

SUMMARY

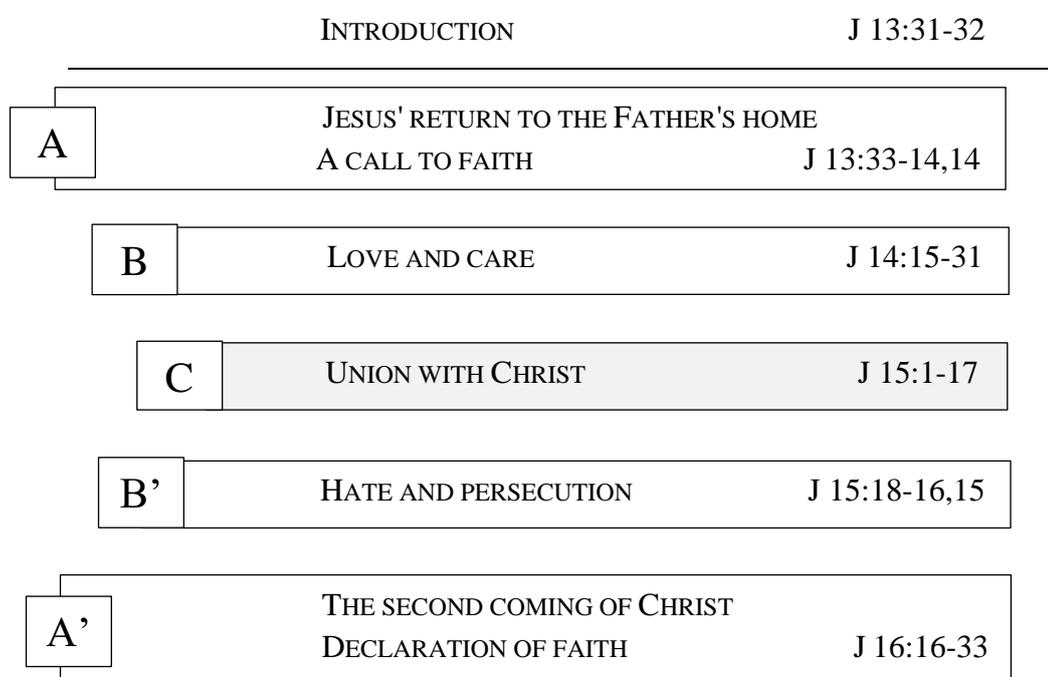
This dissertation attempts to deepen the theological message contained in the text of Jn 13:31-16:33 by applying Hebrew biblical rhetoric, which focuses primarily on the study of relationships within textual units and between higher units such as parts, passages and sequences.

The dissertation is divided into four chapters. Chapter one shows the general characteristics of the chosen methodology. The terminology used in biblical Hebrew rhetoric when studying the text is presented and the differences between another rhetorical method, namely Greek-Latin rhetoric, are pointed out. It was noted first of all that the texts of the Old as well as the New Testament are governed not so much by the laws of Greco-Latin rhetoric, also called 'classical rhetoric', as by the laws of Hebrew rhetoric. Classical rhetoric pays attention mainly to the stylistics and rhetorical function of the text under analysis, paying little attention to its theological message, whereas in Semitic rhetoric there is a specific inclinations towards parallelisms, symmetries and concentric compositions that lead to theological conclusions flowing from the composition of the text. It is worth emphasising, however, that Semitic rhetoric does not deny the influence of Greek culture on the texts of Scripture, but that biblical texts analysed by the method of classical rhetoric appear disordered and badly composed, whereas when examined by the method of Semitic rhetoric, i.e. according to their own laws, they turn out to be composed in a wise and coherent manner¹. The two methods of rhetorical analysis can complement each other because, as Professor Roland Meynet rightly stated, they are like: „sisters similar though different, different though similar”². Furthermore, chapter one critiques the historical-critical method, emphasising that literary criticism decomposes the text, tracing its various origins, whereas Hebrew rhetoric uncovers its composition in its entirety, revealing the author's editorial intentions and theological conclusions, which are also valid for a contemporary audience. The final paragraph of the first chapter presents the historical background of Hebrew rhetoric from the 18th century to the present day. Chapter two is devoted entirely to an analysis of the text of Jn 13:31-16:33. Following the delimitation, the text was divided into parts and their complementarity was shown. The parts were then arranged into fragments and their

¹ R. MEYNET, *Wprowadzenie do hebrajskiej retoryki...*, s. 188.

² *Tamże*, s. 51.

structure was presented. The final step was to create the higher units, which are sequences, to show the overall composition of the text and to give titles to the individual units, according to the main ideas arising from them. The overall composition presented graphically is as follows:



Each sequence is described and its complementarity is presented, showing an intertextual relationships. Chapter two proved to be the longest in this thesis, due to the extensive biblical text that was analysed in detail. Chapter three focuses on the biblical context and the interpretation of the main ideas and expressions contained in Jesus' farewell speech (Jn 13:31-16:33), comparing the text under study to other pericopes of Scripture. This is an essential step in the work of textual analysis because: „even remote places of writing can influence the form and content of a single passage”³. The significance of Christ's departure and His return was presented. It was pointed out that His departure, which is linked to the death of the cross, is at the same time His glory, which is why Jesus begins His speech with the words: „Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him” (Jn 13:31-32). In addition, this chapter explains the meaning of the commandment of love, abiding in Christ, or the mission of discipleship. The figure of the Paraclete and the ruler of this world is introduced. The announcement of Peter's denial

³ R. BARTNICKI, K. KLÓSEK, *Metody interpretacji Nowego Testamentu...*, s.57.

and the consequences of faith and unbelief were brought forward. The effectiveness of praying in the name of Jesus is indicated and His words that He is „the way, the truth and the life” are interpreted in relation to other passages of Scripture. On the basis of the composition of the text in chapter four, it has been shown that the text of Jn 13:31-16:33 contains five farewell speeches by Jesus which, although closely related, each introduce a new thematic thread. It has been pointed out that the farewell speeches are part of a larger unit, a section that is most often titled „Last Supper”.

OSTATNIA WIECZERZA	J 13:1-30	The beginning of the supper
	<i>J 13:31-32 Introduction to the speeches</i>	
	J 13:33-14,14	I farewell speech
	J 14:15-31	II farewell speech
	J 15:1-17	III farewell speech
	J 15:18-16,15	IV farewell speech
	J 16:16-33	V farewell speech
J 17	The Archpriestly prayer	

In researching the text, it was noted that the number of farewell speeches is not random. Indeed, the number five has a symbolic meaning in the Bible, and it appears many times in the text of Jn 13:31-16:33 itself, e.g. Jesus announces the sending of the Paraclete five times (cf. Jn 14:16.26; 15:26; 16:7. 13); he speaks five times of the commandment to love (cf. Jn 13.34; 14.15.21; 15.10.12) and mentions prayer in his name five times (cf. Jn 14.13-14; 15.7.16; 16.23-24.26), and the disciples ask Jesus five questions (cf. Jn 13.36.37; 14.5.8.22). The five farewell speeches of Jesus were compared with the five great speeches of Jesus in the Gospel according to Matthew:

Jesus' farewell speeches Gospel according to St John	Jesus' Great speeches Gospel according to St Matthew
J 13:33-14,14 – Jesus' return to the Father's home. A call to faith.	Mt 5:3-7,29 – Sermon on the Mount
J 14:15-31 – Love and care	Mt 10:5-42 – Missionary speech, guidelines for disciples
J 15:1-17 – Union with Christ	Mt 13:1-52 – Speech of the Kingdom of Heaven
J 15:18-16,15 – Hate and persecution	Mt 18:1-35 – Community life speech, image of the Church
J 16:16-33 – The second coming of Christ. Declaration of faith	Mt 24-25 – Eschatological speech, the value of faith in Jesus

The similarities between the various speeches are described, which relate to Jesus' teaching and the imagery of the message. However, it was emphasised that the speeches are contextually different and unique, but refer to the same reality. The five speeches of Jesus were also compared to the Pentateuch of Moses, focusing on five main themes: ethical doctrine, relationship with God, responsibility for doctrine and commandments, prayer and worship, and abiding in faith. The following paragraph presents the theological conclusions of each of Jesus' farewell speeches, which point to the essential aspects that guide the life of every Christian. The analysed text of Jn 13:31-16:33 inspires a deeper understanding and practice of Jesus' teachings and encourages faith, love, community and trust in his promises.

Key words: New Testament, Hebrew biblical rhetoric, farewell speeches, Gospel according to St John.