18.30.

<sup>163</sup> κᾶρις καὶ ἀλήθεια (grace and truth) is seen as ἔλεος καὶ ἀλήθεια (mercy and truth) in LXX (cf. the terms נְחֻמָּה וְאֱמֶת in 2Kings 2,6; Ps 14(15),10; Prov 14,22)

<sup>164</sup> DODD, 1970, p. 177.

way, οἱ μαθηταί is masculine concrete plural noun but it includes all genders. Here the masculine gender points towards all people of collectively both genders<sup>165</sup>.

The constituting formula of recognition “all will know” (γνώσονται πάντες) or “everyone will know” is seen in many places of the Johannine writings (Jn 2,3.5; 3,16.19.24; 4,13; 5,2; etc.). In the literary structure of ultimate verse (Jn 13,35), the criteria to recognize the disciples of Jesus is the ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. i.e. the inner reality of humans is supposed to have fraternal love in others. When a spiritual reality such as, love, faith, justice is truly interiorized, it does manifest visible presence of God (1Jn 3,12ff; 3,24-4,6). It becomes an external sign, so that everyone can recognize publically the impact of mutual love. It shows a triad structure of concentric movement: first, the divine reality of God is inherent of all humans; secondly, it is perceived as interior reality present within humans; finally, it is seen through external signs<sup>166</sup>.

In a parallel view between the constituting formula of recognition in the JG (13,35a) and that in the Johannine epistle (1Jn 4,14-16), one should perceive that there is no mere theoretical recognition but a requirement of faith option. The connection between faith (to believe) and eye-witness (to see) in Johannine perspective leads to faith in Jesus as well as to have faith in the love of God (1Jn 4,16f). And thus the testimony of the disciples through the mutual love is the sign of God’s love which demands a faith response of recognizing everyone who is captivated by God (Jn 13,35)<sup>167</sup>. The mention of πάντες (Jn 13,35a) empowers the profound understanding of the other (ἀλλήλοις as in v.34b, v.34d, v.35c) as all human race and possibly includes even the whole of cosmic kingdom, thus overcoming the anthropocentric “one another” to the inclusive cosmocentric altogether<sup>168</sup>.

### **Segment – C’: ὅτι ἐμοὶ μαθηταί ἐστε, (v. 35b)**

#### **1) Understanding the Subordinating Conjunction ὅτι**

The ὅτι is a direct or indirect marker of narrative or discourse content. As a subordinating conjunction it can be deciphered by means of “that, because, since, or for”. It introduces a clause which functions as a substantive and gives the content of the discourse. It

<sup>165</sup> Nevertheless many modern translations have rendered πάντες as "all men", for example in the version from ASV, RSV, NASB, and NIV.

<sup>166</sup> WEILER, 1987, p. 268.

<sup>167</sup> WEILER, 1987, p. 269.

<sup>168</sup> In this sense, Pannikar’s pioneering concept of *cosmotheandris* puts together the world, the humans and God.

is epexegetic and a dependent statement of perception which expresses what is the direct object. In this verse (Jn 13,35), it expresses reason “that (ὅτι) you are my disciples” for the action “everyone will know”. Hence it is a marker of causality and hypotaxis. It represents a consequential completive mode by enlarging the sphere of imitating Jesus’ words and deeds.

## 2) Understanding the Possessive Expression ἐμοὶ μαθηταί

To characterize the relationship with “his own” (ἴδιος), Jesus adopts the model of relationship between the Master and the disciples which was common in the rabbinic tradition of his time. Nonetheless, he has imprinted some unique characters to this type of relationship which radically transcends the established traditional model. The term μαθητής is generally used to designate the apprentice, the student, the learner, the disciple in dependence of a person who possesses a superior knowledge in the position of master. The μαθητής is introduced in a school of a particular tradition which perpetuates its legacy through the faithful μαθηταί. Personalized love has become the interior reality manifested in the relationship of mutual love. It is what characterizes the disciple of Jesus. The dative τούτῳ includes the formula of recognition by Jesus: you are my disciples, or in other words, you are disciples for me<sup>169</sup>.

The disciples are those who are disposed to dedicate their whole life in the following-up of Jesus (Jn 1,35-39): Master, where do you live? (Jn 1,38). To remain permanent with Jesus is an effective part of being disciples (Jn 1,39). Jesus who is continually itinerating wishes to be permanent with the disciples, who by following him remain permanent with him. This being permanent with Jesus is possible by the free acceptance of the person of Jesus, in faith. This invitation is for all (Jn 3,21; 6,35-44; 8,12). However, it is radically demanding and inevitable to the discipleship. It is logical too. Jesus calls his disciples because they “have a part with” him (Jn 13,8). The μαθητής of the JG progressively grows in faith after the encounter with the first sign (Jn 2,11). However, the μαθητής faces a faith-crisis at the time of the discourse about the bread of life (Jn 6,66ff). After making a choice to follow Jesus, μαθητής knows that only Jesus has the word of eternal life (Jn 6,69f). On the part of μαθητής whose experience of faith in Jesus can be synthesized as follows<sup>170</sup>:

- a) The μαθητής “comes to Jesus” (Jn 1,39; 6,35)
- b) The μαθητής “journeys with Jesus” (Jn 6,66; 12,35)
- c) The μαθητής “abides permanently with Jesus” (Jn 1,39; 8,31; 14,4-8; 15,1-17)

<sup>169</sup> WEILER, 1987, p. 269.

<sup>170</sup> CANCIAN, 1978, p. 246.

The person of Jesus becomes the centre of life as someone who calls and chooses freely and sovereignly (Jn 15,16); that provokes a decision-making in faith and a free option of the μαθητής (Jn 6,67f) and enters into a fraternal communion and a true friendship through invigorating mutual agape (Jn 15,12-17). It has two fundamental affirmations: μαθητής is the one who abides with “word” of Jesus, being a disciple and he knows the truth which sets him free (Jn 8,31f). Thus, the logical progression of μαθητής is that he receives the Word to be permanent with the Word; being assimilated and interiorized the Word, leads to liberating truth. Therefore μαθητής is a free and liberated person by the Word of Jesus. The opposition of enslavement is the free person (Jn 15,15)<sup>171</sup>.

By deeper analysis on the role of μαθητής, the Johannine formula of ἐμοὶ μαθηταί can have a twin aspect<sup>172</sup>: first, the ἐμοὶ μαθηταί by definition is a possessive expression which refers totally to the Master. The disciples owe their existence to Jesus in such a way that they remain in an interpersonal dialogic relation of love and total communion with Jesus, their Master. Secondly, the μαθηταί become a representative and a sacramental sign of Jesus, because, they continue to be permanent with Jesus through love (ἀγάπην ἔχητε ἐν), as a gift personalized and interiorized in faith. It is not simply “being together with” or “to be with”, but a “being habituated by” or “being inhabited by” Jesus who has the eternal word and life.

### **Segment –B’: ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις (v. 35c)**

#### **1) Understanding the conditional term ἐὰν**

The lexicon ἐὰν is a conditional parataxis<sup>173</sup>. Jesus addressed Peter with the condition (ἐὰν), “if I do not wash your feet, you do not have part with me” (Jn 13,8). Now he addresses every disciple with the same condition (ἐὰν). In this way, it is a subordinating conjunction and hypotaxis for it comes under the previous segment (v.35b). By the proximity of ἐὰν beside the ἐν, they together acquire a consequential mode, “by the love you have for one another”.

#### **2) Understanding the Lexeme ἀγάπην ἔχητε**

The substantive ἀγάπην is a derivative love from Jesus which is expected of the disciples. The subjunctive active verb ἔχητε which is in the present tense explains the perennial possession of the “supreme love” that comes from Jesus. Having such a love

<sup>171</sup> WEILER, 1987, p. 273.

<sup>172</sup> CANCIAN, 1978, p. 250; WEILER, 1987, p. 273.

<sup>173</sup> MOULTON, 1976, p. 71.

becomes the inherent quality of the disciples that is decisively transmitted towards others (ἐν ἀλλήλοις). The criterion of ἔχητε could recapitulate the whole gamut of mutuality in the new CML. It is the sign of permanent presence of Jesus and of recognition of the disciples and this can be paraphrased as “In the farewell context, when his “hour” arrived, Jesus gives (δίδωμι) to “his own” disciples (ὑμῖν) the new commandment (ἐντολήν καινήν) of the mutual love (ἀγαπᾶτε ἀλλήλους), so that (ἵνα) they love one another (ἀγαπᾶτε ἀλλήλους) in the same way (καθὼς) that he himself loved “his own” (ἠγάπησα ὑμᾶς) and so (καὶ ἵνα) they are to (can, must, ought to) love mutually (ὑμεῖς ἀγαπᾶτε ἀλλήλους); in this (ἐν τούτῳ) “his own” will be known by all (γνώσκονται πάντες) as his disciples (ἐμοὶ μαθηταί); by the love they have for one another (ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις)”.

### 3.7.3 Morphological Analysis

The Johannine CML is expressed in this pericope (Jn 13,34-35) through symptomatic two feminine substantives (ἐντολήν, ἀγάπην) and one masculine substantive (μαθηταί). However, they are inclusive of all genders in practice. There are seven active verbs in the present, future and aorist tenses (δίδωμι, ἀγαπᾶτε, ἠγάπησα, ἀγαπᾶτε, γνώσκονται, ἐστε and ἔχητε). The employment of hypotaxis, for example the conjunctions (καθὼς, ὅτι, ἐὰν, ἵνα), forms the subordinating conditional clauses. The adjectival parataxis (καὶ) pronominally puts the present disciples (ὑμᾶς-μαθηταί), who directly receive the commandment from Jesus with the future disciples (ἀλλήλους- μαθηταί) in a correlative construction. While following the example of Jesus, the comparative καθὼς-clause plays a double role of analepsis and prolepsis by retrospectively remembering the love of Jesus and prospectively promoting the same love in the disciples. Similarly there are two proclitic prepositions (ἐν) and one enclitic adjectival pronoun (ἐμοὶ) that would connect the essence of the LC with the past and the future. In this context, the Johannine *hapax legomenon* in the NT “example” (ὑπόδειγμα) is quintessential (Jn 13,14-15).

Jesus is the one who performs the action (δίδωμι) here. The verb ἠγάπησα (I have loved you) is in the culminating aorist which gathers everything towards the dramatic act of Jesus’ love which is the climax. The demonstrative pronoun τούτῳ plays the cataphoric as well as the anaphoric role of referring backward to Jesus’ love and pointing forward to the disciples’ love. The brachylogy i.e. an overly concise expression is noted in the expression: ἀγαπᾶτε ἀλλήλους and γνώσκονται πάντες, since there are no further directives of how to love or how to know. Moreover, there are concomitant actions occurring between knowing

(γνώσις) and loving (ἀγάπην) and between to be (ἐστε) and to have (ἔχητε). The two intensive verbs that have a copulative function with the subject (Jesus) and the predicate (disciples) are δίδωμι (I give you) and γνῶσονται (all others know you). And the possessive expression “my disciples” (ἐμοὶ μαθηταί) is also emphatic, besides being in generic plural. The absolute certainty in the future occurrence of ἐμοὶ μαθηταί ἐστε carries a proleptic effect. The single concept of loving is expressed through two separate words (ἠγάπησα ὑμᾶς) and (ὕμεις ἀγαπᾶτε) and they are joined by καί. This serves as hendiadys. The twice repeated expressions ἀγαπᾶτε ἀλλήλους possess acoustic likeness and so their character reflects a paronomasia. A collective analysis of the morphological content in the new CML perhaps reveals that the sentence clauses follow good sense rather than good grammar. Hence it is *constructio ad sensum*.

### 3.7.4 Syntactic Analysis

This exegetical reading is strengthened through a diagrammatic exposition of the syntactic structures from the pericope (Jn 13,34-35). This view of syntactic relationships follows the guidelines of Lasor and Pinto<sup>174</sup>. Syntax is a joining of words in order to transmit a certain meaning. The subject declares actions while the predicate executes the actions. In the diagram below, there are seven segments in horizontal lines that are positioned one after the other. They are the principle clauses. The sequential order follows the subject, the verb, the object and the complement. In the vertically inclined downward position, every distinct verb is introduced by subordinating or coordinating conjunctions (καθώς, ἵνα, ὅτι, ἐάν). The modifiers of the main action are adjectives, pronouns and adverbs.

The imperative active verb ἀγαπᾶτε which is commonly in the second person plural declares the LC. It is an exhortation and a revelation of God’s gift through the lexicon δίδωμι. The indicative active verb γνῶσονται which is in the future tense can be also an imperative. The employment of these three verbs in the second person plural is an example of verbal Hebraic construct for Semitism because of the influence of the inter-testamentary ethics<sup>175</sup>. The type of action is carried out by seven active verbs: δίδωμι, ἀγαπᾶτε (2x), ἠγάπησα, γνῶσονται, ἐστε and ἔχητε. They can be classified in the following table.

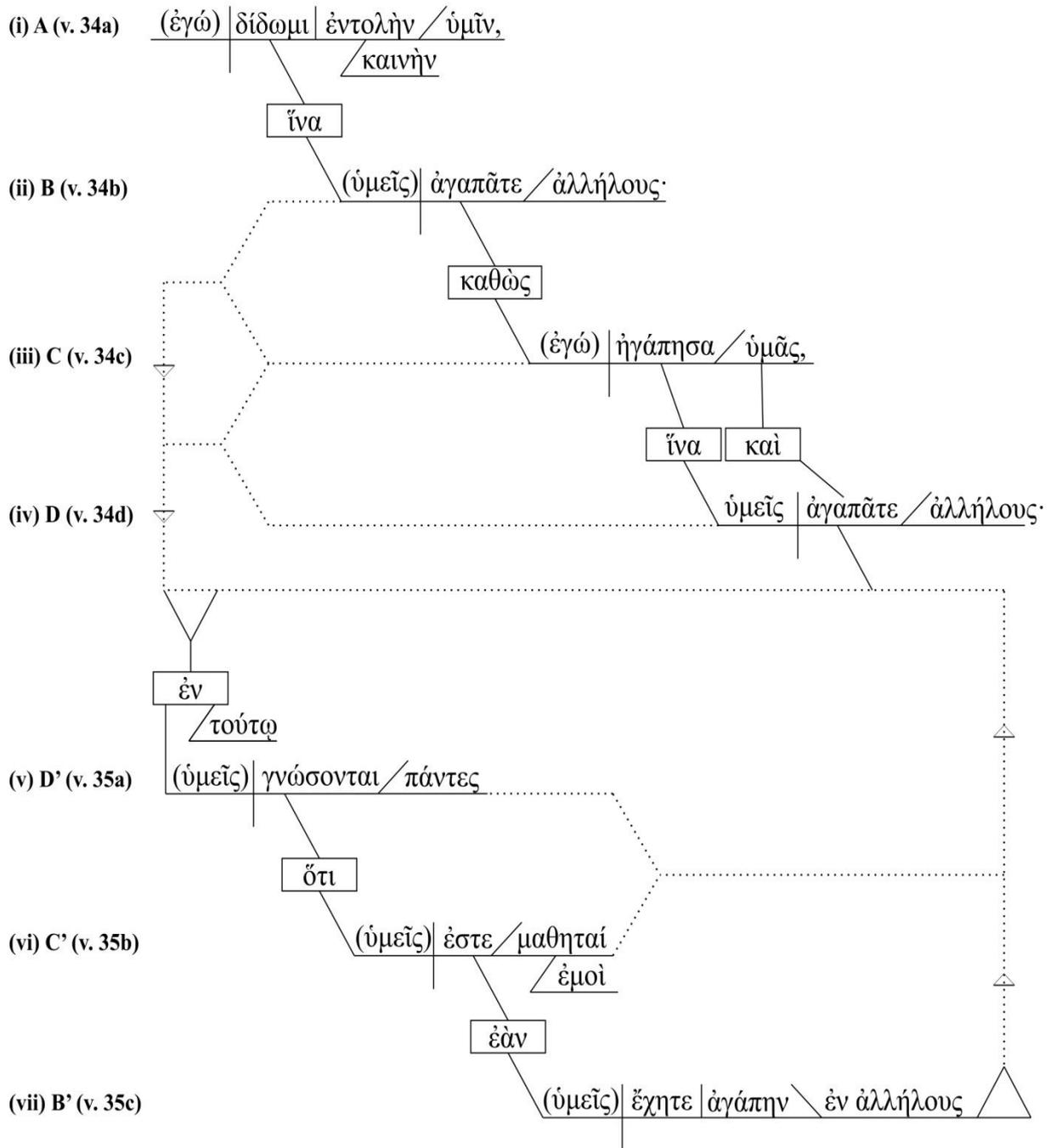
<sup>174</sup> A detailed study of grammatical syntax in the NT-Greek, see: LASOR, 1973, p. 190; PINTO, 2002, p. 127.

<sup>175</sup> LASOR, 1973, p. 37.

	Indefinite verb/pronoun	Continuous verb	Complete verb
Present	ἀγαπᾶτε (2x) / ἀλλήλους	δίδωμι	ἐστε, ἔχητε
Past	-	-	ἠγάπησα
Future	γνώσονται / πάντες	-	-

Grammatically ἡ ἀγάπη (v.35A') is feminine abstract singular noun just as ἡ ἐντολή (v.34A) towards which the entire pericope is guided. Nevertheless, the semantic view of ἡ ἀγάπη is well exemplified by the life of Jesus in his concrete historicity. Likewise, the same ἡ ἀγάπη can potentially impact the life of the disciples. The syntax arrangement below demonstrates the structural progress that symmetrically and concentrically spells out the desired theme of love. The marginal indication at the left hand side follows the exegetical marking of the respective segments.

## Syntactic Arrangement (Jn 13,34-35)



An analytical view of Jn 13,34-35 which conjoins the subordinating sentences in a symmetrical syntax structure (conforming the model seen in: PINTO, 2002, p. 127).

### 3.7.5 Semantic Analysis

Semantic study is a science which investigates the significance of the signs and the combination of linguistic lexemes; in other words, it studies the interrelation between form and content, between the signified and the signifier that are seen in the chosen pericope<sup>176</sup>. This analysis has a three-step proceeding: first, assembling the interrelated lexemes; secondly, defining the semantic opposition and finally, elaborating the semiotic square.

#### 1) Assembling the lexemes

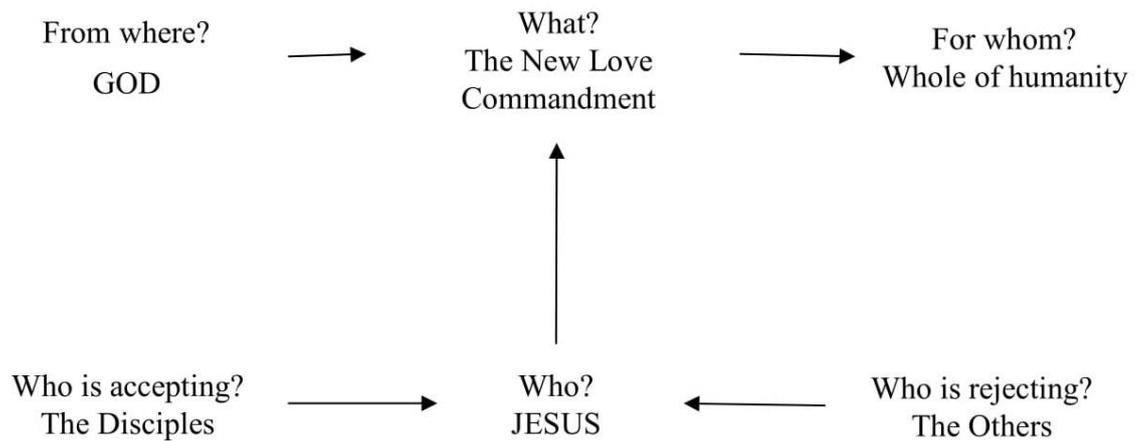
Through nodal points the grouping of interrelated lexemes is done. The pericope (Jn 13,34-35) does contain explicit and implicit messages. What is explicit is the word of Jesus to his disciples, telling them to love one another as he had loved them. What is implicit is the hatred towards each other which would be a disqualification for being disciples of Jesus. It is a cutting-edge decision. The obedience to loving one another just as Jesus loves, qualifies everyone to be his disciple. On the contrary, unlike Jesus, disobedience and hating each other disqualify everyone from being his disciple. Thus, we have the two-group assemblage.

A	Jesus, love-one-another, obedience, disciples, others
B	Anti-Jesus, hate-each-other, disobedience, anti-disciples, non-others

#### 2) Expounding the Semantic Oppositions

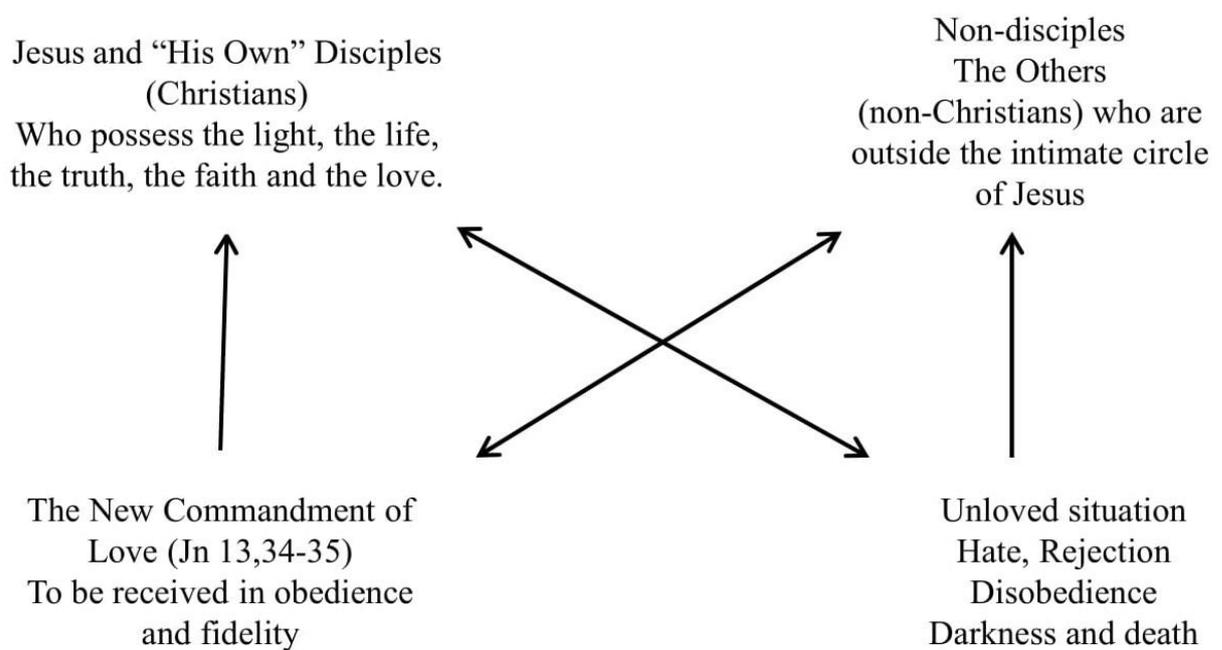
What defines the nominative is the subject of action. The actor is the first target here. Jesus is the one who causes the actions of the verbs (δίδωμι, ἠγάπησα, γνῶσονται). The accusative is the object of action. The new CML is that object and it is the second target here. Finally, the dative is the receiver of the action which refers to the disciples who are witnessing the action; eventually through personal participation, they propagate the same action. The distribution of triple actions: giving the commandment, loving the disciples and knowing everyone, are shared in form and content. The disciples who are inside the intimate circle of Jesus have the invitation to accept and follow obediently the new CML. The non-disciples or the yet-to-be-disciples are outside the intimate circle of Jesus and they have the liberty either to accept and obey the new CML or to reject and disobey it. This actor –vector implication can be visualized in the following diagram.

<sup>176</sup> This approach to semantic analysis is inspired by Wegner, see: WEGNER, 2012, p. 310-318.



### 3) Constructing the Semiotic Square

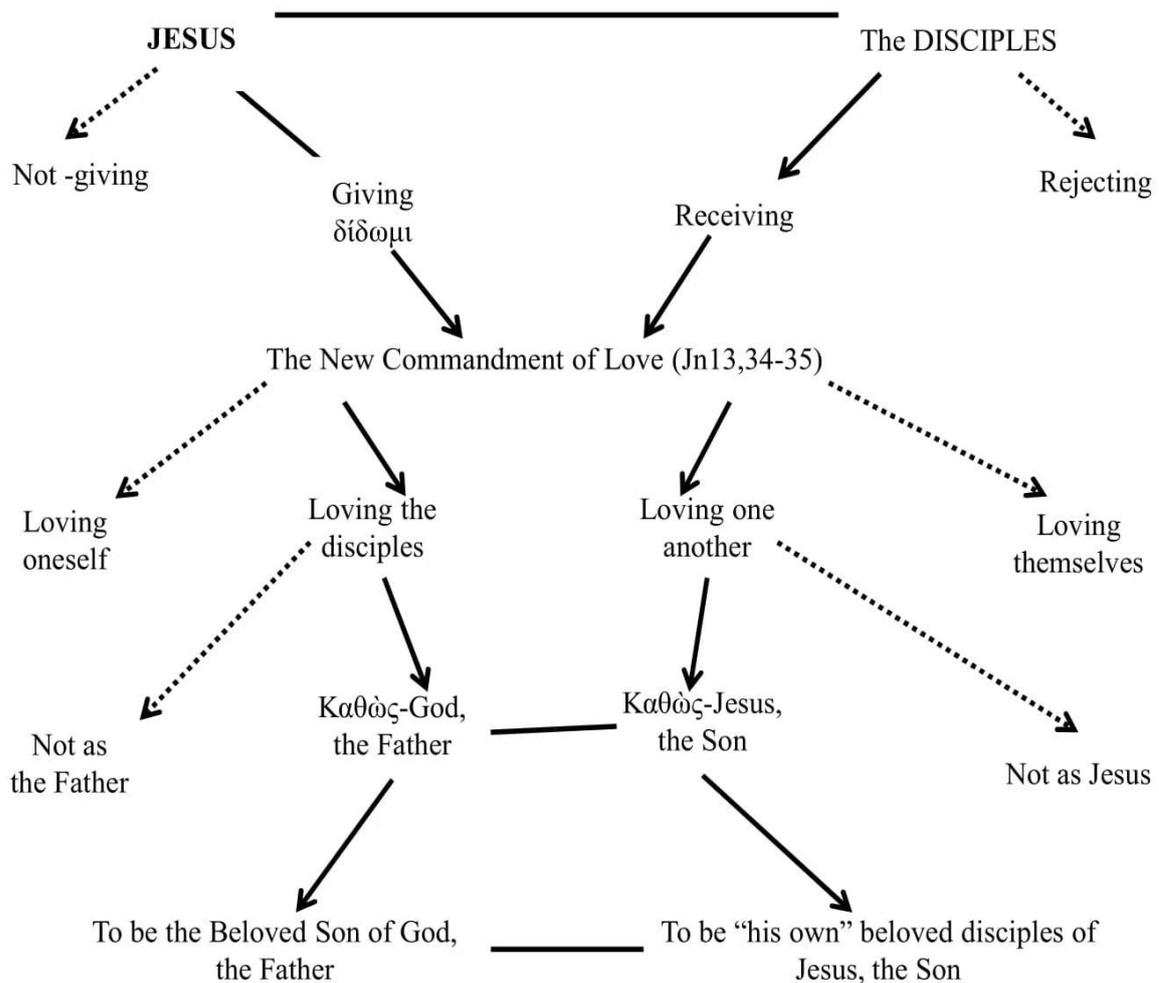
The semiotic square is an acclaimed tool for analysing multifarious narrative discourse<sup>177</sup>. It is a structural platform for constructing, comparing and contrasting the narrative elements are involved in the interpretation of the chosen pericope. From the above analytical reading of the pericope, we could construct the narrative hold in the following square.



<sup>177</sup> The other form of semiotic square is suggested in Wegner, see: WEGNER, 2012, p. 311-313.

### 3.7.6 Narrative Analysis

By analysing the narrative sketch, we can better understand the aspect of actions that sequentially guide the entire narration<sup>178</sup>. The pericope is permeated by acting agents, Jesus and the disciples, and their diverse pragmatics. Schematically the nodal points in each phase of narrative segment develop the course of action towards the determined goal of loving one another and of becoming beloved disciples of Jesus.



The above narrative plot visualizes the sequence of actions. The straight-lines indicate the chosen actions converging towards the determined goal. The dotted-lines indicate the possible choices diverging from the desired goal of action.

<sup>178</sup> WEGNER, 2012, p. 314.

### 3.7.7 Rhetorical Analysis

Rhetoric is the ancient art of preaching and persuasion<sup>179</sup>. It is not full of sound and fury, as the merely verbal eloquence of politics that signify nothing. It is not just informing the audience/reader, but motivating them in many ways. The Johannine CML (Jn 13,34-35) also contains a micro-rhetoric in the overall structure of macro narrative FD (Jn 13-17). Contemporary rhetorical analysis basically engages in the study of three components, such as, *ethos*, *logos* and *pathos*, which bring out the theological and the ethical matters from the biblical narratives<sup>180</sup>.

- 1) First, the “ethos” is all about establishing rapport and credibility with the audience/reader. The speaker’s character and his words are made clear that he is trustworthy and believable. Through the careful preparation in the BS (Jn 1-12), certainly Jesus’ life brings a credible witness for God’s love, and that Jesus is true master to guide his disciples in the believing catechism.
- 2) Secondly, the “logos” refers to the real core of the discourse, its emotion-charged arguments in the message. The farewell discourse of Jesus is charged with affective elements and agape, as love based on reason.
- 3) Finally, the “pathos” focuses on appealing to the deep emotions- love or hate, grief or joy, anger or pity, in order to embrace the arguments based on intellectual as well as affective ground. In the course of the farewell narrative, we can perceive that Jesus as rhetorician makes attempt to take over “ethos, logos and pathos” of the disciples through the new CML, that they hardly could resist his words.

### 3.7.8 Pragmatic Analysis

Pragmatic analysis studies the intentionality of the text<sup>181</sup>. It proceeds from the narrative plot of the pericope as analysed above. It takes into account the space-time, the interiority, the language, the values that are embedded in the narrative discourse. Rousseau describes the multidimensionality of texts by distinguishing the triple components: static, dynamic and dialectic in the communicating narrative process<sup>182</sup>. A communication is

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<sup>179</sup> WITHERINGTON, 2009, p. 6.

<sup>180</sup> WITHERINGTON, 2009, p. 15.

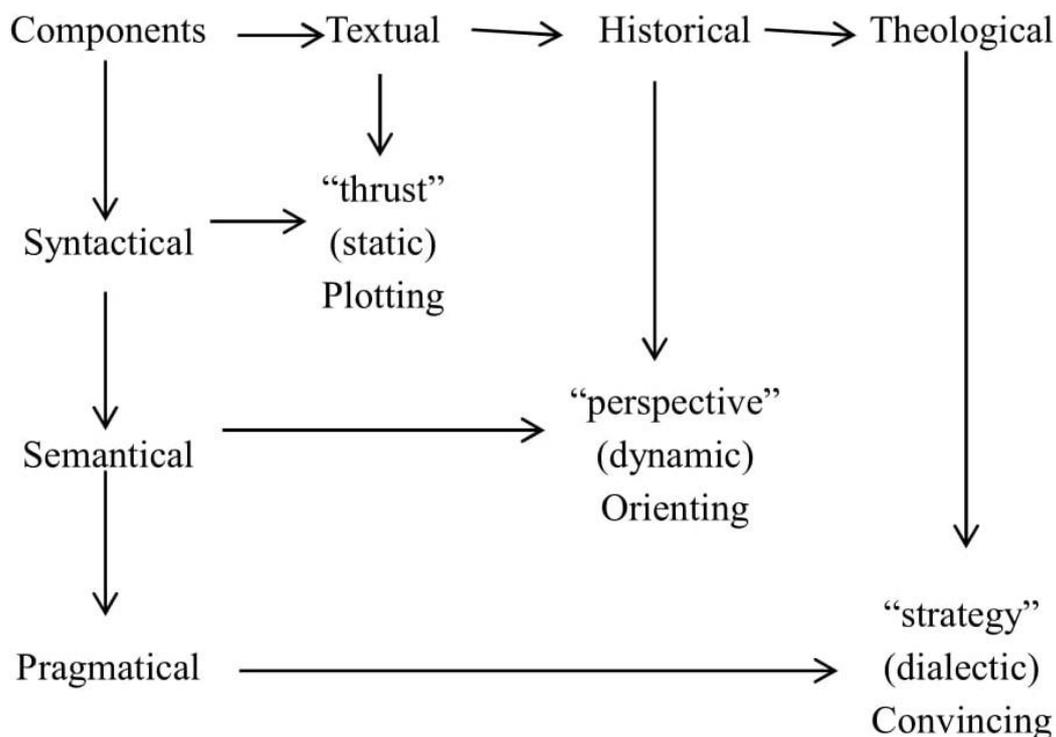
<sup>181</sup> WEGNER, 2012, p. 318.

<sup>182</sup> ROUSSEAU, 1988, p. 37.

possible only if these three components are applied in a specific sequence. For this, the above analysis with regard to syntaxes, semantics and semiotics, is supportive; they can be synthetically grouped as in the diagram below.

Syntax is a semiotic distinction which describes the relation between signs; it is related to static components. The narrative plot articulated in the Greek form of the text (Jn 13,34-35) represents the static part for all ages. The semantic is a semiotic distinction which describes the relation between signs and their objects of reference; it is related to the dynamic components. Accordingly the narrative dynamics between Jesus and his disciples, right from the first century till today, continuously appeals to people of different languages and culture. Thus, the semantics of the new CML would leave no stones unturned in the history of people who come in contact with Jesus.

Pragmatic analyses are semiotic distinctions that describe the relation between signs and their interpreters; it is related to the dialectic components. Evidently the disciples, who are the first audience and the active agents of the commandment of Jesus, get convinced from his effective act communicated in the pericope (Jn 13,34-35) through passion rhetoric and narrative discourse. And their practice forms the community in the embryonic stage which expands to the whole world through its pragmatics that can be systematized in the table below<sup>183</sup>.



<sup>183</sup> ROUSSEAU, 1988, p. 31.

While responding to the question: “what the rhetorical narrative and pragmatic discourse/text has done with the audience?” the intentionality and the performativity can be studied through triple modes of pragmatics: first, the *locution* which convinces the listener by verbal act; secondly, the *illocution* which convinces the listener by non-verbal act; and thirdly, the *per-locution* which convinces the listener by realization of the specified intention.

### 3.7.9 Stylistic Analysis of Jn 13,34-35

Dionysius Thrax (199-100 B.C.) was a Hellenistic grammarian whose work, *the Art of Grammar* (τέχνη γραμματική), is dedicated to the study of accents or tones (τόνοι). Only through his contributions did his successors come to know the system of ancient Greek accentuations. The epigraphic texts and the manuscripts of the Sacred Scriptures, including the Johannine writings, had practically little accentuations. Everything was written in capital letters and there were no punctuation marks<sup>184</sup>. Therefore, it is anachronistic to do exhaustive poetry analysis or musical composition of the pericope (Jn 13,34-35) from its source form. Nevertheless, the stylistic appreciation can be seen on almost every page of the Sacred Scripture. The word order in Greek is much flexible and there are more possibilities for stylistic variations. The Johannine composition of the scripture is also abundant with poetical sensibilities that are worth analysing. A rhyme in Semitic language is a valuable tool for memorization. The rhythmical speech in Jesus’ words is most commonly recorded in the Gospels. And so, the stylistic characteristics are applicable to the Johannine Greek Text (Jn 13,34-35). When spoken or read loud it is felt to be rhythmical<sup>185</sup>.

#### 1) Semitic Poetry Setting

The Hebrew language has an internal harmony, a rhythm and a musicality, leading the Word of God into a poetic tenor. It makes the entire Bible into a melodious song. The Hebrew poetry does not disturb the syllables but concentrates on the rhyming accent on each verse. The accented syllables become a wave of rising and falling in a binary or a ternary rhythm, producing a contemplative flavour and a sapiential meditation with a parallel provocative inspiration for readers.

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<sup>184</sup> BRANDÃO, 2005, p. 243.

<sup>185</sup> FEDRIGOTTI, 2004, p. 12.

It is a dynamic spiral involvement which holds the participating audience (speaker and listener) in progressive enticement<sup>186</sup>. Unlike the Hebrew, the Greek poetry has little rhymes<sup>187</sup>. The sequence of long or short syllables, just in music, makes a rhymeless verse into a characteristically rhyming. As stylistic analysis examines a literary piece of the biblical verses in order to understand the poetical elements, it significantly highlights the deep meaning of each word as well as mnemonically enables the auto-reflexive conditioning of a listener or a readers' memory. It is quintessential in the liturgical context wherein the scriptural verses are mostly rhymed or sung. The grasping components that are imbedded in the choice of words not only facilitate the understanding but also strengthen the remembering of the literal sequences. By this, they could carefully guide the transmitting sacred traditions through successive generations. Thus it is indispensable to study the rhythmicity, the tonality, and the texture that enhance the meaningfully stylised message which is conveyed through the Johannine new CML (Jn 13,34-35).

The Johannine writer, as a creative artist, orders ideas, words, sounds, allusions, and all the other stylistic elements into appropriate form. He puts the FD into a poetic style, similar to the Prologue (Jn 1,1-18), that fits the emotional intensity, giving both sweep and elevation to the narrative discourse. Jesus is approaching his departure from the disciples and the end of his mission on earth, an end for which he alone knows the purpose. The serving actions that follow represent the culmination and realization of the words he has just spoken in the Cenacle during the Last Supper<sup>188</sup>. At this point of time, each deed, word and feeling become intensely charged with emotions and thus a poetical sensitivity virtually marks every spontaneous act during his departure context.

Poetry is a musical piece condensed through choice of words and variety of rhythms that are tuned by falling and rising, light and quick or ponderous melodic beats. Such rhythms are dependent on the word assignment, which is punctuated by the accented or unaccented syllables in a prose. Depending upon the syllable distributions the poetry analysts have given names to various measures of poetry, for example, the "iambic" or "trochaic" measure in the ancient Greece poetry. The "rising" and "falling" rhythms in prose are quite subtle due to the well accustomed reading style of a prose. However, the elegance of word-order artistically

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<sup>186</sup> The Christian liturgy, especially in the Holy Week, echoes the Word of God in singing chant. Like a flood, it inundates the heart of the faithful by the power of the Word. The Paschal season concentrates on the Johannine readings in which the Love Commandment gets repeated in different moments, see: TRIVIÑO, 2006, p. 72

<sup>187</sup> BRANDÃO, 2005, p. 151.

<sup>188</sup> RANG, 1994, p. 100.

brings out the deeper motif in an easily accessible manner to the reader or the listener<sup>189</sup>. A prose rhythm can be appreciated basically with the three following tactics:

- 1) First we can observe the nouns and the verbs, monosyllabic or polysyllabic forms that are partly accented or partly unaccented.
- 2) Secondly we underline the qualifying adjectives and the modifying adverbs that tune-up the sequence.
- 3) Finally we take note of the pronouns, articles and conjunctions that can be joined together or left unaccented according to the cadences, conveying the speed and the tonality of prosal recitation.

Thus we can identify some of the musical elements and compositional styles that guides the study of Jn 13,34-35, relating to context and genre in the following fashion<sup>190</sup>.

## 2) Lyrical Setting

A lyric is a musical language which expresses the writer's emotion. The personalized language that is uttered through Jesus is a prose line of the LC (Jn 13,34-35). It can be suitably subdivided into a lyrical setting which consists of seven basic units. Thus, it forms a hymnal literary structure for our practical analysis<sup>191</sup>. At the outset, we can perceive that the love motif and the texture of Jn 13,34-35 forms a duetting or a bi-parting voice between Jesus and his disciples. Perhaps, it is a symphony with a diatonic harmony between the singular ἐγώ of Jesus and the plural ὑμεῖς of his disciples. In other words, there are implied doublets that guide a coupling dynamic sequence of "I-you" (ἐγώ-ὑμῖν) followed by "you-all others" (ὑμεῖς- ἀλλήλους)<sup>192</sup>.

This hymnal view of Jn 13,34-35 reveals a dynamic articulation and a strengthening tune. For example, the three nouns (ἐντολὴν, μαθηταί, ἀγάπην) are resuming the essential content while the seven verbs (δίδωμι, ἀγαπᾶτε, ἠγάπησα, ἀγαπᾶτε, γνῶσονται, ἐστε, ἔχητε) are modulating the tonality and the accents of the text. The defining noun ἐντολὴν (v.34a) pitches at the beginning while the destined pronoun ἀλλήλοις (v.35c) anchors the lyrical melody at the end. A chorus is that which gets musically repeated after each verse. The alliterations are the repetitions of the same sound or letter and they create a progressive rhythmic effect. In monophonic alliteration the same word is repeated while the homophonic

<sup>189</sup> RANG, 1994, p. 117.

<sup>190</sup> A systematic analysis of poetry is beyond the scope of the exegesis here. Only some highlighting factors are duly noted in such a way that the exegetical reading of Jn 13,34-35 becomes enriching. The proceeding is adopted from the illustration 1Cor 15,34., see: RANG, 1994, p. 118.

<sup>191</sup> Weiler too adopts a similar structure with a slight difference in v.35., see: WEILER, 1987, p. 253

<sup>192</sup> CANCIAN, 1978, p. 172

alliteration the same sound is repeated. A more mixing-up of these two is seen in polyphonic alliterations. Certainly alliteration provides rhythmicity to the prose text as well as enhances recital memory of the same.

### 3) Rhyming Alliterations

The chorus rhyming alliteration can be observed in the following subunits:

v.34b: ἵνα ἀγαπᾶτε ἀλλήλους·

v.34d: ἵνα ... ἀγαπᾶτε ἀλλήλους.

v.35c: ἐὰν ἀγάπην ... ἀλλήλοις.

In the above adjacent subunits, the terms like ἀγαπᾶ, ἀγαπᾷ, ἀγάπη and ἀλλήλους, ἀλλήλους, ἀλλήλοις form not only the chorus but also the alliteration. Also there is alliteration in the four of the seven verbs<sup>193</sup>. Actually the verb love (ἀγαπῶ) gets repeated and there are only two variants. These two verbs: “to love” and “to know” are intrinsically interconnected.

v.34b: ἀγαπᾶτε

v.34c: ἠγάπησα

v.34d: ἀγαπᾶτε

v.35a: γνώσονται

Some of the similar rhyming resonance can be acoustically noted in the following arrangements of the Jn 13,34-35. v.34a: Ἐντολήν καινὴν... ὑμῖν,| wherein λήν, νήν and μῖν are alliterating.

v.34b: ἵνα ἀγαπᾶτε ἀλλήλους·| wherein να-γα as well as ἀγ-άλ are alliterating.

v.34c: καθὼς ἠγάπησα ὑμᾶς, | wherein κα, γά, and μᾶ are alliterating

v.34d: ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. |wherein να-κα and γα-πᾶ are alliterating.

v.35a: Ἐν τούτῳ γνώσονται πάντες| wherein ού, νό, πά and τῶ,τα,τε are alliterating.

v.35b: ὅτι ἐμοὶ μαθηταὶ ἐστε,| wherein τι, οἰ, αἰ are alliterating.

v.35c: ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. |wherein ἐὰ, ἔχ, ἐν and ἀγ-άλ are alliterating.

The addressee and the addressed joined together form a duetting structure which is present in each subunit. Jesus, as addressee himself, is addressing which alternatively refers to him and to his disciples. It is commonly explicit in Jn 13,34 and notably implicit in Jn 13,35.

<sup>193</sup> In the Johannine theological understanding, there is a deeper connexion between ‘knowing’ and ‘loving’. There is a mutual circular movement in the trio: knowing, loving and serving. And the Semitic knowing inherently implies the loving and the serving. The servitude is a loving act and an active love.

Subunits	Duetting structure	Addressee- Addressed
v.34a: [ἐγώ] - ὑμῖν	ἐγώ-ὑμῖν   I- you	JESUS- Disciples
v.34b: [ὑμεῖς] - ἀλλήλους	ὑμεῖς- ἀλλήλους   You -you	DISCIPLES- Others
v.34c: [ἐγώ] - ὑμᾶς	ἐγώ-ὑμῖν   I- you	JESUS- Disciples
v.34d: ὑμεῖς- ἀλλήλους	ὑμεῖς- ἀλλήλους   You-you	DISCIPLES- Others
v.35a: [ὑμᾶς] - πάντες	ὑμεῖς- ἀλλήλους  You-you	DISCIPLES- Others
v.35b: ἐμοὶ - [ὑμεῖς]	ἐγώ-ὑμῖν  I – you	JESUS- Disciples
v.35c: [ὑμεῖς] - ἀλλήλοις.	ὑμεῖς- ἀλλήλους   You -you	DISCIPLES- Others

In this way one can perceive the compositional styles and the chiasmic structuring in Jn 13,34-35. They constitute chorus, tonality, sequences, dynamic relationships and harmonic structures<sup>194</sup>. This by-parting parallel arrangement can be seen also through semiotic as well as morphological observation with the sequential coordinates of “I-you” and “you-one-another”. It contains synonymic correspondence of the term “love” whose variant expressions is metonymically related with a semantic content. It has a concentric immanent movement that would also resemble the form of menorah. This symbiosis between Jesus (I) and disciples (you-one-another) generates Christo-morphism or Christo-genesis within the discipleship of Jesus<sup>195</sup>. It sufficiently explains the indwelling thrust of fraternal mutuality in the Johannine new CML.

This stylistic analysis has more resonating consonance than discording assonance. This resounding message within the JG or outside the biblical traditions makes it a popular song of love, easily accessible and understood by the readers or listeners. It should not be complicated for them; rather synthetically, be simplified for them. Thus, it becomes a proliferating propagation of love for one and all. Sacred Scripture is full of music, voicings and recitals. The biblical reading when sung in the form of recital with a poetical tune produces spiritual richness in liturgical prayers. And so, music, poetry and dance are connected to spirituality. They form together a single trio of music, poetry and dance. They do contain covenantal pattern of reciprocity, relational languages and symbolic gestures. By this they have capacity to bring the speaker and the listener, the actor and the audience closer to God<sup>196</sup>. They enliven the life of discipleship with Jesus through his new CML.

<sup>194</sup> See the Syntactic analysis in the previous part on 3.7.2.

<sup>195</sup> Compare the foot-note in the Eucharistic Configuration regarding Christo-morphism, Christo-genesis, etc. of the above unit 3.6.e.

<sup>196</sup> TRIVIÑO, 2006, p. 6.

### 3.8 Summary

This multidimensional exegetical investigation of the Johannine CML, through a scientific study of its literal and historical significances, unearths and consolidates an unequivocal synthesis about the Johannine theology of love as the free-gift of revelation from God and a sincere precept of fulfillment for the believers or followers of Jesus. Moreover, this systematic probe embellishes the Johannine narrative of Jesus with a specific perspective of biblical love that undoes all rationalistic exaggerations which would possibly smear down the true spirit of CML<sup>197</sup>.

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<sup>197</sup> The spirit of fraternal love is betrayed where there is antinomianism and libertinism, authoritarianism and legalism, consumism and triumphalism, imperialism and servilism, clericalism and ritualism, fanatic secularism and religious fundamentalism, xenophobia and homophobia, sexual abuse and erotism, egocentrism and fakenews, violence and war, aggression and hate, and so on and so forth.

## PART IV

### 4 HERMENEUTICAL INVESTIGATION

The companionable terms, such as, Midrash (מדרש) and exegesis (ἐξήγησις) are synonymously interpretive acts that correspond to contemporary practical and theological cultures. They go hand in hand with hermeneutical explanation, scientific investigation, divine revelation, human interrelation and ethical application, whose vital role is to explicate the meaning of a chosen scriptural text in the present day reality<sup>1</sup>. Certainly this task does not make much of conceptual languages or erudite essentialism that comes from gnostic or Hellenistic streams of thinking. Rather, it accentuates on sympathetic response, service, experience, relationships, participation that delightfully promote the pastoral, intercultural and christocentric interpretative paradigms. Notwithstanding every dogmatic inspection, the core of this interpretative approach appreciates *dialogue*<sup>2</sup> between peoples and cultures in the pluralistic context of *Asian religions*<sup>3</sup> today.

#### 4.1 Christocentric Intercultural Interpretations

The christocentric approach is the theological principle of renewing Christian morality which springs from the ethical implications of the event of Jesus Christ. It does not mean any appearance of new moral codes, but the rise of a new self-comprehension about the morality of a person. For Christians, Jesus is not the model for morality. He cannot be passively codified in rigid norms and frozen dogmas. However he can open up a new horizon of meaningfulness for human living today. Hence, the person-centred christocentric perspectives determine an optimistic vision regarding the secular world, as Jesus himself, the Word of God (Jn 1,14), incarnated in this world and made it a place of God's complete manifestation. Therefore, the discipleship of Jesus Christ, through the new CML (Jn 13,34-35), beacons each Christian to bear a witnessing and a fruitful life in the world, not through a spiritless escape from it, but with an active service of love in it<sup>4</sup>.

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<sup>1</sup> VARGUESE, 2009, p. 366.

<sup>2</sup> Dialogue is not just an external meeting with somebody who has other ideas than I have. In the real sense, it arises precisely where I (or we) discover the same currents and problems within the religion of the "other" as I (or we) find in my (or our) own religious world, see: PANNIKAR, 1979, p. 278.

<sup>3</sup> Asian religious context includes not only the Eastern Christianity but also Hinduism, Buddhism, Sikhism, Jainism and Taoism, etc.

<sup>4</sup> JUNGES, 2001, p. 38.

### 4.1.1 Vedic Semantics

The *Vedas* are the totality of the Hindu Sacred Scriptures mostly written in Sanskrit. In Asian cultures, Veda is synonymously personified as sacred knowledge or holy bible for all non-Christians. The kaleidoscopic contemporary comprehension about the new CML (Jn 13,34-35) has the need to be reinterpreted in the intercultural Asian milieu. There are some selective vocabularies from the Vedic traditions that inevitably interpenetrate with that of the biblical CML. Those vocabularies from Sanskrit origin that are mutually enriching and enhancing the faith experience will be investigated here with the christocentric perspectives<sup>5</sup>.

#### 1) Understanding Avatar<sup>6</sup>

In the Asian religious and cultural milieu, avatar is an inclusive symbol. Avatar is incarnation of God. Obviously, it interpenetrates with the incarnation of Jesus not in contradiction but with its complementarity. The historical contexts of Hindu Avatar and Christian Incarnation are different; the specific mission of God is different. Certainly, avatar of Lord Krishna is not the same as the incarnation of Lord Jesus. Avatar respects the singularity of Jesus' incarnation. However, there is an irresistible commonality between "avatar" and "incarnation". Asians, whose pluralistic understanding of avatar transcends the realm of Christian dogmatic fabrication, possess the tendency to accept Jesus as an avatar of God. Amaladoss as a catholic Christian and a Jesuit theologian in the Asian Hindu cultural context calls Jesus an avatar; however, he cannot call Jesus, Krishna<sup>7</sup>.

#### a) Incarnation and Avatar

The fundamental understanding of incarnation is that of God-in-man, not God-as-man. Jesus Christ, who is seen as the Incarnation or avatar of God, has recognized the divine within, has freed himself from all imperfection, has taken refuge in God, and attained in divine status. He is a model of the perfect union of his will with the Divine. He carries up humanity to heaven. He is mediator and divine manifestation<sup>8</sup>. Incarnation is a descent of God

<sup>5</sup> For our study, five inclusive vocabularies are chosen from Vedas: Avatar, Advaita, Bhakti, Ahima and Karma.

<sup>6</sup> The Sanskrit term अवतार (avatara) which is anglicized as avatar literally means 'descent'. It comes from the root *tr*, which means "pass" (cf. Latin in-trare), and the preposition *ava*, which means "down". Avatar is an appearance of the divine on earth or descent from heaven. Although the theological meaning is comprehensive, it has a multilayer understanding in modern context. The Hindu avatar and the Christian Incarnation are not identical, but are very much interrelated and complementary.

<sup>7</sup> AMALADOSS, 2006, p. 6.

<sup>8</sup> NEUFELDT, 1993, p. 162-175.

into human and not an ascent of human into God. The ultimate purpose of incarnation is to establish justice, moral order and salvation.

Avatar as incarnation brings to mankind new spiritual messages of love and ethical commitments. It presupposes the recognition of the Supreme One God, the creator and ruler of the Universe, the upholder not only of the cosmic, but also of the moral order of our world. Krishna, an avatar of Vishnu has said in the *Bhagavad Gita*<sup>9</sup>: “for the protection of the good, for destruction of evil, and for the establishment of righteousness, I come into incarnate being from age to age”.

The Asian Milieu contains the historical collective conscience of avatar<sup>10</sup>. Asians in general and Indians in particular understand the significance of the term avatar which cuts across religious boundaries. It is an incarnation of God. Simply put, it means God incarnate. The position of Amaladoss is crystal clear: God manifest himself in history through human form and others to protect people from the evil forces. These manifestations are called avatars. They evoke in humans a popular devotion and a special adoration. They manifest God to humans as the One who loves and saves and is closer to those who are suffering. The Christians who live in Asian context are invited to look at Jesus with a newer perspective to cultivate a loving relationship with Jesus without missing the traditional orthodoxy about him<sup>11</sup>.

The avatar affirms the possibility that God can choose to manifest in and through the world and humans in various ways. God can become human and reach out to humans in a human way. God becoming human is not a humiliation or imperfection<sup>12</sup>. The tradition of avatars testifies to this. Amaladoss justifies the fact that Christians have only one eternal Avatar- incarnation of Jesus, by showing three important characters, among many others.

First, God in Jesus Christ does not come in power and majesty but comes emptying himself as a suffering servant, giving us an example of self-giving love. Therefore, the specificity of the incarnation does not display itself in a visibly striking manner. Secondly, the humanity that God takes on in Jesus Christ does not disappear with his death but endures in history and eternity. Thirdly, Jesus Christ is in solidarity with the whole of humanity and the whole cosmos, leading it to final fulfilment. What is most important here is fidelity to our experience of Jesus Christ in faith, rather than

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<sup>9</sup> It is a sacred book of *Hinduism* wherein Avatars are believed to have taken place at different ages of the world, and to have consisted of different proportions of the essence of the God Vishnu who is recognized as the principle cause for all incarnations. It resumes the purpose of avatar in *Bhagavad Gita*, Chapter 4, and verse 8.

<sup>10</sup> It is not only the psychological inheritance but also the spiritual traditions in Asian culture, which exists much earlier than Christian era. It is important to note the existential context of Asia that includes history, religion and culture. In Asian religions avatar has deeper meanings that has percolated the religious experiences of Asians since ageless ancient civilization.

<sup>11</sup> The problem of the Greek was to understand how Jesus is simultaneously human and divine. For Asians who believe in avatar, there is zero difficulty in understanding Jesus as perfect Human-Divine.

<sup>12</sup> AMALADOSS, 2006, p. 116.

fidelity to intellectual frameworks and to ideological formulations, (AMALADOSS, 2006, p. 117).

### b) Love Relationship in Avatar

The Johannine Christocentric approach holds the Word-incarnate as the eternal descent (avatar) of God (Jn 1,1-5.9.12.14.16). The christological hymn is the perfect descent of God (Phil 2,5-12). Jesus is the visible image of invisible God (2Cor 4,4). The commitment to Jesus is easily understood by a Hindu who is committed to a particular way of devotion in his own tradition. The nature of commitment demands that it should be exclusive, as well as involve the whole being of the pilgrim person in search of spiritual fulfillment. It could be said that the Hindu would believe in a community of committed people which is a free association of friends who come together to celebrate each other's way of seeking God-realisation<sup>13</sup>.

## 2) Understanding Advaita

Advaita is a spiritual insight from Vedic traditions whose Sanskrit etymology means non-duality or a-duality<sup>14</sup>. It advocates the impossibility of reducing reality into neither pure singularity nor mere multiplicity. This non-dual approach is essentially exegetical and relational of all things, including the world and the ultimate reality or God. It is the recognition that the merely quantitative problem of the one and many of dialectical reason does not apply to the realm of ultimate reality, whose manifesting pluralities do not split into disconnected multiplicity but unity<sup>15</sup>. Accordingly God is not individually separate from the rest of created reality, nor is He totally identical to it, as occurs with *dualism* and *monism*<sup>16</sup>.

The perspective of Advaita is considered the summit of all the religions and philosophies, insofar as they support the supreme experience of non-duality, the inseparability between the self (*âtman*) and God (*Brahman*)<sup>17</sup>. Accordingly, attaining truth is to come to the

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<sup>13</sup> MUKERJI, 1990, p. 233.

<sup>14</sup> The Sanskrit term अद्वैत means a-dvaita which is "neither one nor two". It signifies the absolute oneness, the one without the second. It refutes reality to be single as in monism and to be plural as in dualism. It sees ultimate reality as being neither monistic nor dualistic. Beyond *monism* and *dualism*, it views reality to be in intrinsic inseparable unique relationship between God, the creator and the created self.

<sup>15</sup> PANIKKAR, 1977, p. 867.

<sup>16</sup> Nevertheless some Western theologians judge Advaita to be *monism* and until recently some still continue to consider it so. For them, Advaita remains to be incomprehensively beyond the grasp see: PANIKKAR, 1979, p. 281.

<sup>17</sup> The word *âtman* is derived from the root 'an' which means to breathe. It is the breathing of life. Gradually it is extended to signify life, soul, self, or essential being as heart of the individual, the independent subject. There are three philosophic positions commonly held with regard to *âtman*: (i) the corporeal self, the material body; (ii) the individual soul, alma, free from the material body; (iii) the Supreme Soul, in which subject and object are no longer distinguished from one another, or the objectless knowing subject according to the Indian Vedic

realization that created self is unison with the creator God, or in other words, *Tattvamasi*<sup>18</sup>. It is like the experience of Paul when he exclaims: “it is no longer I who live, but Christ lives in me” (Gal 2,20). In Advaita, God and the world are not juxtaposed, nor is the one absorbed by the other, but rather they exist in a reciprocal relationship: the Absolute is at once transcendent and immanent. The transcendent dimension excludes monistic identifications, while the immanent prevents the dualistic separations<sup>19</sup>.

### a) Love Relationship in Advaita

Advaita is an indivisible relationship of oneness. If we believe in one God then the diverse manifestations of God must be in interconnectedness of reciprocal communion and convergence. This position has to be discerned *a posteriori*, given the freedom of God, who manifests, and the freedom of humans, who respond to that manifestations<sup>20</sup>. Beyond every dichotomous dualistic separation, Advaita opts for the third way; it promotes integrating, unifying mystical vision; it is a kind of triadic yet unitive path of intrinsic interrelation and communion<sup>21</sup>. Amaladoss illustrates the meaning of advaita in dialogue with Jesus and avatars in Hindu Understanding.

In Hinduism, advaita is referred to the intimate relationship between the One-Absolute-God with other beings. It simultaneously means that the relation between immortal God and mortal being is not two yet not one. The Divine being and human being are not two yet not one. They are intimately interconnected in themselves while preserving their own individuality. This type of relation is conceived at various levels. My body and I are not two yet not one. I am my body but I am not only my body. When Jesus says, “My Father and I are one (Jn 10,30)”, the Hindus understand that Jesus means his advaitic undividing relationship. At the one side, Jesus extends his advaitic relationship with his Father. At the other side, he extends his advaitic relation to us. Jesus thus prayed that they might all be one. As you, Father, are in me and I am in you, may they also be in us (Jn 17,21). Paul also talks about the similar relation, “the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words (Rm 8,26), (AMALADOSS, 2006, p. 117).

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teachings. Brahman means the Supreme reality, the Ultimate, the Absolute. The word *Brahman* is derived from the root ‘*brh*’ which means to grow, to burst forth. Gradually the word acquired the meaning of power, potency, knowledge, etc. Then Brahman became the primal principle and guiding spirit of the universe, the self-existent creative principle, the all-pervading source of everything. Thus Brahman is omnipotent, omniscient, omnipresent Supreme Consciousness, see: NINIAN, 1989, p. 1-31.

<sup>18</sup> The enlightening phrase तत्त्वमसि (*tattvamasi*) in Sanskrit literally means “thou are that” or “that is you and you are that” i.e. the *âtman* (self) is identical with Brahman (God), the Absolute. It originally appears in the *Chandogya Upanishad* (6.8.7). It establishes the qualifying experience of Advaita wherein the term *Tat* is God, the creator, the Absolute; *Tvam* is you, the self, the creation; *Iva* is similar or like; and *asi* is appearance or look; *tattvamasi* densely signifies that the self is the extension of God or the oneness of God. My person is nothing but a relation with the “I” (God). The realization of my-self in a “thou” of God, the Other.

<sup>19</sup> See: <http://www.raimon-panikkar.org/english/gloss-A-dualism.html> accessed on 4<sup>th</sup> November 2018 at 5.p. m.

<sup>20</sup> AMALADOSS, 2006, p. 108.

<sup>21</sup> The Greek dualism dichotomously separates God from the human and then does not know to put them together in inseparable unity, see: AMALADOSS, 2006, p. 116.

Having grasped the meaning of avatar and advaita, its triadic yet intrinsic unity, we can assert that Jesus as avatar of God is in intrinsic communion with God the Father and the whole of humanity. Jesus was in the form of God (Phil 2,1). He was with God and he was God (Jn 1,1). Yet, he took the form of a slave and became obedient to the point of death on a Cross (Phil 2,5-11). It is clear that Jesus values the immortal soul as well as the mortal body and brings salvation to the whole of humanity. Thus, advaita is a path wherein right and left merges. It interpenetrates all things; it includes everything; it surpasses all divisions; it integrates the separations; it moves forward eternally; it respects the individuality and dialogues with the polarities. Perhaps, Jesus by his vision of advaita never excludes people who are poor, oppressed, and orphaned. He does not ignore the children and women, prostitutes and sinners. A person of advaita can love everything unconditionally beyond name and form, caste and creed, word and deed, race and religion<sup>22</sup>.

#### **b) Christocentric Advaita**

I and the Father are one (Jn 10,30). It may not be the literal statement (*ipsissima verba*) but the very intention (*ipsissima intentio*) of Jesus. By saying this, Jesus is intensifying his exegesis of Hebrew psalm, “you are Gods and are sons of the most High” (Ps 82,6). He asserts that his deeds were to manifest the veracity of his words: the Father is in me and I in the Father (Jn 10,38). This unitive relationship is extended to all who will believe in him- we are all one (Jn 17,21-23)<sup>23</sup>.

The love based on advaita is incompatible with dichotomy and *egocentrism*. When I love my beloved I cannot love him or her because of himself or herself, nor because of God, but I must love him or her with the identical love with which I love God; the same current of love that propels me into the love of God makes me love my beloved as he or she is a true spark of God; Advaita relation does not love the individual, but the personal, not the property of the beloved, but the divine gift and human commandment bestowed upon him or her: that which the beloved does not possess, but is. I love my beloved not because of myself, but for the sake of himself or herself. It is simply because in him or her I discover God, not as an object, but as the very subject loving in myself. It is a personal and direct love that passes through me to the beloved, in a way, making the beloved to be (not to die). It is the very love

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<sup>22</sup> PANIKKAR, 1979, p. 281.

<sup>23</sup> Biblical knowing is equivalent to being in communion. The Greek preposition ἔν emphatically brings out such union is evident in ἐγὼ καὶ ὁ πατήρ ἔν ἐσμεν (Jn 10,30). For expressing the communion between Jesus and his Father, Jesus and his disciples, this ἔν appears several times (Jn 10,38; 17,21-23). Panikkar expounds this in his work, see: PANIKKAR, 2009, p. 106-108.

of God towards my beloved which makes him or her to be without subordination of ἵνα, ὅτι, καθῶς<sup>24</sup>.

### 3) Understanding Bhakti

Love plays an important part in various religious traditions of India. The term *bhakti*<sup>25</sup>, as love of God, occupies the central religious fabric of this country where about 80% of the population practice Hinduism. By using the language of love, albeit misunderstood by many, one can explicate the importance of love in Hinduism while presenting the singularity of Christian love<sup>26</sup>. The path of the *bhakti* involves an interpersonal participation and communion between God and man in mutual love and surrender. The human love for God and God's love for humans meet each other in *bhakti*<sup>27</sup>. The *bhakti* is a supreme attachment to God, a spontaneous longing of the soul for God, and a feeling of the deepest love towards God<sup>28</sup>. In this understanding, Jesus is full of love and devotion in relation to God, his Father (Jn 4,34; 17,25-26)<sup>29</sup>.

The inherent dynamic of *bhakti* is the dependence towards a personal, not an impersonal God. A universal undivided outpouring of love, without regard for the objects on which it is lavished is perfectly demonstrated through an anointing gesture of a woman towards Jesus<sup>30</sup>. It is an all-embracing love for Jesus; and every real love is unique. For advaita, God the ultimate is beyond any name and form, but for *bhakti* God is seen in anthropomorphic images. It is because mortal humans cannot tangibly love the abstract ideas of an immortal God who in essence is impossible to be experienced. Therefore manifestations of God, his name and image, according to *bhakti*, consist of particularity, of historic space and time, of concrete avatar and loving advaita<sup>31</sup>. The *bhakti* in Christianity is a new solidarity

<sup>24</sup> For love of Advaita in ontological terms, see: PANIKKAR, 1979, p. 285.

<sup>25</sup> The Sanskrit term *Bhakti* (भक्ति) literally means attachment, participation, faith, love, devotion, worship, and purity. A general idea of sharing and participation seems to be the prominent practice in *Bhakti* which in turn indicates a deep communion of mind and heart (cf. Deut 6,5). See: VARGUESE, 2009, p. 368. Also there are three classical way (marga) of salvation in Hinduism: *bhakti* (adoration, surrender love), *karma* (work, service), *Jñāna* (meditative knowledge). They are mutually inclusive, see: PANIKKAR, 1979, p. 288.

<sup>26</sup> VARGUESE whose treatise of *bhakti* dimension in Hinduism brings about a foundational understanding of love by studying the gospel of *bhakti*, cites the example of Gandhi and quotes, "love me, on me your mind, to me be your love, for me your sacrifice; to me do reverence; thus truly disciplined and making me your aim, to me shall you come" (Bhagavad-Gita IX.34), see: VARGUESE, 2009, p. 368-373.

<sup>27</sup> VARGUESE, 2009, p. 369.

<sup>28</sup> PAVULRAJ, 2018, p. 152.

<sup>29</sup> The wording of Spicq is fitting to *bhakti* understanding of love and devotion, see: SPICQ, 1981, p. 18.

<sup>30</sup> Jesus is anointed by a woman (Mt 26,6-13; Mk 14,3-9; Lk 7,36-50; Jn 12, 1-8). It is an act of *Bhakti* where love, faith, forgiveness, service, devotion, communion, gratitude, etc. come in a single act of silence.

<sup>31</sup> PANIKKAR, 1979, p. 284-288.

governed by grace; there is truly a service to God when the beloved is alone with God, personally responding to God<sup>32</sup>.

#### 4) Understanding Ahimsa<sup>33</sup>

The basic tenet of ahimsa is non-killing, more literally, non-harming or non-violence which puts the human faith in a horizontal relationship with God, the other humans, animals, nature and the whole cosmos. Ahimsa is compassion<sup>34</sup>. The cosmic ethics promoted by ahimsa uphold universal brotherhood and strive for no-evil deeds to every species of ecosystem<sup>35</sup>. This challenging attitude of ahimsa is a fundamental virtue which crowns the spiritual path for enlightenment and peace in all the Asian religions. For example, *Gandhi*<sup>36</sup> who was a protagonist of this path preached ahimsa by his life and suffered martyrdom in India.

The liberating principle of ahimsa invites everyone to have fraternal love for everyone and for everything, not by inflicting suffering on others but taking up the suffering on oneself, not by compulsion but out of compassion<sup>37</sup>. In this respect, Jesus Christ perfectly fulfils ahimsa. As a non-violent servant, he carried upon himself the world's sins and his wounds bringing healing (1Pet 2,24). His love for humanity, non-killing, and his crucifixion become foolishness for others (1Cor 1,23). He is the suffering saviour. It is the scandal of the cross that is uniquely Christian.

#### 5) Understanding Karma<sup>38</sup>

The term *karma* has polysemous connotations. It means work, service, sacred action, sacrifice, consequences of all deeds and thoughts. It is also connected to rebirth, seen as consequence of the present life actions. The notion of *karma* is connected with the principle of merit and demerit, of divine law and immanent justice, the past determines the present and

<sup>32</sup> THOMPSON, 1993, p. 182.

<sup>33</sup> The Sanskrit term Ahimsa (अहिंसा) literally means non-injury or compassion which is a key-virtue in all Indian religions.

<sup>34</sup> MAZZUCO, 1995, p. 98.

<sup>35</sup> KLOSTERMAIER, 1991, p. 246-254.

<sup>36</sup> Mohandas Karamchand Gandhi (1869-1948) is an Indian Revolutionary, a religious leader, reformer and lawyer. He was a main source behind the second-largest nation in the struggle for independence.

<sup>37</sup> Consulting a thesis, "Towards an Indian Constructive Theology: Making Indian Christians Genuinely Indians and Authentically Christians", see: ARPUTHAM, 2011, p. 136.

<sup>38</sup> The word 'karma' derives the Sanskrit term कर्मन् (kárman). It literally means work, act, action, deeds, performance, obligatory duty, etc. In Sanskrit the term काम (kama) means a longing desire and a selfish love. Also in Sanskrit the term प्रेम (prem) means unconditional selfless love, the creative power of love that comes from God. There is an etymological connection between *kama* (love) from Sanskrit origin and Charity (love) from Latin origin; both of them possess love in service or action (karma) marked with sacrifice and gratuity.

the present determines the future within the causality principle of *karma*. It advocates that the potential force of good actions, accumulated or maintained, will exercise benevolent influence on our future life through physical, oral and mental actions<sup>39</sup>. The entire life of Jesus is salvific love in action. His *karma* is his incarnation, passion, death and resurrection. His sacred actions are manifesting forgiveness, healing, sacrifice and love that get their nutshell expression in the new CML (Jn 13,34-35) in order to perpetuate the karmic act of Jesus within his disciples down the ages.

#### 4.1.2 Semitic Semantics

Just as the Vedic traditions have Sanskrit cultural impacts so also the biblical traditions have Hebrew cultural impacts. Since biblical antiquity, the Semitic influence culturally enriches Christian-Hebrew spirituality and the modern way of understanding the commandment to love one another (Jn 13,34-35) in a pluralistic context. Therefore, it is indispensable to investigate some Semitic terms, like *abba*, *echad* and *amen* that strengthen the relational interpretative approach from Hebrew origin regarding paternal love, unity and obedience to commandments. They offer a catalytic service by deepening the comprehension of CML here.

##### 1) Understanding Abba(אבא)<sup>40</sup>

Abba means father. Jesus radically simplified the unpronounceable tetragram YHWH, referring God, into the paternal Abba. It is his natural habit of prayer addressing God as “Abba, father” (Mk 14,36)<sup>41</sup>. His experience of Abba constitutes the source of his message and praxis. God is father. The one who fathers also generates, educates, protects, governs and loves. It comes from patriarchal culture. It is open to criticism. This word ‘father’ bears an inclusive meaning as giver of life that can be father and mother. Purified of its anthropomorphic bonds, this word ‘father’ may be interpreted meaningfully as source, origin,

<sup>39</sup> MAZZUCO, 1995, p. 513.

<sup>40</sup> In Aramaic and Hebrew, the term אבא (abba) means father. The transliterated form of אבא in Greek is αββα which means πατήρ, father. There is no dogmatic concept intended here regarding God is only the Father, and not the Mother. It is a dialogical approach towards this semantic ‘abba’ which is foundational and relational to life.

<sup>41</sup> The word “Father” is used 415 times in the New Testament, in most cases referring to God. In JG “my father” (αββα, πατήρ μου) appears 35-times. In prayer, the early liturgical formula of addressing God as Father has been a common practice.

filiation, foundation of life<sup>42</sup>. Jesus accentuated the fact that God is his father. He calls God his Father<sup>43</sup>.

Jesus had a very intense experience of a divine filiation (Jn 3,16; 10,30; 14,28; 17,11). The Christian faith asserts that while we are adoptive sons, Jesus is the natural one. The Only Begotten is also the First Begotten (Col 1,18; Rev 1,5). Here there are two metaphors: adoption and begotten. The first is natural and the second is cultural. They both form filiations which are all inclusive, so that all men and women are children of God<sup>44</sup>. Such filiation is the gratuitousness of God's act. It is an act that is certainly real insofar as it bestows a real, not accidental filiation (Rom 8,15.23; 9,4; Eph 1,5; Gal 4,5.6). Hence, we are indebted to love and care for one another as brothers and sisters.

The Johannine formulation expresses the christocentric consecration: "we are called to be and really are God's children" (1Jn 3,1-2). We have God with the paternal relation. His name is "Holy Father" (Jn 17,11-12). The Council of Vatican II synthetically puts "as children in the Son, we exclaim in the Spirit: Abba, Father!"<sup>45</sup> Through the gift of the Spirit we can live this experience: Abba, Father! (Rom 8,9). If both, we and Christ are calling God our Father, we can seek to understand what Jesus might have said in bold and reverent experience:

You, divine mystery, whom my people call "Father", You are truly the direct origin, he who generates what I am; you are the source from whom I descend. I feel that (your) Life passes through me, that my life does not come from myself but from a fount that not only gives me life in general but also the words, the ideas, the inspiration, and everything that I am. Everything that I say is always something I have "heard" (PANIKKAR, 2009, p. 99).

## 2) Understanding Echad (אֶחָד)

The Hebrew tradition deepens the significance of the term אֶחָד which is shared in the Christian tradition too<sup>46</sup>. The word אֶחָד is central in *Shema Israel* which acclaims God is one (Deut 6,4). Jesus having become habituated to this call, quotes it (Mk 12,29) and he declares: "the Father and I are one" (Jn 10,30). God is one and unique (Zech 14,9). In the Song of

<sup>42</sup> The expression "father" is employed in the trinitarian doctrine. It has nothing to do with either genus or sex, but with producing or begetting in general.

<sup>43</sup> As the OT has rare indication of the term "Father" referring to God, it is clear that the tradition of Israel, for a long time, avoided calling God as "Father". It is probably because of the fear of creating confusion with the fertility gods of other religions that addressed their gods also as father.

<sup>44</sup> This filial nature is not absent in the study of advaita, avatar, bhakti, ahimsa and karma.

<sup>45</sup> See: GS 22.

<sup>46</sup> The term אֶחָד (*echad*), feminine substantive signifies one, oneness, unity, primary, beginning, uniqueness, sameness, singularity, etc. In Sanskrit, the number one (१) is एकम् (*ekam*) which also resounds the same meaning of *echad* in Hebrew. And they both together enlighten the inseparable oneness underlined in Advaita and in Abba.

Solomon, God's beloved portrayed as immaculate dove is also uniquely one (Songs 6,9). This being one brings together in intimate communion. Hence  $\eta\eta\aleph$  points towards unity in a number of ways.

In the creation narrative, man and woman become one flesh (Gen 2,23-24; Mk 10,7-9); people of Israel responded to Moses in one voice (Ex 24,4); God gave them one heart and one covenant way (Jer 32,39; Ezek 11,19; 2Chro 30,12); they were assembled together in unity (Deut 33,5; Ps 133,1); Jesus the good shepherd ensures that there will be one flock and one shepherd (Jn 10,16) and he prays that all may be one (Jn 17,21). The Pauline narratives affirm that through the body of Jesus, God brings unity and peace, and abolishes divisions and hostilities (Eph 2,12-15). Above all and through all and in all, there is unity in the bond of peace: one body, one spirit, one hope, one Lord, one faith, one baptism and one God (Eph 4, 3-6).

### 3) Understanding Amen ( $\eta\aleph$ )

The word 'amen' origins from the Semitic root ' $\eta\aleph$ ' whose polysemy covers a variety of meaning, such as, stability, steadfastness, truthfulness, so be it, so it is, etc. It is a congregational response ratifying and accepting what has been declared in absolution, benediction, consecration, commination and profession. It is also a formulary invocation of faithful community while reciting the Lord's Prayer, doxologies, creeds, etc. When it is invoked by an individual person, 'amen' becomes the solemn consent or oath of supremacy ratifying the person's voluntary acceptance and surrender while administering the sacraments like, baptism, marriage, ordination, confirmation and Eucharistic service in the church<sup>47</sup>. The JG is using twice the word  $\acute{\alpha}\mu\eta\eta\nu$  in succession to confirm the absolute certainty of amen<sup>48</sup>.

The spiritual mindfulness of saying 'amen' promotes a responsive 'yes' before God; it is a personal consent and engagement to do the will of God; it is a truth happening to be believed and established in a devotional commitment; it is a common faith practice seen in Jewish, Christian and Muslim liturgical worship around the world, in which a premium is placed on an "I-Thou" relationship between God and His covenant people; it is also an analogous devotion to a personal provident God in the tradition of bhakti movement associated with monotheistic Hinduism. Thus, the knowledge of amen, not only alerts the consequences of disobedience to the commandments of God (Num 5,22), but also promotes

<sup>47</sup> HOGG, 1896, p. 1-23.

<sup>48</sup> The Johannine Gospel has twenty-five times the double expression:  $\acute{\alpha}\mu\eta\eta\nu$   $\acute{\alpha}\mu\eta\eta\nu$ , as against the just as invariable single  $\acute{\alpha}\mu\eta\eta\nu$  of the Synoptics that have about fifty-two times. And this phenomenon occurs even in one and the same saying. For example, Jn 13,38 with Mk 14,30; Mt 26,34; Lk 22,34., see: HOGG, 1896, p. 10.

the covenantal love and fidelity towards God; and one of the biblical attributes to God is “the Amen, the Faithful and True Witness” (Rev 3,14).

#### 4.1.3 Hellenic Semantics

The Hellenic cultural influence in the bible is so strong that the whole of the NT has its original form in Greek. The christocentric experiences are largely communicated through Greek semantics such as *diakonia*, *koinonia*, *kenosis* and *pericoreosis* that have intrinsic connection with the new CML (Jn 13,34-35).

##### 1) Understanding *Diakonia*<sup>49</sup>

The term *diakonia* (διακονία) marks the active voluntary service to others. By this, the deaconship becomes a hallmark of Christian service. Jesus came not to be served but to serve, and to give his life a ransom for many (Mk 10,45)<sup>50</sup>. He announces that “whoever serves me must follow me” (Jn 12,26) and he himself served his disciples as deacon, washing their feet and sharing the bread, during the last supper (Jn 13,1-20). The services that Jesus rendered are absolutely voluntary and reveal the love of God. His words: “as I have loved you” (Jn 13,34) exemplify his entire life as the servant of God. It inspires parametrically every person who knows Jesus to follow his example. By doing those things of Jesus, his followers are identified “as his disciples” (Jn 13,35) and they become blessed (Jn 13,17).

Jesus was oriented by the prophecies of Isaiah with regard to the Servant of God (Isa 42,1-9; 49,1-6; 50,4-9; 52,13-53,12; 61,1-2). He said it and repeated it: “the Son of Man did not come to be served, but to serve” (Mk 10,45). I am among you as the one who serves (Lk 22,27). During the footwashing before his death, Jesus has made clear his intention to be the Servant (Jn 13,1-17). He was condemned to death by false witness (Mt 26,59-61; Isa 53,8). He was insulted and slapped, but Jesus “kept his face as rock” (Isa 50,6-7; Jn 18,22-24; Mt 26,67-68; Mk 15,19), he was silent, mute like a sheep, and did not respond to the accusations (Isa 53,7; Lk 23,9; Mt 26,62-63). He gave his life for the promotion of justice; he carried the illness of the people (Mt 8,17; Isa 53,4) and offered his life for the ransom of many (Isa

<sup>49</sup> The noun διακονία means any ministry or active voluntary service guided by faith (Act 6,1-7.21; 19,20; Rom 12,3,7; 1Cor 16,13.15; Eph 4,12.13; 1Tim 1,12.14; 2 Tim 4,5.7). The common noun διάκονος is deacon, servant or minister (Mt 20,26; 22,13; 23,11; Mk 9,35; 10,43; Jn 2,5.9; 12,26; 13,4; Rom 13,4; 15,8; 16,1; 1Cor 3,5; 2Cor 3,6; 6,4; 11,15.23; 1Thess 3,2., etc.)

<sup>50</sup> The word διάκονος designates to slave or freeman in relation to his service; the δοῦλος is referred to slave who is permanently in servitude; the θεράπων indicates the person who is attendant, servant or minister and whose voluntary service promotes a sense of duty, love and healing, see: BERRY, 1979, p. 95.

53,12; Mt 20,28). He is the Servant of God as a faithful deacon and therapist. The kind of service that Jesus practiced and asked his disciples to practice the same was far beyond the official tenets of the Ten Commandments from the OT<sup>51</sup>.

## 2) Understanding *Koinonia*<sup>52</sup>

The term *κοινωνία* (*koinonia*) as communion is the center of fraternal love. Jesus established communion not only between the “Abba, Father” and the Holy Spirit, but also among the disciples. Johannine theology substantiates that knowing, receiving and believing in Jesus are symbols of community, communion and communication of love (Jn 1,12-13). For example, the Father loves the Son and shows him all that he himself is doing (Jn 5,20); just as the Father knows the Son, the Son also knows the Father (Jn 10,15). The sacerdotal prayer of Johannine Jesus vividly expresses that there is a mutual knowing leading to mutual communion, not only between the Father and the Son, but also between the disciples and all those who come to believe through them (Jn 17,1-26). Thus, the deeper significance of *κοινωνία* strengthens the implications of the new CML (Jn 13,34-35).

## 3) Understanding *Kenosis*<sup>53</sup>

The theological meaning of *kenosis* is emptying of oneself or annihilation. Pauline theology has contributed immensely to the comprehension of *kenosis*, particularly through the christocentric hymn (Phil 2,1-11) wherein the explicit expression of self-emptying is attributed only to Jesus (Phil 2,7). Nonetheless, the expression of John the Baptist: “He (Jesus) must increase; I must decrease” (Jn 3,30), communicates the kenotic spirit. The sacrificing part of *kenosis* brings out unparalleled ethical love that Jesus has shown on the cross. Thus, the new CML is rooted in the kenotic call of self emptying. In the intentional view of John the Baptist, perhaps it expresses that “I (my ego) must decrease and Jesus (in the CML) must increase” (Jn 3,30).

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<sup>51</sup> MESTERS; OROFINO, 2017, p. 27.

<sup>52</sup> The noun *κοινωνία* means fellowship, mutual sharing, communion and community participation (Jn 17, 20-26; Acts 2,42; Rom 15,26; 1Cor 1,9; 10,16; 2Cor 6,14; 8,4; 9,13; 13,14; Gal 2,9; Phil 1,5; 2,1; Heb 13,16; 1Jn 1,3.7, etc.)

<sup>53</sup> The Greek term *κένωσις* (*kenosis*) means self-emptying. It is literally noted five times in the NT (Rom 4,14; 1Cor 1,17; 9,15; 2Cor 9,3; Phil 2,7).

#### 4) Understanding Perichoresis<sup>54</sup>

The literal term *perichoresis* is not in the NT, however its spiritual significance is seen abundantly in Johannine writings<sup>55</sup>. It is also a patristic interpretation of trinitarian theology. It explicates the mutual inhabitation of the persons of the Holy Trinity; the trinitarian immanence and transcendence are in mutual interpenetration of the Father, the Son and the Holy Spirit. It is the divine dance of the Holy Trinity and God's mutual indwelling (Jn 14, 10.11.20.23.26). God is mystery and we too exist within this mystery<sup>56</sup>. In a conviction of metaphorical description, it is perceived that God dances and His dance of eternal love contains the emerging movement of three different personalities of *the Father* who is creating, of *the Son* who is redeeming and of *the Holy Spirit* who is sanctifying. They are in perfect mutual communion. Their *perichoresis* is a dynamic community dance. This divine dance of Holy Trinity, everlasting dancing-trio, promotes dialogue, circularity and equality of reciprocal relations. Their choreography has a phenomenal coordination and divine revelation. Asian theologian Amaladoss affirms that the loving and creative interaction among the three Persons of the Trinity is an eternal dance:

The dance of God starts with creation. It is a free, gratuitous act. God is giving Godself. God is self-communicating. The visible and the sensible cosmos is the expression of God. It is the manifestation of God's gift of love. This cosmos is dynamic and not static. If each molecule is a never-ending dance of atoms, the whole cosmos is an ever-expanding dance of the planets and the stars. Their dance is creative, giving rise to the process of evolution, as beings become more and more complex. Evolution itself would not be possible if the various elements were not in perfect balance to allow such a creative process. Moreover, all through the process of creation God dances. The inkling of this dance is observable in the book of Job 38-41: Job has lost all his family and property and is himself afflicted with leprosy. Interpreting suffering as punishment, Job challenges God. However, God asserts God's freedom as creator...history becomes a duet between the free action of God and the free response of humans. God watches creation unfolding and the free interaction of humans. (AMALADOSS, 2006, p. 152-153)

The God of creation is the source of all movement. Dance is a part of that movement. Without God, nothing moves. In the prophetic language of Jeremiaah, the God of covenant promises Israel saying: I will build you up again, and you, Virgin Israel, will be rebuilt. Again you will take up your tambourines and go out to dance with the joyful. Then, young women will

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<sup>54</sup> The compound Greek term *περί-χορησις* literally means to make space around, a vital circle wherein the dancing procession occurs in a dynamic movement and communion. It is equivalent to the Latin *circumincessio* which means dance around or dance in circle.

<sup>55</sup> An essence of Johannine theology is marked by the dynamics of *circumincessio*, e.g. sacerdotal prayer (Jn 17, 1-26); mutual inhabitation of the Father and the Son (Jn 14,11); the soteriological communion (Jn 14,20; 1Jn 4,13); Christological compenetration of the divine and the human nature in Jesus (Jn 1,1.14; 6,68-69; 15,26; 1Jn 1,1; etc.), see: FATINO, 2004, p. 388-389.

<sup>56</sup> Pannikar proposes that we are inserted within a *cosmotheandric perichoresis*. He means that perichoresis as a circular dance of communion involves the triple components: universe, God and humans. There are inseparably interpenetrating and share the mutual interdependence, see: PANIKKAR, 2009, p. 106.

dance and be glad, young men and old as well. I will turn their mourning into gladness; I will give them comfort and joy instead of sorrow (Jer 31,4.13). In the similar wavelength, Johannine Revelation offers us the final vision as a kind of eschatological dance:

I saw a new heaven and a new earth and I heard a loud voice from the throne saying, “See, the home of God is among the mortals. He will dwell with them as their God; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.” And the one who was seated on the throne said, “See, I am making all things new” (Rev 21,1.3-5). In another culture, the author would have added “And they would be all dancing for joy and fulfilment.” (AMALADOSS, 2006, p. 154)

It is clear that the genesis of perichoretic trinitarian dance is inflamed with the reciprocal love which is imbedded also in the new CML.

## 4.2 Christocentric Ecclesial Interpretation

Jesus Christ is the central axis of Johannine theology. And so, the Johannine narratives nurture their audience with a paradigm to salvation in and through Jesus Christ. It happens by the path of belief (Jn 1-12) and by the path of love and abundant life (Jn 13-21). This is evidenced by the disciples, the Samaritan woman, the man born blind, Martha and Mary of Bethany, Mary Magdalene, Peter and the Beloved disciple who inspire us to commit ourselves towards *Christlike* love<sup>57</sup>. The church as the bride of Christ (Eph 5,22-33) receives the Christocentric love which is encompassing of romantic love, covenantal love and kenotic love. The Church's deepest nature is expressed in her three-fold responsibility: of proclaiming the word of God (κερίγμα-μαρτυρία), celebrating the sacramental liturgy (λειτουργία), and exercising the ministry of charity (διακονία)<sup>58</sup>.

### 4.2.1 Sacred Liturgy

The Johannine Jesus has enacted the sacramental gesture of feet washing at the first Eucharistic worship which includes the fruit of the Earth and the work of human hands. It will lead us to recognize not only the overlapping of love and service in general but also the inseparable nexus between worship rendered to God and justice sought by the workers of this earth. It also links together our caring love for nature-earth and our serving love for humans.

<sup>57</sup> This Christocentric theology in the Literary-Dramatic Structure of John's Gospel is magnificently expounded by George Mlakuzhyil, see: MLAKUZHYIL, 2016, p. 700.

<sup>58</sup> *Deus Caritas Est*, 25(a).

Here is the sum and substance of both the vocation to love and the mission to serve that we receive from Jesus<sup>59</sup>. The Constitution on the Sacred Liturgy of the church Council Vatican II says:

To accomplish so great a work, Christ is always present in the Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass not only in the person of his minister, “the same now offering, through the ministry of priests, who formerly offered himself on the cross,” but especially in the Eucharistic species. By his power, he is present in the sacraments. So that, when anybody baptizes it is really Christ himself, who baptizes. He is present in his word since it is he himself who speaks when the holy scriptures are read in the Church. Lastly, he is present when the Church prays and sings, for he has promised, “Where two or three are gathered together in my name there am I in the midst of them” (Mt 18,20). (SC, n.7)

The love, as service, worship, *bhakti*, of God is essential for our salvation; it is telescoped into the loving service towards one’s neighbour. For love of God implies love of neighbour (1Jn 4,8,21). Hence biblical spirituality requires that we need to spread neighbourly love by word and deed as witness to God’s love for us and our love for God. It is the state of beatitude while practicing what Jesus said and did (Jn 13,17). It is the love or service that saves us and makes us lay down our life for others (Jn 15,13). Hence, it is our proclaiming Good News of salvation<sup>60</sup>.

#### **4.2.2 Sacramental and Reconciling love**

The time of liturgy has an intersection with the time of eternity. The liturgical cycle of the Catholic Church, which is interwoven by the life of Jesus, displays the cosmic dance of Christ. The seasons like Advent, Christmas, Lent, Easter, and the common weeks are inviting the church to participate in the cosmic dance of Jesus in a quantitative chronological as well as in qualitative *kairos* fashion. It is an opportune moment of indeterminate time in which everything happens. It always goes beyond time and space. It is a constant doing in memory of Jesus. This is not a repetition in a narrow sense but evolving cyclic celebrations of life, configuring us with the redemptive plan of Christ. The sacramental presence of Jesus in the liturgical feasts convokes a cosmic dance resonating with healing, reconciliation and liberation. All the eight healing accounts narrated in the gospel of Mark for example show us the saving, restoring and reconstructing of life.<sup>61</sup> The telling of Jesus: “Stand up, take your bed and go to your home” (Mt 9,2-8) brings not only physical healing but also the spiritual healing of forgiveness. The sick person must have jumped up and danced for joy. When it is

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<sup>59</sup> PIERIS, 2015, p. 4.

<sup>60</sup> PIERIS, 2015, p. 12.

<sup>61</sup> the eight healing accounts in Mk 1,29-30; 1, 40-45; 2,1-12; 3,1-6; 5,25-34; 7,31-37; 8,22-26; 10,46-52.

situated in a liturgical context, the readings unfold the dancing movement of Jesus, who is healing the sick, offering sight to the blind and liberating the suffering. His dance does not put end to life but restores life (Mk 5,22-43). He came that we may have life and we have it in abundance (Jn 10,10). Consequently, the feeling of joy, peace and freedom is prevalent in sacramental reconciliation.

#### 4.2.3 Charitable Service

Service is the crucial point that Jesus insisted on most and this appears to be the most challenging point for the disciples. The flexible biblical idioms have a vast semantic capacity to spell out in multiple entendre without outdoing the original spirit of the word. In the OT, the Hebrew verb עבד denotes service. It signifies also working, paying tribute, serving God and rendering cultic worship<sup>62</sup>. The verb ברא implies creation that God does, e.g. new and marvellous works: heaven and earth (Gen 1,1; 2,4), man and woman (Gen 1,27; 5,2), people of Israel (Isa 43,1.15), admirable workings (Ex 34,10; Num 16,30). The notion of work or service has Greek parallel reference as διακονέω (Mk 20,26) and δουλεύω (Jn 8,33) in the NT and that Jesus did not come to be served, but to serve, and to give his life as a ransom for many (Mk 10,45)<sup>63</sup>. These terms are semantically related to servanthood and servitude realized through brotherhood. Thus, the finality of Jesus' missionary service can be summed up in his act of salvation through love which has practical connection with eternal life, light, truth, testimony, faith and justice (Jn 3,16-21; 1Jn 4,8-16).

The Greek terms ἐνέργεια and ἔργον are also synonymously related to deepen the comprehension of work or service. The former ἐνέργεια means God's working power (Col 1,29); the latter ἔργα means the missionary tasks. For instance, God's deed (Heb 1,10; 4,3) and Jesus' work that will multiply continuously through his disciples (Jn 14,12)<sup>64</sup>. The service and work are equivalent. They go together as the servant διακονέω of God and His work ἔργα (Rev 15,3). Similarly word (λόγος) and action (ἔργα) unitively constitute human conduct in

<sup>62</sup> The verb עבד inclusively means servant, worker, cultivating the land (Gen 2,15; 3,23; 2,5; 4,2.12), working (Ex 1,14;5,18; Deut 5,13;15,19), paying tribute (2King 18,7; 25,24; Jer 25,14; 30,8), the saving work of YHWH (Ex 13,3.14; 20,2), serving YHWH (Ex 4,25; 9,1.13; Ps 2,11; 100,2; 102,3. Deut 6,13; Ex 20,5 ), obligatory service to YHWH (Deut 6,13ff; 1Sam 7,3; Isa 19,23; 1Sam 12,20.24) and the cultic service in the temple (Num3,7.8; 4,4.19.23.30.47; 1Chr 6,17.34; 9,14; 2Chr 8,14; Isa 43,23ff ), see: CLAUS-PETER, 2000, p. 410-412.

<sup>63</sup> In the NT, the Greek verb διακονέω generically signifies servant at the table (Lk 12,37; 22,27; Jn 2,5.9), servant of the Lord (Mt 20,26; 22,13; 23,11; Mk 10,43-45; Jn 12,26), servant of the Gospel of Jesus and of God (2Cor 11,23), servants of the Church (Col 1,25; 1Cor 3,5). The term διακονία means service (Jn 13,1-20; 18,3.12.18.22); λατρεία means cultic service (Rom12,1); λειτουργία means service or ministry (Jn 16,2; Heb 8,6).

<sup>64</sup> The work of Jesus: Mt 11,2; Jn 4,34; 17,4 with Jn 5,20.36; 9,3f; 10,25.32.37f; 14, 10-12, etc.

love and truth (1Jn 3,18). Such unitive correlation between the word spoken and the action done is the prophetic sign (σημεῖα) which discerns whether it is from God or not (Deut 18,22). Jesus' activities (ἔργα) are marked with great signs (σημεῖα)<sup>65</sup>. They compose the narrative acts or works or events (ἔργα)<sup>66</sup>.

In the narrative account for example, eight great works (ἔργα) of God in the Genesis (OT) and the eight great signs (σημεῖα) of Jesus in the JG (NT) reveal the deeper symbolic truth as well as the fundamental historic truth to the believers and guide their faith from the Old Covenant to the New Covenant<sup>67</sup>. A sign (σημεῖον) points out to greater reality of work (ἔργον). And so, a sign internally propels and external promotes the work of salvation in the believers. By this conglomerating approach it is evident that sign and act, word and deed, event and task, project and ministry, work and service, all have interconnecting relationships; and they can be realized through the new CML.

#### 4.2.4 Pragmatic Service of Love

The word 'πρᾶγμα' means action or activity. It deals with πρᾶγμα-causal relations of act, event, image, gesture, symbol and significance. A practical procedure that evokes within the reader contains some wisdom. The term praxis (πρᾶξις) indicates human action in the sense of theoretical procedure. The biblical book, the Acts of the Apostles is praxis. In biblical theology, the primacy of narrative praxis (πρᾶξις) exists in the formation of faith that leads to pragmatics (πραγματικός). There is a hermeneutical relation between πρᾶξις and πρᾶγμα (Rom 8,13). There is a deeper connection among the act of faith and proof conviction (πίστις), novel and noble act (ποίησις), narrative act (διήγησις), symbolic and symbiotic act, etc.

<sup>65</sup> Demonstrating a sign has a pedagogical motive of awakening faith (Ex 4,1-9). The work of Jesus are great signs-σημεῖα (Jn 3,2; 7,31; 9,16; 11,47; 12,37) to believe in God, including the resurrection (Jn 20,30). They also provoke faith in Jesus (Jn 2,11,23; 4,53; 9,35; 11,47f; 20,31). They encompass the total revelatory work of Jesus, see: BULTMANN, 1971, p. 265.

<sup>66</sup> The events narrated, for instance in the Johannine gospel, are significant acts that visually retell the prophetic acts in such a way that, unlike any philosophy, they simultaneously contain the fundamental factual truth and the deeper symbolic truth; for the Johannine phenomena, things and events or signs and acts are living and moving image of the eternal, a world in which the Word is made flesh, see: DODD, 1970, p. 142f.

<sup>67</sup> The eight God's creational works: (1). Creation of light (Gen 1,3-5); (2). The firmament (1,6-8); (3). Forming water and land (1,9-10); (4). Clothing of the Earth with the mantle of vegetation (1,11-13); (5). Formation of celestial bodies (1,14-19); (6). Peopling of sea and sky (1,20-23); (7). Production of terrestrial animals (1,24-25); (8). Creation of man and woman (1,26-31).

The eight Jesus' miraculous signs: (1). Changing water to wine at Cana (Jn 2,1-11); (2). Curing the royal official's son at Cana (4,46-54); (3). Curing the paralytic at the pool of Bethesda (5,1-15); (4). Multiplication of the loaves in Galilee (6,16-21); (5). Walking upon the Sea of Galilee (6,16-21); (6). Curing a blind man in Jerusalem (9,1-41); (7). Raising Lazarus from the dead at Bethany (11,1-57); (8). The death on the cross and resurrection (19-20).

The biblical spirituality can be summed up basically with the inseparable twins, namely love and service<sup>68</sup>. The reciprocity between them is clear in this example: love the Lord with all your heart (Deut 6,5) or serve the Lord with all your heart (1Sam 12,30). Further, the love and the service are shown to be the two sides of the same coin (Deut 10,12; 11,1.13). It implies that mutual love can be experienced only through mutual service. It is a perfect biblical hendiadys that substantially enriches every other mystery, such as, incarnation, passion, death and resurrection of Jesus.

Pieris schematically explains the biblical use of service (עבדה) under four categories: forced labour, voluntary work, manual labour and cultic worship. The first two kinds of service (עבדה) are directed towards the humans, the third kind is directed towards the caring of nature and the cultivation of land, and the fourth kind is directed towards worshipping God. Any service (עבדה) that is deprived of love (אהב) is a monstrous act of violence and injustice that leads to forced labour, which begets slavery. The Bible condemns such compelled labour as brutal service and it is a crime that cries to heaven for God's intervention (Ex 2,23)<sup>69</sup>.

There are three kinds of forced labour that are identified in the Bible: the forced labour against the human free-will, the stubborn refusal of forgiveness to those who hurt and the harsh exacting of gratitude from the beneficiaries<sup>70</sup>. Biblical forgiveness means the cancellation of all debts which in turn ensures God's forgiveness of our indebtedness that we have incurred through our sins (Mt 6,12). In a similar wavelength, exacting gratitude for the favours done to others reveals more a desire for domination and enslavement than a love manifested through a self-less service. A Pauline exhortation says that no one would demand any forgiveness or gratitude from his offenders or beneficiaries, for the only indebtedness everyone has towards one another is the obligation or commandment to love (Rom 13,8-10)<sup>71</sup>.

Jesus carved this message of love and service in the memory of his disciples by performing lovingly and willingly, humble service of washing the feet (Jn 13,4-17). He goes out of his way to wash the feet of his disciples, just as he went out of his way to get baptised (Mk 1,9). By his words, his disciples are purified. His words as discourse therapy and his feet washing as action therapy have perfectly coincided. It is love in action. This is the love that he

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<sup>68</sup> In accordance with the thesis written by Aloysius Pieris, the semantic exploration of the terms: עבדה, מַס, אהב resume the entire biblical vision in a nutshell. Thus, to love (אהב| ἀγαπάω) and to serve (עבד| δουλεῦειν) become the reciprocal dictum in the biblical commandments, see: PIERIS, 2015, p. 1-67.

<sup>69</sup> PIERIS, 2015, p. 5.

<sup>70</sup> PIERIS, 2015, p. 6.

<sup>71</sup> For whoever gives anonymously, with the left hand not knowing what the right hand does (Mt 6,3) and without expecting any return (not even a 'thank you') has avoided keeping his beneficiary as his slave, see: PIERIS, 2015, p. 6.

calls us to imitate: just as he washed the feet of one another so also we must love the heart of one another, a beatitude that he call us to inherit by saying, “blessed are you when you practice my example” (Jn 13,14-17; 34-35)<sup>72</sup>. This substantial thrust of tightly-knit service (עבדה) and love (אהב) concretely reveals that Jesus is deacon, servant, master, disciple and apostle, all at the same time. He continues to work as His Father continues working (Jn 5,17). Like him, we can love and serve with his enabling invitation and without any superiority or personal efficiency, for we are only useless servants (Lk 17,10)<sup>73</sup>.

The love of Jesus reached out to the needy people through his words and deeds. It attained the immoral people: prostitutes and sinners (Mt 21,31-32; Mk 2,15; Lk 7,37-50; Jn 8,2-11), the heretics: Pagans and Samaritans (Lk 7,2-10; 17,16; Mk 7,24-30; Jn 4,7-42), the impure people: Lepers and possessed (Mt 8,2-4; Lk 11,14-22; 17,12-14; Mk 1,25-26), the marginalized: the children and the sick (Mk 1,32; Mt 8,17; 19,13-15; Lk 8,2f; 9,37), the anti-nationalists: publicans and soldiers (Lk 18,9-14; 19,1-10), the poor and the powerless: the native people (Mt 5,3; Lk 6,20.24; Mt 11,25-26), the women: young prostitute in the city (Lk 7,36-50), the woman who was in infirmity for 18-years (Lk 13,10-17), woman who had haemorrhage for 12-years (Mk 5,25-34), woman who was in adultery (Jn 8,2-11), Samaritan woman (Jn 4,26), Canaanite woman (Mk 7,24-30), the mothers (Mt 19,13-15)<sup>74</sup>.

#### 4.2.5 Johannine New–Old Commandment

It is not Moses who gives the Commandment, but God, who Himself in Jesus gives us also the new CML (Jn 13,34-35). Jesus asserts that he who has seen me has seen the Father (Jn 14,9). More than the content of whatever commandments, the personhood of Jesus itself becomes the central criteria for guiding our life. He is the Word-Incarnate of God (Jn 1,14). His word can incarnate in us when we follow him closely by adopting his praxis and pragmatics.

Jesus is the new CML (Jn 13,34-35). He is the new criteria for guiding our life before God. The following 10-affirmations are like 10-windows through which Jesus opens himself for us and allows us to look through him, with him, in him, the revealing of 10-aspects that

<sup>72</sup> In the last supper narrative act of footwashing, the Johannine stylistic characteristics found in 13,15-17 are also seen in 13,34-35, particularly, δίδωμι... ἵνα; ἐγώ-ὕμεῖς; ἐγὼ...καὶ ὑμεῖς; ἵνα-proposition; καθὼς...καὶ ὑμεῖς; ὑμεῖς ποιῆτε-ὕμεῖς ἀγαπᾶτε; καθὼς...ἐποίησα-καθὼς ἠγάπησα; μακάριοί ἐστε ἐὰν- ἐμοὶ μαθηταὶ ἐστε ἐὰν; ποιῆτε(doing)-ἐστε(being); δοῦλος-κύριος-ἀπόστολος-μαθητῆς, etc., see: VARGAS, 2015, p. 378.

<sup>73</sup> *Deus Caritas Est*, n. 35.

<sup>74</sup> MESTERS, 2017, p. 23.

make us capture something of the mystery of God which hides in him and reveals in him<sup>75</sup>. These dictums allow us to contemplate the total comprehension of the 10-Commandments (Ex 20,1-7) that God has given His people at the foot of Mount Sinai, in the desert through Moses more than 1000 years before Jesus; they could compose the consolidating Ten Commandments of Jesus, as follows.

- 1) I am the bread of life (Jn 6,35.41.48.51). Without bread there is no survival of life.
- 2) I am the light of the world (Jn 8,12). Without light, there is darkening blindness.
- 3) I am the gate (Jn 10,9). Without gate, there is no entrance into salvation.
- 4) I am the Good Shepherd (Jn 10,11.14). Without good shepherd, the sheep is lost.
- 5) I am the resurrection and the life (Jn 11,25). Without resurrection, there is no hope.
- 6) I am the Master (Jn 13,14). Without humble service there is no power of mastery.
- 7) I am the vine (Jn 15,1.5). Without vine, there are no branches and no fruitful wine.
- 8) I am the king (Jn 1,49; 18,37). Without king, there is no governance of God's righteousness; those who love this truth listen to his voice.
- 9) I am the way, the truth and the life (Jn 14,6). Without way there is no will; and without truth, there is no knowledge; and without life, there is only death.
- 10) I am (Jn 8,24.28.58; 13,19). Jesus is the absolute certainty of God-the Father who is present with us.

### 4.3 Christocentric Ten Commandments

The unparalleled declaration of Jesus, "as I have loved you" (Jn 13,34) would magnetically attract everyone who has an open heart to follow him with the following imperative prerogatives. By his own examples, the life and teachings of Jesus seems to be radically filled with the christocentric Ten Commandments<sup>76</sup>. They can be envisaged in the following biblical extracts in the fashion of "as Jesus did so we are to do".

#### 1) To follow-me

Just as Jesus followed His Father (Jn 5,30; 7,16; 12,49), we have to follow him. Despite following the old commandments (Ex 20,1-7) since childhood, the young man feels empty; Jesus then, tells him: "if you want to be perfect, go, sell everything you have, give the money to the poor, and you will have a treasure in heaven; and then, come and follow-me" (Mt

<sup>75</sup> MESTERS; OROFINO, 2017, p. 36.

<sup>76</sup> *Ibid.*, p. 32-35.

19,20-22).

## **2) To carry the cross**

Just as Jesus carried his cross (Jn 19,17), we have to carry our cross. If someone wants to save his life and for that reason, he is willing to follow Jesus then his fundamental prerogative is to renounce himself and take-up his daily cross and to follow Jesus (Mk 8,34-35).

## **3) To serve gratuitously**

Just as Jesus was gratuitous servant (Jn 13,1-14,7), we have to be servant for one another. Jesus is the Master and the Lord, yet he washed the feet of the disciples and his followers should take up his example washing the feet of one another in humble service (Jn 13,12-15; Mt 20,25-27).

## **4) To forgive and to reconcile**

Just as Jesus forgives us (1Jn 2,1-2), we have to forgive each other (Mt 6,14; Mk 11,25; Lk 6,37). The stark response of Jesus to Peter his disciple about the forgiveness of sins is to forgive not just seven times, but seventy times seven (Mt 18,21-22). And Jesus has exemplified it on the cross (Lk 23,34).

## **5) To love fraternally**

Just as Jesus loved us to the end (Jn 13,1), we have to love one another. The succinct grasp of the commandment of Jesus is this: “you love one another as I have loved you; no one has greater love than this, to lay down one’s life for one’s friends; you are my friends when you do what I commanded you” (Jn 15,12-14). The practice of this new CML from Jesus attests that his followers are necessarily his disciples (Jn 13,34-35; 15,12.17).

## **6) To take-up the Golden Rule**

In reciprocal relationships the followers of Jesus have to keep the Golden Rule: “in everything do to others as you would have them to do to you; and this consists entirely the Laws and the Prophets” (Mt 7,12). Just as Jesus fulfilled the Laws and the Prophets (Mt 5,17), we have to do the same.

## **7) To do the will of the Father-in-Heaven**

Just as Jesus came to do the will of the Father (Jn 6,38), we have to do the same. The implacable determinant statement of Jesus is radically decisive: “no one can serve two

masters!” The followers of Jesus cannot serve God and wealth. They have to strive first for the kingdom of God by doing the will of the Father in heaven and inheriting His kingdom (Mt 6,24-33; 7,21).

### **8) To welcome the little-ones**

Just as Jesus received and healed the little-ones (Mk 5,41-42; 7,29-30; Lk 7,9-10; 7,14-15; Jn 4,50; 6,9), we have to welcome them. The little ones are the least members, the poor and the powerless, excluded and marginalized in the society. The followers of Jesus have to be hospitable to them for whoever receives the little ones and serves them in his name welcomes Jesus himself (Mk 9,37.41.42;10,13-16; Mt 10,40-42;18,6.10.14), because Jesus identifies himself with the little ones (Mt 25,40.45); he blesses them (Mt 19,13-15); he exhorts his disciples to be like them (Mt 18,3; Mk 10,15; Lk 9,46-48) and he rejoices for them as they open themselves to his theophany (Mt 11,25-26) and sing joyful praise to him and his Father (Mt 21,15-16).

### **9) To announce the Gospel**

Just as Jesus came to announce the gospel of God, we have to go and announce the gospel of Christ. Proclaiming such Good-News to the whole of humanity by loving and serving; such is the responsibility of every disciple (Mk 16,15-16; Lk 24, 46-47; Jn 21,15-17). Jesus has accomplished it (Jn 19,20) and so, we can also do it.

### **10) To be in the communion of divine sonship and to be sent on Mission**

Just as Jesus was sent by the Father (Jn 3,17; 1Jn 4,10) and remained permanent with the Father (Jn 17,6-26), we have to do the same. God the sender has sent His only son Jesus. Jesus the sent has revealed God by being in communion with Him (Jn 1,18; 17,6). Nobody can go to Jesus, if not sent by God the Father (Jn 6,37.44); He and the Father are one (Jn 10,30); whoever has seen him has seen the Father (Jn 14,9); he continues working as his Father continues to work always (Jn 5,17). By receiving Jesus we become God’s children (Jn 1,12;1Jn 3,1; Rom 8,14-17). While understanding the interrelationship between God as the sender and Jesus as the sent, we not only come to know that we are sent by God on mission, but also we remain in the communion of divine sonship through-with-in Jesus<sup>77</sup>.

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<sup>77</sup> PAINTER, John. This online article speaks about the mission aspect, God as Sender and Jesus as Sent. Accessible at: <https://www.bibleodyssey.org:443/en/passages/related-articles/god-as-sender-jesus-as-sent> which was browsed on 26 Oct. 2018.

#### **4.4 Summary**

This brief investigation on the applicability and the identification of mutual love in Jesus has circumstantially situated the new CML: “as I have love you” (Jn 13,34-35) in today’s existential context. Philological, intercultural, ecclesial and religious diversities have strengthened the christocentric hermeneutics about the Johannine new CML. They significantly promote the way of dynamic dialogue among languages, religions, traditions, cultures and ecumenical institutions. By this, they radically promote the culture of love and outdo the hegemonic imperial attitude that could freeze the prolific propagation of reciprocal love among people of all nations, of all cultures and of all times.

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## CONCLUSION

Platonic theories and Aristotelian metaphysics have evidenced that Greek ethics of pleasure have extravagantly propagated just the virile world with a dominant dissymmetry of excluding one another on the basis of haves and have-nots. Transcending such Greek love of gratification is currently indispensable. Jesus is a great theophany (θεοφανία) of the divine love. The christocentric love of purification (healing and reconciliation) not only denounces self-love (φιλαυτία), but also promotes fraternal love (φιλαδελφία) and reciprocal love (φιλειν αλλελους) in the formula of Johannine CML, which is New and yet Old. It simultaneously reveals God's love for humanity and guides humanity's love towards God with reciprocity.

The CML preserves the biblical tradition of love in and through the "Abba" relationship which is asymmetrically bilateral and ethically covenantal and culturally universal. Its cosmic character includes the reciprocity of friendship, of inclusiveness and of interdependence; it revolves around the wellbeing and integrity of the whole of humanity guided by mystical begetting, pedagogical maturity, ethical caring and spiritual amen (intense loving surrender); it is interreligious in the sense of loving like Jesus, a God-like love, not only among many religions but also among humans and animals, nature and all elements of the universe; it is intercultural and intracultural; it is transforming of biological and psychological instincts for self-love, the culture of polarizations, and the exotic feelings and cravings.

Ultimately the LC becomes the bottom rung on the great ladder that leads every human agent of love to God in great enthusiasm, making a paradigm shift from selfishness to gratuitousness, from competition to compassion, from dominance to dialogue, from isolation to fraternity, from intellectual theory to historical practice, from accumulation to sharing, from indifference to involvement, from exclusion to communion, from vengeance to forgiveness, from war to reconciliation, from violence to peace. It is quintessential to perceive that Jesus' love for disciples is always there besides the disciples' love for one another.

The Good News (εὐαγγέλιον) of loving one another (ἀγαπάτε ἀλλήλους) concretely reveals the redemptive love from Jesus to his own (ἴδιοι): this Jesus-like (καθώς) love (κένωσις, ἀγάπη) is archetypal which symbiotically puts together the love of God, the love for God and the love for one another. This example (ὑπόδειγμα) of Jesus extends his love in (ἐν) God to all (πάντες) people through the Johannine new LC (ἐντολήν καινήν), which fraternally and inclusively makes one another (ἀλλήλους) blessed (μακάριος) before God, when it is practised faithfully (Jn 13,17). Besides the new CML (Jn 13,34-35), Jesus give also the Holy

Spirit (Jn 14,16) and his peace (Jn 14,27). These christocentric gifts-tasks enable us enthusiastically (ἐν+θεος) to accomplish the mission of love till the end (Jn 13,1) with the example ( Jn 13,15) and courageousness of Jesus (Jn 16,33).

This exegetical search of aprofunding biblical CML has revealed a kaleidoscopic inspiration while taking the christocentric καθὼς, ἀγάπη and ἐντολή as parabolic guidelines. Today, in the wounded world of sexual abuse and eroticism, of egocentrism and fakenews, of xenophobia and homophobia, of violence and migration, of hating others and waging war, of fanatic secularism and religious fundamentalism, the λόγος (רַבֵּן, Jn 1,1-4) of the new CML, as mandatory science and wisdom, voluntary discourse and narrative, is potentially capable of nurturing the humanity with the culture of love, of compassion, of healing, and of universal salvation<sup>1</sup>. The water that has washed the feet (Jn 13,5), that gushed from the side of Jesus (Jn 19,34), that poured out from the eyes of Peter (Lk 22,62) is a prophetic sign of love and a baptismal water for prevailing sins, guilts, offences, aggressions, vengences, etc. through forgiving and reconciling. It is never impossible with reciprocal and fraternal love, with altruism and humanism, with gratuitousness and selflessness, with solidarity and self-giving and it needs to be watchful of the obstacles, such as, antinomianism, libertinism, authoritarianism, legalism, consumism, triumphalism, imperialism, servilism, fanaticism, clericalism, ritualism, and the like. Being genuinely conscious of the CML ensures our being-in-love with God, people and world and be committed to love for one another (αλλήλους). God who is love (1Jn 4,8) ), light (1Jn 1,5) and Spirit (Jn 4,24) gives us Jesus (Jn 3,16) not only as the gift to be absorbed, but also as the precept to be observed.

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<sup>1</sup> Jesus as the free gift of love manifests himself as the Word (Jn 1,1.14), the living water (Jn 4,14), the bread of life (Jn 6,35), the gate (Jn 10,9), the way (Jn 14,6), the light (Jn 8,12; 12,46), the good-shepherd (Jn 10,11.14), the vine (Jn 15,5), the king (Jn 1,49; 2,24; 19,19), the bride-groom (Jn 2, 5-10; 3,29), the prophet (Jn 2,13-17), the lamb of God (Jn 1,35), the Rabbi (Jn 1,37.49; 3,26) and the Messiah (Jn 20,31).

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## CONTENTS OF THE DISSERTATION

ACKNOWLEDGEMENTS.....	3
LIST OF ABBREVIATIONS.....	6
SUMMARY.....	7-9
INTRODUCTION.....	10
PART I: LITERARY INVESTIGATION AND <i>STATUS QUAESTIONIS</i> .....	11
1.1 DODD: the <i>ἀγάπη</i> is the Epiphany of God’s Action.....	11
1.2 BULTMANN: the <i>ἀγάπη</i> reveals God’s glory to His own.....	12
1.3 SCHNACKENBURG: the <i>φιλεῖν ἀλλήλους</i> is the Testimonial Disposition.....	14
1.4 SPICQ: the <i>φιλαδελφία</i> empowers the spiritual fraternity with Jesus.....	15
1.5 BROWN: the <i>ἀγάπη</i> is Friendship, Fellowship and Communion.....	17
1.6 LÉON-DUFOUR: the <i>ἀγάπη</i> is a perpetual <i>κοινωνία</i> with Jesus.....	19
1.7 KEENER: the <i>ἀγάπη</i> is Self-Sacrificing Service.....	20
1.8 MLAKUZHYIL: Jesus is the central axis of Johannine <i>θεοφανία</i> .....	22
1.9 KONINGS: the unconditional love and fidelity governs all <i>ἐντολή</i> .....	23
1.10 WEILER: The <i>ἐντολή</i> sets a Pluriform Ecclesiological Foundation.....	24
1.11 Summary.....	27
PART II: BIBLICAL INVESTIGATION OF COMMANDMENT AND LOVE.....	28
A. EXPOSITION OF COMMANDMENT.....	28
2.1 Commandment in Hebrew Culture.....	28
2.1.1 Commandment by the Term <i>מצוה</i> .....	29
2.1.2 Human context and <i>מצוה</i> .....	30
2.1.3 Divine Context and <i>מצוה</i> .....	31
2.1.4 Obedience and Disobedience towards <i>מצוה</i> .....	32
2.1.5 Finalizing the Notion of <i>מצוה</i> .....	33
2.1.6 Commandment by the Term <i>תורה</i> .....	33
2.1.7 The <i>תורה</i> in Priestly, Prophetic and Wisdom Tradition.....	34
2.1.8 Finalizing the Notion of <i>תורה</i> .....	35
2.2 Commandment in Greek Culture.....	36
2.2.1 Commandment in the LXX.....	36
2.2.2 Commandment by the Term <i>νόμος</i> .....	36
2.2.3 Commandment by the Term <i>ἐντολή</i> .....	37
2.2.4 Finalising the Notion of Commandment in Greek.....	37
2.3 Commandment in the NT Writings.....	38
2.3.1 Secular Understanding of <i>ἐντολή</i> .....	39
2.3.2 Religious Understanding of <i>ἐντολή</i> .....	39
2.3.3 The Synoptic Understanding of <i>ἐντολή</i> .....	40
2.3.4 The Pauline Understanding of <i>ἐντολή</i> .....	41
2.3.5 The Catholic Epistles and <i>ἐντολή</i> .....	42
2.3.6 The Johannine Understanding of <i>ἐντολή</i> .....	42

B. EXPOSITION OF LOVE .....	46
2.4 Love in the Hebrew Culture.....	46
2.4.1 The Immanent Love .....	47
1) Sexual love .....	47
2) Friendship Love .....	47
3) Fraternal love .....	48
2.4.2 The Transcendent Love .....	48
2.5 Love in the Greek Culture .....	49
2.5.1 Love and the concept of ἐρός .....	50
2.5.2 Love and the Concept of φιλεῖν.....	51
2.5.3 Love and the Concept of ἀγαπᾶν.....	51
2.5.4 Comprehension of Love in LXX.....	52
2.5.5 Similarity between φιλεῖν and ἀγάπη.....	52
2.5.6 Difference between φιλεῖν and ἀγάπη.....	53
2.5.7 Difference between ἐρός and ἀγάπη.....	53
2.6 Comprehension of Love from the Biblical Traditions.....	54
2.6.1 Love in the Prophetic Tradition.....	54
2.6.2 Love in the Deuteronomic Tradition.....	56
2.6.3 Love in the Sapiential Tradition.....	56
2.6.4 Love in the NT writings.....	57
2.6.5 The Synoptic Understanding of Love.....	57
2.6.6 The Pauline Understanding of Love.....	58
2.6.7 The Catholic Epistolary Understanding of Love.....	59
2.6.8 The Johannine Understanding of Love.....	59
2.7 Summary.....	60
PART III: EXEGETICAL INVESTIGATION OF JOHN 13,34-35.....	62
3.1 Understanding the Context of the Johannine Gospel.....	62
1) General Context.....	62
2) Specific context.....	62
3) Immediate context.....	63
3.2 Delimiting and the Structuring of the Gospel Text.....	64
1) Larger Pericope.....	64
2) Smaller Pericope.....	64
3) Textual Delimitation.....	64
4) Topographical Conjecture.....	66
5) Textual Analysis.....	66
3.3 Translation from Greek to English.....	67
1) The <i>Textus Receptus</i> of Jn 13,34-35.....	67
2) Pastoral Translation of Jn 13,34-35.....	68
3) Formal Translation of John 13,34-35.....	68
4) Comparative Study of the Translations.....	69
5) Dynamic and Instrumental Translation.....	70
3.4 Critical Analysis.....	70
1) Literary-Historical Aspects.....	70
2) Form Criticism.....	72
3) Coherence Criticism.....	74
4) Tradition Criticism.....	75
3.5 Generic Analysis.....	75

1) Criticism of Genre.....	75
2) Specific Genre of the Farewell Discourse.....	77
3) Synthesis of the Johannine Farewell Genre.....	78
4) Originality of the Johannine Farewell Genre.....	80
3.6 Structural Analysis.....	81
1) The Macro-Structure: Jn 13–17.....	81
2) The Micro-Structure: Jn 13,34-35.....	85
a) Structural Imagery with Moses' Tablets.....	86
b) Structural Imagery with Jacob's ladder .....	88
c) Structural Imagery with the Eucharistic Configuration .....	89
d) Structural Imagery with the Menorah.....	91
e) Structural Imagery with the High Soaring Eagle.....	93
3.7 Exegetical Analysis of the Pericope Jn 13,34-35.....	94
3.7.1 Linguistic Considerations of the Johannine Grammar.....	94
3.7.2 Synchronic Analytical Reading of John 13,13-34.....	95
Segment–A: ἐντολὴν καινὴν δίδωμι ὑμῖν (34a).....	96
1) Understanding the notion of ἐντολὴν .....	96
2) Understanding the notion of καινός in contrast to νεός .....	98
3) Reconciling the paradox of παλαιός and yet καινός .....	99
4) Understanding the notion of δίδωμι .....	100
Segment–B: ἵνα ἀγαπᾶτε ἀλλήλους· (v.34b) .....	103
1) Understanding the subordinating element ἵνα .....	103
2) Applying the ἵνα specificity in John 13,34.....	104
3) Understanding the ἀγαπᾶτε ἀλλήλους.....	106
4) Understanding the Otherness from ἄλλος and ἕτερος.....	108
Segment–C: καθὼς ἠγάπησα ὑμᾶς (v.34c).....	109
1) Understanding the subordinating conjunction καθὼς.....	109
2) Understanding the decisive aoristic expression ἠγάπησα ὑμᾶς.....	111
Segment–D: ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. (v.34d).....	112
1) Understanding the binding marker καί.....	112
Segment–D': ἐν τούτῳ γινώσκονται πάντες (v.35a).....	113
1) Extracting the unitive significance from ἐν.....	113
2) Understanding the converging expression ἐν τούτῳ.....	114
3) Understanding the Greek and the Hebrew Conception of γινῶσις.....	114
4) Understanding the formula of Recognition γινώσκονται πάντες.....	115
Segment–C': ὅτι ἐμοὶ μαθηταὶ ἐστε, (v.35b).....	116
1) Understanding the Subordinating Conjunction ὅτι.....	116
2) Understanding the Possessive Expression ἐμοὶ μαθηταί.....	117
Segment–B': εἰὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. (v.35c).....	118
1) Understanding the conditional term εἰὰν.....	118
2) Understanding the Lexeme ἀγάπην ἔχητε.....	118
3.7.3 Morphological Analysis.....	119
3.7.4 Syntactic Analysis.....	120
3.7.5 Semantic Analysis.....	123
1) Assembling the lexemes.....	123
2) Expounding the Semantic Oppositions.....	123
3) Constructing the Semiotic Square.....	124
3.7.6 Narrative Analysis.....	125

3.7.7 Rhetorical Analysis.....	126
3.7.8 Pragmatic Analysis.....	126
3.7.9 Stylistic Analysis of Jn 13,34-35.....	128
1) Semitic Poetry Setting.....	128
2) Lyrical Setting.....	130
3) Rhyming Alliterations.....	131
3.8 Summary.....	133
PART IV: HERMENEUTICAL INVESTIGATION.....	134
4.1 Christocentric Intercultural Interpretations.....	134
4.1.1 Vedic Semantics.....	135
1) Understanding Avatar (अवतार).....	135
a) Incarnation and Avatar.....	135
b) Love Relationship in Avatar.....	137
2) Understanding Advaita (अद्वैत).....	137
a) Love Relationship in Advaita.....	138
b) Christocentric Advaita.....	139
3) Understanding Bhakti (भक्ति).....	140
4) Understanding Ahimsa (अहिंसा).....	140
5) Understanding Karma (कर्मन).....	141
4.1.2 Semitic Semantics.....	142
1) Understanding Abba (אבא).....	142
2) Understanding Echad (אחד).....	143
3) Understanding Amen (אמן).....	144
4.1.3 Hellenic Semantics.....	145
1) Understanding Diakonia (διακονία).....	145
2) Understanding Koinonia (κοινωνία).....	146
3) Understanding Kenosis (κένωσις).....	146
4) Understanding Perichoresis (περι-χορησις).....	147
4.2 Christocentric Ecclesial Interpretation.....	148
4.2.1 Sacred Liturgy.....	148
4.2.2 Sacramental and Reconciling love.....	149
4.2.3 Charitable Service.....	150
4.2.4 Pragmatic Service of Love.....	151
4.2.5 Johannine New-Old Commandment.....	153
4.3 Christocentric Ten Commandments.....	154
4.4. Summary.....	157
CONCLUSION.....	158
BIBLIOGRAPHICAL REFERENCES.....	160-164