

John's Gospel Quotations, Allusions, and Parables in Farewell Discourse

Ilie Melniciuc-Puică

*Rev.Assoc. Prof. PhD.
Faculty of Orthodox Theology,
"Alexandru Ioan Cuza" University of Iași, ROMANIA*

Abstract:

Of all the biblical quotations and allusions in the Fourth Gospel with Messianic emphasis in the Johannine community, many are grouped together in the first 12 chapters. Chapter 19 identified Jesus with Servant of God with allusion to Pss.22 and 69. There are six specific instances in Jn. 13-17 that demonstrate how Jesus Christ fulfilled Messianic Prophecy from the O.T. The chiasmic structure of the Old Testament quotations and allusions underline the fact that inspired Scripture is the best interpreter of inspired Scripture. The Farewell Discourse (Jn. 13-17) is composed of two explicit quotations, two allusions and two Old Testament parables, applied by Jesus concerning His mission to his Disciples in this world.

The Judeo-Christian hermeneutic allows us to know Christian life by the centrality of Scripture and how the first communities interpreted the it. Belief in Jesus was strengthened by comparison of Jesus' words with the Old Testament.

Keywords: *John's Gospel, Jesus, comparison, Scripture, fulfill*

Introduction

In the Fourth Gospel we have an empirical-ideological dialogue, as a prolongation of an historical dialogue. The Farewell Discourse (Jn. 13-17), commands the link of mutual love which now unites believers. This love that binds is not, however, mainly the fruit of a legal discipline, but it is based in the unity of the Father with the Son, which is proposed as a model (*καθώς ἡμεῖς*) in Jn. 17:22. The intercession which focuses on grounding faithful believers in revelation has a purpose: that the disciples become unified (Zumstein 2007: 173). Saint John's farewell discourse is presented as a dialogue, and it deserves to be read as dialogue to be adequately understood. The evangelist recalls the event in its dialogue form rather than as a simple address to the disciples. Saint John's narrative is a thoroughly expressed dialogue, and the disciples' misunderstandings

become the platform for a pivotal discourse by Jesus, declaring the truth about the human-divine dialogue and its scandalizing character-revelation (Anderson 2000: 214). More explicitly, the reader is also told that something had been declared ahead of time in order that when it was fulfilled it would demonstrate the authenticity of Jesus having been sent by God.

1. The First Quotation in Farewell Discourse (Jn. 13:18)

Jn. 13:2 explicitly mentions the name of Judas, the prologue to the narration under consideration, vs. 18-19 and 10b-11, which belong to the scene itself, do not mention Judas' name. This is indeed the role of the next scene to designate the traitor (vs. 21-30). The phrase "I know whom I have chosen" does not mean that the Johannine Christ would not have chosen Judas. Jn. 6:70 says quite clearly: "Have I not chosen you, the Twelve? Yet one of you is a devil!"

The act by which was established the community does not extend to all the disciples, because among them is hidden a traitor (Jn. 13:18). Christ was not mistaken in the choice of its members. Reaffirming immediately His omniscience (οἶδα), Christ dispels the objection: the presence of a potential traitor to discipleship is not the expression of an error in judgment with catastrophic consequences, but a meaningful and deliberate choice (Schuchard 1992: 87). The significance of this choice is surprisingly unveiled by quoting Scripture. Thus is affirmed and confirmed the consistency of the decision with the will of God (Moloney 1998: 342).

The quoted text is Psalm 41:10:

Joh 13:18	LXX Psalm 40:10
"I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: 'He who shares my bread has lifted up his heel against me.' (NIV) Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνος ἐξελεῖσθην· ἀλλ' ἵνα ἡ γραφή πληρωθῇ· ὁ τρώγων μου τὸν ἄρτον ἐτήρεν ἐν' ἐμὲ τὴν πτέρναν αὐτοῦ	Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me. (NIV) καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου ἐφ' ὃν ἤλπισα ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐν' ἐμὲ πτερινισμόν

(NIV from English text; Bible Work 6.0 electronic source from Greek text)

I submit the following remarks:

(a) The accomplishment formula that introduces the quote uses the word “fulfill” πληρωο; the verb is used in this sense by St. John in the context of the Passion: fulfillment of Scripture and “coming hour” go together (12:38; 13:18; 19:24, 36).

(b) Christ himself is The Hermeneutist Who discerns the fulfillment of Scripture (13:18; 15:25; 17:12).

(c) The quotation from Psalm 41:10 is closer to the Masoretic text than to Septuagint (LXX: 40:10).

(d) The psalmist, ailing, asks God in this Psalm to protect him against the wicked who foment his loss, including his friend, the guest, who now takes up with him (Menken 1997: 125).

Psalm 41:10 evokes the painful experience of an intimate betrayal. The act of raising the heel against someone is a mark of contempt, even a gesture of aggression. The meaning of the images related to the expression “has lifted up his heel against me” is very rich (Evans 1982: 81). One can lift the heel against someone to trample him or shake the dust from his sandals on him, or to give him a kick from behind. We can also think about the kick of a horse (see Jacob blessing from Dan cf. Gen 49:17-18) (Menken 1997: 128).

The expression “I Myself am” (ἐγώ εἰμι; Heb., ׀׀׀), without predicate and related to Christ’s being lifted up, appears also in 8:28.58. It must be understood in relation to Isa 43:10 where it is related to God. The transfer of this formula of Isaiah from God to Christ means that the Johannine Christ is wholly and fully God.

Whoever adopts this fractured behavior is he with whom the Psalmist kept the closest relationship, symbolized by the common table. The terminology adopted by St. John (“eat my bread” – Ὁ τρώγων μου τὸν ἄρτον) echoes Jn. 6, in the Eucharistic-specific term: one who received the bread of life and chewed it is precisely the one who betrays the unbounded love with which he has been filled (Kostenberg 2004: 515).

Quoting Psalm 41, Christ includes the election of Judas in the economy of revelation. Thus resituated in its theological context, the betrayal by Judas is not only an integral part of the divine plan, but it is also used in reinforcing the faith of the disciples.

The fact that Christ anticipates (πρὸ τοῦ γενέσθαι) the event that will trigger the Passion and already now (ἀπ' ἄρτι), reveals it's deeper meaning, shows that His condition as being missed by the Father isn't and will not be affected by the tragedy in the making. So, when the drama is announced (ὅτι γενέσθαι), the disciples' faith should not be shaken, but instead find greater strength (Freed 1965: 104). In the Johannine perspective, the Passion of the Cross is not a place of endangerment of faith, but His authentic fulfillment.

2. First Parable (of Vineyard) in Farewell Discourse (Jn. 15:1-15)

Now after the closure of Jesus ministry, prior to His death and resurrection, He replaces the golden vine adorning the great doors of the Temple's sanctuary to become the authentic Vine and therefore also the personification of the true Israel (Arp 2008: 74). "The Father" is the farmer, but in contrast to the work of planting that is ascribed to him in Jer. 2:21 and Ps. 79:8 (LXX), he is tending the branches that are grafted into the vine. He removes the unfruitful branches and *cleans* (καθαίρει) the branches (Derickson 1996: 43) that are bearing fruit in order that they should become more fruitful.

Jn 15:1-9	LXX	
"I am the true vine, and my Father is the gardener. ² He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful".	Hosea 10:1-2 ἄμπελος εἰκληματοῦσα Ἰσραὴλ ὁ καρπὸς αὐτῆς εἰθηνῶν κατὰ τὸ πλήθος τῶν καρπῶν αὐτοῦ ἐτλήθουνεν τὰ θυσιαστήρια κατὰ τὰ ἀγαθὰ τῆς γῆς αὐτοῦ ὠκοδόμησεν στήλας	Isaiah 5:1 ὄσω δὴ τῷ ἡγαπημένῳ ὄσμομα τοῦ ἀγαπητοῦ τῷ ἄμπελῶνί μου ἄμπελων ἐγενήθη τῷ ἡγαπημένῳ ἐν κέρατι ἐν τόπῳ τῶντι
John 15:1-2 Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν. ² πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλεονα φέρῃ.	Psalms 79:15-16 ὁ θεὸς τῶν δυνάμεων ἐτίστρεψον δὴ ἐτίβλεψον ἐξ οὐρανοῦ καὶ ἴδε καὶ ἐτίσκεψαι τὴν ἄμπελον ταύτην ¹⁶ καὶ καρπίσαι αὐτήν ἣν ἐφύτευσεν ἡ δεξιὰ σου καὶ ἐπὶ υἱὸν ἀνθρώπου ὃν ἐκράταίωσας σεαυτῷ	Jeremiah 2:21 ἐγὼ δὲ ἐφύτευσά σε ἄμπελον καρποφόρον τῶσαν ἀληθινήν πῶς ἐστράφης εἰς τικριάν ἡ ἄμπελος ἡ ἀλλοτρία

(NIV from English text; Bible Work 6.0 electronic source from Greek text)

Psalm 79:8-16 laments the ravaging of the vine that God planted and carefully tended after delivering Israel from Egypt (Kuyper 1964: 11). In vss. 15-16 Israel is personified as υἱὸς τοῦ ἀνθρώπου (son of man[kind]) and petitions God: “Return to us, O God Almighty! Look down from heaven and see! Watch over this vine, ¹⁶the root your right hand has planted, the son you have raised up for yourself”.

In the Vine parable Jesus says: “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from Me you can do nothing” (15:5). Bearing “much fruit” will occur only if the disciples *continue to remain* attached to Jesus as the Vine of the new Israel. Three sequences: “believing into him”, “remaining in His word”, and the “awesome intimacy” constitute the perfect discipleship in Christ (Waetjen 2005: 331).

3. Second quotation in Farewell Discourse (Jn. 15:25)

The argument of Jn. 15:21, which highlights the closeness between Jesus and his followers and which highlights their unique role within the emergence of the world's hatred, has been a consistent reflection in vss. 22-25, a sequence devoted to the theological issue of Christological revelation, which the disciples are missing. In vss. 22-24 which culminate in a quotation from Scripture (v. 25), it is shown that it is only the coming of Christ that confronts human beings with the presence of God which, hence, sets the condition for the possibility of sin. If vs.22a emphasized the dimension of speech (ἐλάλησα) in the coming of Jesus, vs. 24a favors the concept of His works (τὰ ἔργα μὴ ἐποίησα). What is, then, the relationship between the words and works of Christ in Johannine theology? The explanation is not of a cumulative nature in that Christ, after having referred to his preaching (v. 22), now would mention his actions (v. 24). In the Gospel of John, in fact, the works are not identical to the signs (σημεῖα), but describe in its entirety the work of revelation of the Son. The works of the Son (cf. 4:34; 6:29; 14:12) are the historical expression of God's action in the person of Christ, the manifestation of His Grace and Truth, which opens to human beings the possibility of a relationship with Him (Morris 1995: 412). In this sense, vs. 24a introduces a gradation in relation to vs. 22. The syntactic construction of

vs. 24c, structured by a double “and – and” (καὶ- καὶ) is ambiguous. On the one hand, the supposed object of “seeing” (εὐράκασιν) is not clearly expressed: is it an elliptical formulation which would refer to the works of Christ mentioned in 24a. To “see” and to “hate” concern two distinct objects: first, the person of Jesus, and then God’s person (Miller 2006: 131). So is an “and” (καὶ) explanatory. The meaning would be: they saw the Son and thus God. The context argues undoubtedly for this hypothesis: it is in and through the person of the Son than the sight of God is possible. In their meeting with the Christological revelation as human beings, and therefore confronted with relationship with God that they are offered in the person of Christ, by an act of irreconcilable will they stand up against God and turn away from Him. Hence, they are sinful and their sin changes into hatred by an existential passion (Brown 1970: 557).

The development of vss. 22-25 ends in a scriptural quotation (vs. 25), which provides final clarification to the analysis of the phenomenon of hatred began in vs. 18. The introductory formula for such quotations - unusually lengthy- is elliptical. Based on similar examples in St. John’s Gospel it can be supplemented as follows: “This was done that the word of the Lord be accomplished”. In St. John, explicit references to the accomplishment of Scripture are relatively few, so that they have special burden (πληρωο as the fulfillment of Scripture is used in 12:38; 13:18; 17:12; 19:24.36).

The major problem in vs. 25a lies in the introductory “but” (ἀλλὰ). While the contents of the citation which ratified the authority of Scripture reflects what was initiated in vss. 22-24, the “but” from v.25 indicates a contrast with those previous two verses (Westermann 1998: 137). The reader can only nod his head and think than such behavior is totally incomprehensible and inadmissible.

Scripture itself becomes the hermeneutic that can illuminate the inconceivable, provide it meaning. The quotation itself is taken from a Psalm (35:19 or 69:10) (Psalm 34:19 or 68:10 LXX) referring to the fate of the just persecuted wrongly.

Jn 15:25	LXX
But this is to fulfill what is written in their Law: 'They hated me without reason.'	Psalm 34:19 μὴ ἐπιχαιρεῖσάν μοι οἱ ἐχθραίνοντές μοι ἀδίκως οἱ μισοῦντές με δωρεάν καὶ διακνεύοντες σφθαλμοῖς
ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι ἐμίσησάν με δωρεάν.	Psalm 68:10 ἐπληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου οἱ μισοῦντές με δωρεάν ἐκραταιώθησαν οἱ ἐχθροὶ μου οἱ ἐκδιώκοντές με ἀδίκως ἃ οὐχ ἤρτησα τότε ἀπετίννουσιν

(NIV from English text; Bible Work 6.0 electronic source from Greek text)

Inserted into this Johannine context, it opens the way to multiple interpretations. The hate of which Jesus is the object has no justification, since nothing in His “works” themselves open Him to such treatment. If this is so, this hate – without legitimacy – throws uncompromising light on its authors. It unmasks human beings in full inconsistency with themselves, deprived of any lucidity (Braun 1964: 225). Their sin is described in its negative sense. If the hate mongers, unmasked in the quote remain anonymous (3rd person plural, with an unstated subject), the argumentative logic leads us to give them a face (Evans 1982: 83). Because in Jn. 2:17 καταφάγεν (it devoured) of Psalm 68(69):10 was changed to the future καταφάγεταί με (it will devour) in order to adjust the quotation to the objective of the author, in same manner the aorist ἐμίσησάν (they hated) of 15:25 was substituted in place of the substantive present participle, οἱ μισοῦντες (the ones hating), of Psalm 68 (69):10 in order to accommodate this context (Waetjen 2005: 357).

The reference to Scripture, given by the expression “in their law” (ἐν τῷ νόμῳ αὐτῶν), is of no doubt: they are the custodians of the Torah who are frequently designated in other terms, (οἱ Ἰουδαῖοι – “the Jews”) specifically the Jewish authorities that oppose Jesus as it will be demonstrated from Jn. 16:1-4. The concept of “law” (ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος) does not describe the Pentateuch, but the Jewish Scriptures as a whole. A similar example is found in Psalm 10:34 where it is subsumed under the term “Law.” The term “their Law” has no negative overtones, even if the pronoun “them” (αὐτῶν) supposes a distance between the Johannine Christ and Jewish heritage (Barrett 1970: 217). The authority of the Jewish Scriptures is fully recognized, it is precisely the irreplaceable substance that helps us to understand the incomprehensible. The text does not stigmatize the Jewish people by a

final affirmation; he, on the contrary, invites the reader to interpret in new dimensions, its own reality (Hengel 1981: 45).

4. Second Parable (pregnant women) in Farewell Discourse (Jn. 16:19-22)

The sadness associated with the death of Christ and, thus, His absence will be overcome in the Easter declaration: the Crucified is alive. From this sadness joy flows (Braun 1964: 256).

This transformation of sorrow into joy is illustrated in the parable of the woman in childbirth (vs. 21). The image reveals a universal experience, recognizable to everyone. The pregnant woman when her labor begins is gripped by the sorrows of childbirth. But, as soon as the birth is accomplished, the joy provided by the presence of the newborn baby makes her forget the suffering she endured. It is not a return to the previous state. The life of the pregnant woman has acquired an additional dimension: she has given life to a new human being (Zumstein 2007: 147). The crux of the image lies in the fact that in order to achieve the joy of the birth, the woman in labor must experience the pain of childbirth. The last dimension does not occur without the first.

Jn 16:21	LXX Isa 13:8
A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world.	Terror will seize them, pain and anguish will grip them; they will writhe like a woman in labor. They will look aghast at each other, their faces aflame.
ἡ γυνή ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.	καὶ παραχθήσονται οἱ τρέφεις καὶ ὠδίνες αὐτοὺς ἔξουσιν ὡς γυναικὸς τικτούσης καὶ συμφοράσουσιν ἕτερος πρὸς τὸν ἕτερον καὶ ἐκστήσουσιν καὶ τὸ πρόσωπον αὐτῶν ὡς φλόξ μεταβαλοῦσιν

(NIV from English text; Bible Work 6.0 electronic source from Greek text)

The selected language to display this image is surprising: usually, concerning a parturient woman, we are not told that “she has sorrow” (λύπην) or that she remembers her “distress” (τῆς θλίψεως), but we talk about birth pangs (ὠδίνας). This shift in terminology is intended: it invites

us to read the parable of the woman in childbirth as illustrating the condition of believing (Moloney 1998: 369). This is not the future hope promised to believers – parousia – that mobilizes our attention, but the experience that indwells this life.

The parable of the woman in labor has often been interpreted through an Old Testament lens, which frequently uses the metaphor of the woman in labor pains and childbirth. There are two texts that are closest to our passage: Isa. 26:17 which evokes the expectation of divine deliverance and Isa. 66:7ff that announces the restoration of Jerusalem. In both texts, the metaphor of birth preceded by pain connotes the experience of the rescue of God's eschatological people as "a passage from sadness to happiness" (Kostenberg 2004: 587).

Based on the developments of this metaphor in Jewish apocalyptic literature, scholars interpret the pattern of the birth pangs (1 Hen. 62:4, 4; Ezra 4:42; reflected also in Mk. 13:17-23; Rev 12:2-6) as reference to the troubled times that immediately precede the end. In this case, the additional meaning consists in reading the passage as portraying going from sadness to joy with the awaiting of the parousia in the background (Morris 1995: 416). For Christians, this metaphor of sorrow turned to joy through the suffering of the Cross, was assumed for the whole of humanity by Jesus Christ. However, we will carefully observe that, on the one hand, the metaphor is quite understandable on its own, but on the other hand, that in this intertextual relationship, we have to deal with an allusion - rather a quotation or a reference- whose identification depends on the knowledge of the reader who will interpret the entire Johannine passage.

John 16:22b describes the joy that comes over the disciples after they receive this new information. In place of "you will see Me," as in Mt. 28:10, Christ the Savior affirms: "I will see you again" (πάλιν δὲ ὄψομαι ὑμᾶς) changing the subjects of view, from the disciples to Him. In other words, the "new view" is not the act of the disciples, but based solely on the initiative of Christ (Miller 2006: 134).

5. Zechariah's Allusion to scattered sheep in Farewell Discourse (Jn. 16:32)

The allusion to Jesus' arrest and the flight of the disciples is in accord with the Synoptic tradition. Mt. 26:31 and Mk. 14:27 cite Zech. 13:7, quoting *Smite the Shepherd and the sheep will be scattered*. The book of Zechariah has left an indelible impression on the Gospel of St. John, providing the scriptural *testimonia* adopted by the early Christian community (Waetjen 2005: 359). The structure of Zech. 9-14 equates the pierced One of Zech. 12:10 with the smitten Shepherd of Zech. 13:7-9. In the general structure of the book these two texts correspond to the Shepherd rejected by his people in Zech. 11:4-17. In the context of the Passion, when Jesus entered Jerusalem, the text of Zech. 9:9 is explicitly quoted in Jn. 12:15.

In Jn. 16:32, Jesus announces the scattering of the disciples implicitly referring to Zech. 13:7 by using the word *σκορπισθήτε*.

Jn 16:32	LXX Zech 13:7
"But a time is coming, and has come, when you will be scattered, each to his own home. You will leave me all alone. Yet I am not alone, for my Father is with me.	"Awake, O sword, against my shepherd, against the man who is close to me!" declares the LORD Almighty. "Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones
Ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμί μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν.	ρομφαία ἐξεγέρθητι ἐπὶ τοῖς ποιμένας μου καὶ ἐπ' ἄνδρα ποιήτην μου λέγει κύριος παντοκράτωρ· πατάξατε τοὺς ποιμένας καὶ ἐσκοπίσατε τὰ πρόβατα καὶ ἐτάξω τὴν χεῖρά μου ἐπὶ τοὺς ποιμένας

(NIV from English text; Bible Work 6.0 electronic source from Greek text)

The word "scatter" (*διασκορπιζω*), previously used in Jn. 10:12 in the discourse on the Good Shepherd, is used in Mk. 14:27 and Mt. 26:31 in passage which announce the abandonment of Christ by the disciples in the Garden of Gethsemane, using the allusion on Zech. 13:7: "I will strike the shepherd and the sheep will be scattered (*διασκορπισθήσονται*)". So, the disciples' faith is not evidenced as genuine by their behavior at the onset of the Passion. The affirmation has a double meaning. On the one hand, the author has moved this well-known pattern of the synoptic

tradition into another context: the announcement of the betrayal by His disciples is no longer applicable on the way to Gethsemane (as in Mk. and Mt.), but after the last supper (Westermann 1998: 139). On the other hand, this announcement is not followed by any achievement in the narrative itself: in Jn. 18:8-9, because at the scene of the arrest, the disciples do not flee, nor abandon their Master, because they are explicitly dismissed by Him.

The scattering of the disciples is the result that everyone was to go from Jesus “unto his own” (εἰς τὰ ἴδια), each returns to the world that was his before his encounter with the Revealer. The expression has a theological significance, because the disciples abandoned their fellowship and go back to the “world”. They live apart from God, as part of this “cosmos”. The followers of Jesus claim to believe (Jn. 16:30: πιστεύομεν) but their faith doesn't stand the test of reality (Zumstein 2007: 155-156).

6. Judah befallen - Allusion at Scripture (Jn. 17:12)

John 17:12 describes the time of the historical presence of Christ as a period during which the disciples were entrusted to be “kept in the name” of Jesus, that is to say, in fidelity to the revelation. This protection has proven effective: none of them has been lost (οὐδεὶς ἐξ αὐτῶν ἀπώλετο). The verb ἀπωλλύμι (lose) describes an eschatological destruction. The form ἀπώλετο (got lost) is surprising, because it presents a prediction that finds its fulfillment in 18:9. The only exception – Judas, the son of perdition – is according to Scripture (ἵνα ἡ γραφή πληρωθῆ), which is the plan of God. “Son of Perdition” is a Semitism (Barrett 1970: 221) which means a person belonging to the sphere of destruction and aimed at eschatological damnation. In St. John's Gospel, Judas is described as the instrument of Satan (13:2, 27), like a devil (6:70). The allusion of Judas as being a traitor in Jn. 13:18, uses the same formula (Brown 1970: 592).

Passion is the theme that frames the episode of the washing of the disciples' feet is an hermeneutic horizon. Compared to the first mention of treason (Jn. 13:2) which depicted the enslavement of Judas to the devil, and the second (Jn. 13:10b-11), that the traitor of salvation was yet

uncleansed, this third occurrence of the pattern clarifies the scope of this betrayal to both Christ and to the disciples.

Conclusions

Scripture is for Christianity a hermeneutic document, which allows us to understand the meaning of the terrestrial end of Jesus Christ. The oldest confession of faith known uses this reference (1 Cor. 15:4). Without denying the correctness of this scriptural practice, however, St. John the Evangelist lets understand us that Scripture *per se* is not the basis of the faith, but experience in Holy Spirit, in the unity of Christians as followers of Jesus, The Risen Christ. These six samples of intertextuality reveal the Jewish background also in the Farewell Discourse, re-interpreted by the faithful in St. John's community, at the end of first century A.D.

References:

- Anderson, N.P. 2000. *Navigating the Living Waters of the Gospel of John: On Wading With Children and Swimming with Elephants*, Col. Pendle Hill Pamphlet 352. Wallingford: Pendle Hill Press.
- Arp, W.E. 2008. "The identity of the Branch that does not bear Fruit." *Journal of Ministry and Theology* 12, 2: 69-84
- Barrett, C.K. 1970. *The Gospel of John and Judaism*. Translated by D. M. Smith. Philadelphia: Fortress.
- Braun, F.M. 1964. *Jean le théologien, 2nd Tome: Les grandes traditions d'Israël. L'accord des Ecritures d'après le quatrième Evangile*. Paris: Lecoffre.
- Brown, R.E. 1966-1970. *The Gospel according to John*, Coll. *Anchor Bible* 29-29A. New York: Doubleday.
- Derickson, G. W. 1996. "Viticulture and John 15:1-6." *Bibliotheca Sacra* 153, 1: 34-52
- Evans, C.A. 1982. "On the Quotations Formulas in the fourth Gospel." *Biblische Zeitschrift* 26: 79-83.
- Freed, E.D. 1965. *Old Testament Quotations in the Gospel of John*. Leiden: Brill.
- Hengel, M. 1981. *The Charismatic Teacher and His Followers*. Edinburgh: T&T. Clark.
- Kostenberger, A.J. 2004. *John*, Coll. *Baker Exegetical Commentary on the New Testament*. Grand Rapids: Baker Academic.
- Kuyper, L. J. 1964. "Grace and Truth: An Old Testament Description of God and Its Use in the Fourth Gospel." *Interpretation* 18. 3-19.

- Lieu, J. 2000. "Narrative Analysis and Scripture in John." In *The Old Testament in the New Testament: Essays in Honour of L. North*, edited by S. Moyise. Sheffield: Sheffield Academic Press.
- Menken, M.J.J. 1997. *Old Testament Quotations in the Fourth Gospel*. Kampen: Kok Pharos Publishing House.
- Miller, P. 2006. "'They Saw His Glory and Spoke of Him': The Gospel of John and the Old Testament." In *Hearing the Old Testament in the New Testament*, edited by S.E. Porter. Grand Rapids: Eerdmans.
- Moloney, Fr.J. 1998. *The Gospel of John*, Coll. *Sacra Pagina*. Collegeville: The Liturgical Press.
- Morris, L. 1995. *The Gospel According to John*, Coll. *The New International Commentary on the New Testament*. Grand Rapids: Eerdmans.
- Schuchard, B. 1992. *Scripture Within Scripture: The Interrelationship of Form and Function in the Explicit Old Testament Citations in the Gospel of John*. Atlanta: Scholars Press.
- Waetjen, H.C. 2005. *The Gospel of the Beloved Disciple: A Work in Two Editions*. New York: T&T Clark.
- Westermann, C. 1998. *The Gospel of John in the Light of the Old Testament*. Translated by S.S. Schatzmann. Peabody: Hendrickson Publishers.
- Zumstein, J. 2007. *L'Évangile selon Saint Jean (13-21)*, Coll. *Commentaire du Nouveau Testament IVb*. Genève: Labor et Fides.

