

THE MANDATUM NOVUM OF JOHN 13:31-35: IMPLICATIONS FOR CHURCH LEADERS IN CONTEMPORARY NIGERIA

Dominic Obielosi & Princewill Uche Nwaoharu

*Department of Religion and Human relations,
Nnamdi Azikiwe University, awka*

Abstract

This work is titled, “The Mandatum Novum of John 13:31-35: Implications for of the Decalogue and foundation of the Christian teaching. Obedience to this command, shows that adherents of the faith, are indeed what they profess they are. However, it is observed that love which is a binding cord and unifying virtue appears to have been misconstrued, misinterpreted and relegated to mere verbal expressions, regrettably among the priests who by their calling and vocation, are looked upon as models and vanguards of the Christian faith. Thus, there is evidence of greed/quest for materialism, envy and pride, ethnic bias and jealousy, conflicts, showmanship etc within the priesthood. This has in no small measure, affected the body of Christ. In the Farewell Discourse, the writer of the fourth gospel encapsulates Jesus’ command thus: evntolh.n kainh.n di,dwmi u`mi/n( i[na avgapa/te avllh,louj( kaqw.j hvga,phsa u`ma/j i[na kai. u`mei/j avgapa/te avllh,loujA evn tou,tw| gnw,sontai pa,ntej o[ti evmoi. maqhtai, evste(eva.n avgaphn e;chte evn avllh,loij (A new commandment I give to you, that you love one another; as I have loved you, that you love one another. By this, all will know that you are my disciples if you have love, one to another). These called for a critical analysis into the text and the researcher observes that if followers of the Christian faith truly love the Lord of the Church, they should as well, have love for them-selves as an authentication of who they are. With the tools of exegetical interpretations and the consultation of previous research documents, this research proffers that a proper understanding and hermeneutical application of the exegetical text, John 13:31-35, will serve as a lasting panacea to the problems as presented. This research therefore, recommends a quick return to proper application of Jesus’ command to love another. It will re-position the church to its place and make for a better society thereby encouraging mutual existence and happy interaction.

Introduction

Man by nature is a relational being and by this, every bit of his actions and inactions are geared towards expression of his feelings, covertly and overtly. This innate virtue is Love. Understandably, Love is one of those concepts which though may appear simple on the surface yet complex in its closer examination. It is therefore not surprising that, this all-important concept suffers misinterpretation and wrong applications in virtually every

sphere of life regrettably, among the ordained. In Pope Benedict XVI (2005) encyclical which states “*Deus caritas est*” (God is love), he succinctly observes that our entire existence consists in a search for true love and this true love according to him, is found in Jesus Christ; in Him we know God and in him we know man fully. Sadly, a kind of inflation has been produced. We use it to refer to ephemeral feelings, or even, as the Pope points out, to the manifestations of egoism; self-satisfaction and the likes. Thus, there is no gainsaying the fact that, once a particular concept is misconstrued, its abuse becomes inevitable. Over time, its true meaning goes into oblivion, hence, our inquiry into this frequently used concept.

Obviously, the definition and meaning of a particular term differs markedly based on the context of its use. The same applies to the concept of love. This explains why various scholars from different fields of learning, particularly in the Religious, Psychological and Philosophical milieu paid enormous attention to this concept. But then, it is expedient that we remark here that the English language only has one word for love. Corroborating, Santos (1979) admitted that in English Language, the single, all-inclusive word “love” covers a variety of feelings, attitude and behaviour, whereas the original owners of the word, the Greeks, have at least three words (*eros*, *philia* and *agape*) to explain the concept of love.

From Christian perspective, to talk of love is to talk of Christ. It is the fulcrum on which the Christian ethics and teachings revolve. It is the essence of Jesus’ coming into the world. He became the *verbum incarnatum* (the word made flesh) and dwell among us as stated in the gospel according to John. The driving force behind this *verbum incarnatum* is simply and squarely Love. Hence it is said, “Greater love hath no man than this, that a man should lay down his life for his friends” (John 15:13). Most Biblical scholars are concordant on the fact that the greatest treatise on love is summed up in one short, but complex statement, “God is Love” (1 John 4:8).

Before his death and resurrection, Jesus had issued the *Mandatum Novum*, (the new commandment) during his farewell discourse which is captured by John in these words, “Love one another as I have loved you...by this, all will know that you are my disciples” (John 13:35). This was no doubt, beyond the love code in Leviticus 19:18, “love your neighbor as you love yourself.” The disciples were not to love as they themselves, but as Jesus loved them. Jesus convincingly, manifested his love in several ways: he took the form of man and abandoned his glorious abode for the redemption of mankind (Phil. 2:6-11). In humility, he washed the feet of his disciples (John 13:1-16)), an act exclusively meant for the least of slaves, thus teaching them the importance of serving one another. Above all, he voluntarily gave his life as a ransom for all (Mark.10:45).

The early disciples followed suit: their social, religious and economic lives were conspicuously influenced by this new commandment- “love for one another as Jesus loved had them.” The effect was that they became one and constituted such a mighty force that even the high priests and ruling class of their time became amazed at their exploits. They turned their world around for God. Their love for one another was so paramount that some of them had to dispose their property and laid the proceeds at the apostles’ feet for even distribution to as many that were in need (Acts 5). Interestingly, the number of new converts grew exponentially. Conversely, with what is happening today in Christianity in general, regrettably among the ordained, one can quickly attempt to conclude that there is misplacement of priorities. Where is the unity and oneness Jesus prayed for? Where is the communal life that existed among the early Christians? Where is the brotherly love that characterized the life of Christians in Philadelphia for which they were commended? Why has selfishness, segregation, politics, nepotism, greed and acrimony taken the centre stage of the Church? Have things so fallen apart that the centre stage can no longer hold? Why has the agape love of many grown cold? Could it be that this *Mandatum Novum* is no longer relevant to today’s Christianity? It is glaringly obvious that much harm has been done to the body of Christ as a result of neglect of the Lord’s command, and as a matter of urgency, if nothing is done to curb this canker worm that has eaten deep into the body of Christ, greater harm could be inevitable.

It is against this background that the researcher feels that something needs to be done and urgently too. This is to salvage the church from the impending doom, looming conspicuously over her. To achieve this, the researcher agrees with the fact that, if one wants to deal with a matter decisively, he/she must begin from the head. Hence, he chooses to discuss this new commandment of Jesus to his disciples within the purview of priests/ministers of the gospel with particular emphasis on the Anglican priests in the Diocese of Aba. Priests by their sacerdotal functions as intermediaries ought to be the vanguards of God’s love. Thus, Chiegboka and Nwadiolor (2014) assert that priests are set apart to mediate between people and God, and to represent them before God. In essence, they are the “gods” the masses see, and the role models to be emulated. In the same vein, Ngwoke (1998) affirms that a priest is the ambassador of the divine redeemer and consecrated to the universal mission of the church. From the foregoing, it becomes obvious that necessity is laid upon everyone who confesses Christ as Lord and Savior, especially the priests to set good example through their life and conduct. The reason for such conduct is contained in the words of Jesus, “by this all will know you are my disciples” (John 13:35). In a related development, Okafor (1994) opines that the priestly life and activity continue the life and activity of Christ himself. This implies that the life practiced by adherents of the faith could either make or mar God’s name. In this work, the researcher seeks to deepen,

and at the same time broaden our understanding of this New Commandment (the *Mandatum Novum*), what actually makes the commandment new, since it has been stated in the Old Testament, and what implications it holds for the ministers in particular, and contemporary society at large.

Theoretical Framework

Interestingly, the concept of love crosses the history of mankind as a red thread, being a topic of reflection for psychologist, Philosophers and Theologians; Christians and non-Christians, and as well, a source of inspiration for virtually any kind of creation: literary, poetical, visual, etc. Love unarguably, plays enormous and unavoidable roles in every sphere of life. Love is both a regular theme of maturing life and a lively theme for the adolescent; it cuts across all; ages and races. However, it is surprising that, the concept of love remains an eternally elusive subject. Its meaning and definition have been sought by scholars of different disciplines, particularly those in Philosophy, Psychology and Theology.

Sternberg (1997) argues that one of the earliest psychological theories of love was that of Freud (1922), which explicated love in terms of striving for an ego ideal. A later, related view was that of Reik (1944), which explained love in terms of a search for salvation. Maslow (1962) suggested that Deficiency love (D-love) might have the properties that Freud and Reik talked about, but that a higher form of love, being love (B-love), was possible for people who were self-actualized and could love others for themselves rather than to remedy their own deficiencies. Whereas these earlier theories were in the realm of clinical psychology, some more recent theories of love have derived more from the province of social/ personality psychology. One of the more well-known social/personality theories is that of Lee (1973), who has proposed that love is not a single thing at all, but rather, an entity needing to be understood in terms of people's individual 'styles' of loving. Thus, this theoretical framework focuses on two relevant theories of John Lee and Robert Sternberg.

Lee's Color Wheel Theory of Love

The color wheel theory of love was propounded by John Lee in 1973. He divided love into six types using Greek words for love. In this novel approach, each variety of love is likened to a primary or secondary color. According to Lee (1973), there are three primary colors or styles of loving. The first, he called 'Eros' is an intensely emotional experience that is similar to passionate love. He emphasized that the most typical symptom of 'eros' is an immediate and powerful attraction to the beloved individual. He further highlighted on the characteristic nature of an erotic lover which include, but not limited to the following: he is "turned on" by a particular physical type, prone to fall instantly and completely in love with

a stranger (i.e., to experience “love at first sight”), rapidly becomes preoccupied with pleasant thoughts about that individual, feels an intense need for daily contact with the beloved, and wishes the relationship to remain exclusive. Erotic love also has a strong sexual component. For example, the erotic lover desires the beloved sexually, usually seeks some form of sexual involvement fairly early in the relationship, and enjoys expressing his or her affection through sexual contact. In sum, Lee (1976) contends that the erotic lover is “eager to get to know the beloved quickly, intensely—and undressed” (p. 50).

The second primary color of love is *ludus* (or game-playing) love. Lee explains that the ludic lover views love as a game to be played with skill and often with several partners simultaneously. The ludic lover has no intention of including the current partner (or partners) in any future life plans or events and worries about any sign of growing involvement, need, or intense attachment from the partner. As a result, the ludic lover avoids seeing the partner too often, believes that lies and deception are justified, and expects the partner to remain in control of his or her emotions. In addition, ludic lovers tend to prefer a wide variety of physical types and view sexual activity as an opportunity for pleasure rather than for intense emotional bonding. Storge is the third primary love color. Described by Lee (1973) as “love without fever or folly” (p. 77), storge resembles Lewis’s concept of affection in that it is stable and based on a solid foundation of trust, respect, and friendship. In fact, the typical storgic lover views and treats the partner as an “old friend,” does not experience the intense emotions or physical attraction to the partner associated with erotic love, prefers to talk about and engage in shared interests with the partner rather than to express direct feelings, is shy about sex, and tends to demonstrate his or her affection in nonsexual ways. To the storgic lover, love is an extension of friendship and an important part of life, but is not a valuable goal in and of itself. Lee argues that these primary love styles can be combined to form secondary colors or styles of love.

The three secondary styles identified by Lee contain features of the primary love styles but also possess their own unique characteristics. The first according to Lee (1973) is ‘Pragma’. It is a combination of storge and ludus, which he viewed as “the love that goes shopping for a suitable mate” (p. 124). The pragmatic lover has a practical outlook on love and seeks a compatible lover. He or she creates a shopping list of features or attributes desired in the partner and selects a mate based on how well that individual fulfills the requirements (similarly, he or she will drop a partner who fails to “measure up” to expectations). Pragmatic love is essentially a faster-acting version of storge that has been quickened by the addition of ludus.

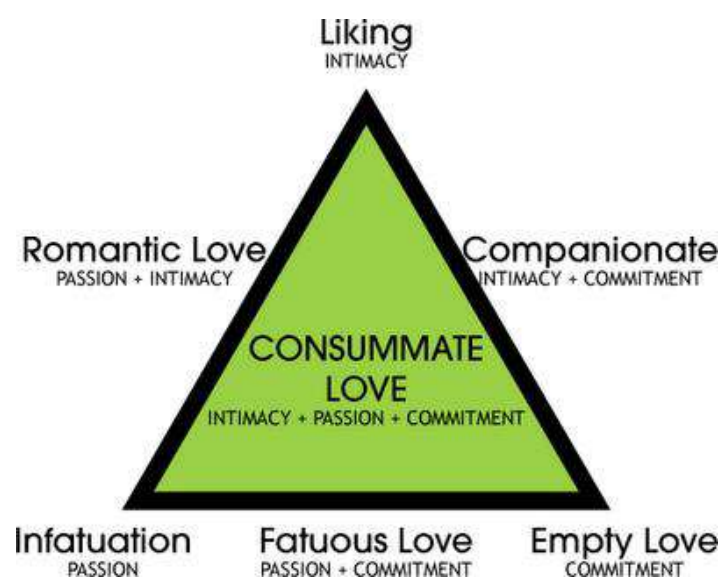
Mania, the combination of eros and ludus is another secondary love style. Manic lovers lack the self-confidence associated with eros and the emotional self-control associated with

ludus. This obsessive, jealous love style is characterized by self-defeating emotions, desperate attempts to force affection from the beloved, and the inability to believe in or trust any affection the loved one actually does display. The manic lover is desperate to fall in love and to be loved, begins immediately to imagine a future with the partner, wants to see the partner daily, tries to force the partner to show love and commitment, distrusts the partner's sincerity, and is extremely possessive. Lee (1973) sees this love type as "irrational, extremely jealous, obsessive, and often unhappy" (p. 15). The last secondary color of love is agape, a combination of eros and storge. Agape is similar to Lewis's concept of Charity and represents an all-giving, selfless love style that implies an obligation to love and care for others without any expectation of reciprocity or reward. This love style is universalistic and altruistic in the sense that the typical *agapic* lover believes that everyone is worthy of love and that loving others is a duty of the mature person.

This theory of love is related to our study, especially the last secondary color of love which is agape; the ideal love which is selfless.

Sternberg's Triangular Theory of Love

Another theory relating to this work is the Triangular Theory of Love which was formulated by Robert Sternberg in 1986. He was a member of the Psychology Department of Yale University. The triangular theory of love holds that love can be understood in terms of three components that together can be viewed as forming the vertices of a triangle. These three components are intimacy (the top vertex of the triangle), passion (the left-hand vertex of the triangle), and decision/commitment (the right-hand vertex of the triangle). Sternberg (1986) posits that intimacy, passion, and commitment are necessary elements toward attaining consummate or complete love.



Sternberg (1986) expounds that the intimacy component (the top vertex of the triangle) refers to “feelings of closeness, connectedness, and bondedness” in loving relationships (p.38). This includes, within its purview, those feelings that give rise, essentially, to the experience of warmth in a loving relationship. The passion component (the left-hand vertex of the triangle) refers to the drives that lead to romance, physical attraction, sexual consummation, and related phenomena in loving relationships. Sternberg (1987) contends that Passion is a strong feeling enhanced by internal drives and motives in which people strive for ‘psycho-physiological arousal’ provided by their loved one; this is oftentimes associated with, but not limited to, sexual arousal. The passion component encapsulates those sources of motivational and other forms of arousal that lead to the experience of passion in a loving relationship. The decision/commitment component refers to, in the short term, the decision that one loves someone else, and in the long term, the commitment to maintain that love. The decision/commitment component (the right-hand vertex of the triangle) thus includes within its purview the cognitive elements that are involved in decision making about the existence of, and potential long-term commitment to a loving relationship.

According to Sternberg (1988), these three love components differ with respect to a number of properties, including stability, conscious controllability, and experiential salience. For example, the elements of intimacy and decision/commitment are usually quite stable in close relationships (once they occur and become characteristic of a relationship, they tend to endure), whereas passion tends to be less stable and predictable. In addition, whereas people possess a great deal of conscious control over the commitment that they make to relationships and possess at least some degree of control over their feelings of intimacy, they actually have very little conscious control over the amount of passion that they experience for their partners. The three components also differ in terms of their experiential salience. Specifically, an individual is usually quite aware of the passion component, but awareness of the intimacy and decision/commitment components can be extremely variable. That is, a person may experience feelings of intimacy (e.g., closeness, connection, warmth) without explicitly being aware of those feelings or even being able to identify what he or she is feeling. Similarly, a person might not consciously realize the full extent of his or her commitment to the relationship and the partner.

In a nutshell Sternberg (1986) maintains that the amount of love one experiences depends on the absolute strength of these three components, and the kind of love one experiences depends on their strengths relative to each other. In addition, Barnes and Sternberg (1997) concluded that a relationship based on two or more of these elements is more durable than a love based only on one of these components. In his opinion, a “perfect love” which is a combination of all three components, is the strongest, most enduring and unfortunately, the

rarest type of love. This Triangular theory by Sternberg also applies to this work. As the proponent stipulated the three components: intimacy, passion, and commitment are all significant to the theme of the research. A combination of the three components will indeed, strengthen the community of believers thereby bringing the Christian faith to limelight.

Exegetical Interpretation of John 13:31-35

The focus here is to study the text in order to understand the meaning of the text as intended by the writer and use the same, to apply to the subject of the research. To this end, various parts of the exegetical process are divided below and studied accordingly.

Preliminary Observations

This is an important segment of the work. Basically, it hopes to present the text in its original form, give a working translation for the research and further highlight the orientation of the text itself. In essence, this would enable the reader understand the proper analysis of the text that will follow subsequently.

Textual Criticism of John 13:31-35

Nestle-Aland presents the text thus:

³¹ {Ote ou=n evxh/lqen(le,gei VIhsou/j nu/n evdoxa,sqh o` ui`o.j tou/ avnqrw,pou(kai. o` qeo.j evdoxa,sqh evn auvtw/|\

³² Îeiv o` qeo.j evdoxa,sqh evn auvtw/|(Ð kai. o` qeo.j doxa,sei auvto.n evn auvtw/|(kai. euvqu.j doxa,sei auvto,n

³³ tekni,a(e;ti mikro.n meqV u`mw/n eivmi\ zhth,sete, me( kai. kaqw.j ei=pon toi/j VIoudai,oij o[ti {Opou evgw. u`pa,gw u`mei/j ouv du,nasqe evlqei/n( kai. u`mi/n le,gw a;rti

³⁴ evntolh.n kaih.n di,dwmi u`mi/n( i[na avgapa/te avllh,louj( kaqw.j hvga,phsa u`ma/j i[na kai. u`mei/j avgapa/te avllh,louj

³⁵ evn tou,tw| gnw,sontai pa,ntej o[ti evmoi. maqhtai, evste(eva.n avgaphn e;chte evn avllh,loij

Textual criticism is very significant to research of this nature hence; Wegner (2006) observes that the importance of textual criticism is threefold. First and foremost, it attempts to establish the most reliable reading of the text. Second, in cases where a definitive reading is impossible to determine, it can help to avoid dogmatism. Third, it can help the reader better understand the significance of marginal readings that appear in various Bible translations. Simply put, textual criticism is not a matter of making negative comments or observations about the biblical text; instead, it is the process of searching through the various sources of the biblical texts to determine the most accurate or reliable reading of a

particular passage. In view of the foregoing, a comparison of our text (John 13:31-35) with other variants reveals some textual difficulties.

In verse 31, the noun *Vihsou/j*, has this critical sign (^T) showing that *Vihsou/j* was an insertion. This is witnessed by some manuscripts such as A C D W Θ ^{f^{1.33}} 33. Ū... Again in ms Ψ, it is shown that *oun o* (meaning therefore, then) is added in its reading of **VIhsou/j**. However, our text is witnessed by the Mss **Ē⁶⁶ 8 B L D al**. Since our text is witnessed by older manuscripts and as contained in the Nestle Aland, we can infer that our text is closer to the original manuscript.

Verse 32 also has a textual problem. The phrase (*eiv o` qeo.j evdoxa,sqh evn auvtw/|*) (“if God is glorified in Him”) which is enclosed in a bracket was omitted in some of the earlier manuscripts such as **Ē⁶⁶ 8* B C* D L W I. 579 al** it vg^{mss} sy^{s,h} ac² mf bo^{pl}. However, the text is witnessed by Mss **28 A C² Θ Ψ ^{f¹³} 33 Ū..** lat Sy^p Sa bo^{pl}; Or^{lem}. Giving the fact that the phrase *eiv o` qeo.j. evdoxas,qh evn auvtw/|* is omitted in the older Mss, it is therefore, probable that the phrase was a later addendum. In support of the above assertion, Metzgar (1994) opines that the words in one hand could have been added to make the saying more complete and more symmetrical. Obielosi (2014) avers that it is possible that the words have been omitted due to parablepsis (a circumstance in which a scribe miscopies text due to inadvertently looking to the other side while copying, or accidentally skips over some of it). The above position is probably correct at least, in part, though the diversity of witnesses makes it improbable. Collaborating, Metzgar (1994) asserts that normally, the age and range of the witnesses that support the shorter text (**Ē⁶⁶ a* B C* D L W X P ^{f¹} al**) would seem to create a presumption that the clause *ei) o(qeo\ \$ e)doca/sqh e)n au)tw=|* is a secondary intrusion. On the other hand, however, the absence of the words can be accounted for, either as the result of (a) transcriptional oversight because of *homoeoteleuton*- repetition of endings in words (*eiv o` qeo.j evdoxa,sqh evn auvtw*) or (b) deliberate deletion because of supposed redundancy of thought.

Still in that verse 32, there is another textual problem. There is a variant reading for *auvtw/|* (which is a personal/possessive pronoun). It has a variant reading *ἐαυτῷ* witnessed in Mss **a¹ Ū A D L W Q Y ^{f^{1.13}} 33**. Our text is witnessed by older manuscripts such as **Ē⁶⁶ a^{*.2} B pc** (C *illeg.*). Ensor (2007) opines that the weight of manuscript evidence (including **Ē⁶⁶ 2*8** and B) favours the reading *αὐτῷ* as against the alternative reading *ἐαυτῷ* (read by manuscripts **18, A, D, L, W, Θ, and Ψ**). Besides, it is thought more likely on the grounds of parallelism with the preceding two clauses, as both of which contain *ἐν αὐτῷ*. Furthermore, Metzger (1994) holds that in view of the parallelism in the successive clauses

of verses 31 and 32, a majority of the scholars are in favour of $\alpha\upsilon\tau\omega=|$ rather than $\acute{\epsilon}\alpha\upsilon\tau\tilde{\omega}$. From the foregoing, we infer that our text is closer to the original manuscript.

There is an issue in verse 33. Ezeogu (2004), observes that the Sinaitic syriac (sy^s), a palimpsest of the 4th and 5th century, merges into one long sentence, what we have currently in John 13:33 and John 13:34. Ezeogu making allusion to Aland (1979) opines that, since this manuscript preserves the text of the Gospels with considerable lacunae, one may have the temptation to accelerate judging its variant in order to get it as soon as possible sidetracked. However, it is nearly difficult to overlook this variant as the Ms, $\tilde{\epsilon}^{66}$, of about 200 AD, a highly valued manuscript as far as Gospel of John is concerned, carries out the same operation which sees the two verses: John 13:33-34, as a single verse. Aside the above observation, there are still other critical problems in verse 33. There is an insertion of cronon (referring to time) as witnessed in Mss $\aleph$ L G Θ Ψ $\mathcal{J}^{13}$ 892. *l* 844 *al c f l* sy^h sa^{mss} ac² mf bo^{pl}. Our text is attested by some older Manuscripts such as, $\tilde{\epsilon}^{66}$ A B C D W f¹ 33 R lat ; Cl Or. Giving that our text is witnessed by older manuscripts, therefore, the probability that **cronon** was a later assertion is very high. Again, it is also observed that the phrase *le,gw a;rti* (“now I speak”) in verse 33 has a variant reading as *le,gw plhn a;rti e.* in Mss $\tilde{\epsilon}^{66}$ Sys.

Presentation of a Working Translation

31. Therefore, when he has gone out, Jesus said; now is the son of man glorified, and God is glorified in him.
32. (If God is glorified in him), God shall also glorify him in himself, and shall straightway glorify him.
33. Little children, yet a little while I am with you. You shall seek me: and even as I said to the Jews, where I go, you cannot come; so now I say to you
34. A new commandment I give unto you, that you love one another; as I have loved you, that you also love one another.
35. By this all will know that you are my disciples if you have love, one to another.

Delimitation of the Text

A proper exegesis of John 13:31-35 calls for an understanding of the logic of the text. Thus, we can only understand the logic and sense of the text if we are able to set out the text as a unit of its own, hence the need for delimitation. The background of our text goes back to John 13 which marks the beginning of the last division in the fourth Gospel commonly called “the book of Glory.” This section tells us about the Father’s glorification of Jesus, through his passion, death and ascension. Scholars such as Dodd (1953), Brown (1970) and

Schnackenburg (1967) regard chapters 13-17 of the fourth Gospel as embodying the Farewell Meal and Discourses. Brown (1979) explains that in the Last Discourse, Jesus speaks to “his own” (John 13:1) for whom he is willing to lay down his life. He contends that “the Jesus who speaks in the Last Discourse transcends time and space, he is a Jesus who is already on his way to the Father, and his concern is that he shall not abandon those who believe in him” (P.47).

The Farewell Discourse in John 13 begins with the Passover Meal and Jesus’ washing of his disciples’ feet, an act that revealed Jesus’ genuine humble disposition. Peter’s initial refusal to submit himself to Jesus for feet washing reveals his understanding of the culture as feet washing was exclusively reserved for the lowest slaves. Hence, Wilder and Jones (2018) explain that, “by performing this task, Jesus willingly chose for himself the role of the lowest and least-honored slave” (p.144). The import of Jesus’ action is clearly seen in verses 14 and 15 of the text, “If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet, for I have given you an example that you should do as I have done to you.” This was to be the guiding principles of his followers. This was immediately followed by Jesus identifying his betrayal. From the beginning, Jesus knew the one that would betray him as could be seen in his earlier discussions, “Jesus said to him, He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you. For He knew who would betray Him; therefore, He said, “You are not all clean” (John 13:10-11). The disciples were confused and perplexed on who could be the one to carry out such heinous act. However, at the fullness of time, Judas allowed himself to be used by the Devil to accomplish the already predicted act as he had before now bargained with the chief priests, (Mark 14:10, 11). After receiving the morsel from Jesus, Judas goes out into the night (13:27-30), thus setting in motion those events which will lead to the arrest, trials, condemnation, and crucifixion of Jesus. It is at this juncture that, in John’s record, Jesus speaks those words which begin the Farewell Discourse with emphasis on his glorification and the New Commandment to Love one another which form the subject of our discourse. Some scholars argue that verses 31-38 ought to be viewed as a single unit. Nevertheless, a critical study of the text reveals that verses 31-35 stands as a complete unit.

Butler (1961) observes that John 13:31-35 is divided into three sub themes. In the first theme as seen in verses 31 and 32, Jesus speaks of his coming glorification. “Now is the Son of Man glorified, and in him God is glorified; if God is glorified in him, God will also glorify him in himself, and glorify him at once” (13:31-32). This theme has already appeared in John 12:20–36, particularly verses 23 and 28. In 12:23, it was linked to the title of “Son of Man.” The fact that Jesus uses the term, “Son of Man” is quite significant. His humanity would certainly be on display during the night hours preceding his arrest and

culminating to his crucifixion on the cross. The second theme as seen in verse 33 is the imminent departure of Jesus and the inability of the disciples to follow their master, at least for the moment. This theme is taken up again extensively in the speeches in John 14 and 16:4e–33. The third theme bothers on mutual love of the disciples. This prepares for John 15:12–17, and so for the second discourse in John 15:1–16:4d. It is therefore, possible to see a connection between the theme of love in John 13:34–35 and in the prayer of Jesus in John 17 and to add to the theme of love that of glorification.

Appreciation of the Literary Texture

This section sets to cover the stylistic features and literary tools used in the text to communicate the message by the writer. The Farewell address is a common literary form found in both Old and New Testaments (Gen.49; Deut.33; 1Chron.28-29; Joshua 23:24; Acts 20; 2Peter). Typically, a farewell address is given by a person facing death, and includes blessings, exhortations, mysteries and perhaps, naming of a successor. As has been stated in this research, various scholars are all in agreement that John 13 begins the Farewell Discourse covering about five chapters (John 13-17) which according to Du Rand (1983) is embedded in a narrative discourse. The first literary tool used here by the author is repetition. This is seen in verses 31-32, “**So**, when he had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in Him. If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately.” Brouwer (1999) contends that the repetitions were necessary so as to convey the import of the message. Here the mutual glorification of the Son and the Father is emphasized.

Another device used in the text is pathos. This figure of speech according to Bullinger (2005) is called so because the writer or speaker manifests some pathos or emotions. This is seen in verse 33, “Little children, I shall be with you a little while longer. You will seek me; and as I said to the Jews, ‘Where I am going, you cannot come.’” This is also stated in John 16:16, “A little while, and you will not see Me; and again, a little while, and you will see Me, because I go to the Father.” Going further, we discover another literary device used in this text, which is Prolepsis. Obielosi (2014) opines that prolepsis conveys the idea of preconception and anticipation. It is a literary tool that anticipates future event which has not come yet; it carries on a meaning of certainty of the event spoken of in the sentence. In verse 33 of the text, Jesus spoke about his imminent departure and glorification. In the text, particularly verse 34 is found yet another literary device- Parallelism as the verse implies the same message and meaning as in Leviticus 19:18.

Analysis of the Syntax

John 13: 31-35 is rich in styles and semantics of words. Interpreting the text properly requires that words used be clearly explained and understood in the context where they appear. Briefly, the verbs of both the main and subordinate clauses are commented upon individually. This is to enable the readers understand the text and subsequent analysis. Phrases, clauses and sentences are given detailed clarification where necessary. The linguistic analysis here starts from v. 31 down to v. 35. Verse 31. Subordinate clause: {Ote ou=n evxh/lqen(le,gei VIhsou/j. Parsing/Comments: The word *evxh/lqen* is present indicate, active voice and 3rd person singular from the root verb *evxe,rcomai*. It means “I come” and describes a movement towards the storyteller’s point of reference. Its tense is aorist. By aorist, it means here, that though the verb participle has been performed once and has been terminated, it carries effect even in the future. The word *legei* is the 3rd person singular from the verb *legw* (*lego*), meaning “to speak” (Matt 1:20, Luke 18:1; Revelation 6:6). The tense of the verb *legei* is present, indicating that the action is in the now. Its voice is active, which indicates that the subject performs the action, and its mood is indicative. The verb *legei* means, “He says/he speaks.” In this sense, it refers to Jesus speaking to his disciples after Judas had left. Main clause: Nu/n evdoxa,sqh o` ui`o.j tou/ avnqrw,pou. Parsing/Comments: **evdoxa,sqh** - this is an aorist, passive voice and 3rd person singular. It comes from the root verb *doxaxw* meaning to glorify. The verb is referring to a future event.

Verse 32. **doxa,sei** also from the root verb **doxaxw** is 3rd person singular, future active indicative. Its tense indicates that it is something that would happen later. Verse 33. Simple sentence: tekni,a(e;ti mikro.n meqV u`mw/n eivmi Parsing/Comment: the word *eivmi* is 1st person singular, present active indicative. Its root verb is *eivmi* meaning “I am.” It expresses the fact of existence. Subordinate Clause: zhth,sete, me (kai. Kaqw.j ei=pon toi/j Vioudai,oij zhth,sete, : The word, *zhth,sete*, is 2nd person plural, active indicative. Its tense is future. It comes from the root word *zhthw* meaning “to seek.” Here Jesus was telling his disciples that they will seek him after he had departed. *Ei=pon* is the 1st person singular from the verb *legw*.. Its tense is 2nd aorist, an active voice and present indicative. Here the word means “I say.” This is a verb of speech.

Main clause: {Opou evgw. u`pa,gw u`mei/j ouv du,nasqe evlqei/n(kai. u`mi/n le,gw a;rti du,nasqe is the 2nd person plural of the verb *dunamai*. It is present passive indicative. The word means “you cannot” or “you are not able”

evlqei/n. This is an aorist active verb. It is the infinitive form of the verb *evrcomai*. Here it means to come. Vs.34: **compound Sentence:** evtolh.n kainh.n di,dwmi u`mi/n( i[na avgapate avllh,louj( kaqw.j hvga,phsa u`ma/j

di,dwmi: this is 1st person singular. It is present tense, active voice and the mood is indicative. It comes from the root verb didwmi meaning to give. Here it describes the willingly hand over of something. **avgapa/te**: this is a subjunctive verb, 2nd person plural and present active. It is from the root verb, avgapaw meaning “to love”

hyga,phsa: this is an aorist indicative verb, active voice and 1st person singular of the verb avgapaw Vs. 35: Main clause: evn tou,tw| gnw,sontai pa,ntej o[ti evmoi. Maqhtai, evste(eva.n avga,phn e;chte evn avllh,loijÅ

gnw,sontai: this is 3rd person plural of the root verb ginwskw . It is middle voice and future indicative. It describes a future action. The verb as used here means to “to know” or “to realize.” echte is subjunctive, present active and 2nd person plural of the verb e;cw meaning to have.

Exegesis of the Text

The text of our study though seems to be short, is very rich in meaning, and thus calls for a detailed interpretation in order to make for a better understanding. To achieve this, the researcher considers the text verse by verse. A critical look at the text reveals three sub divisions: the departure of Judas, Jesus speaking of his glorification, and then the commandment of love.

Verse 31: “Therefore, when he has gone out, Jesus said; now is the son of man glorified, and God is glorified in him.” The phrase in the beginning of this verse, “therefore, when he has gone out” signifies that the action had already taken place. The word ‘therefore’ indicates that Jesus waited for Judas’ departure before beginning His farewell address to His true disciples. This address began in verse 31 which marks the transition to what is commonly called the Upper Room Discourse (John 13:31–16:33). Morris (1995) opines:

“The departure of the traitor was a significant happening, for it meant that the little company was now purged (cleansed) of its evil element. It meant also that the betrayal was under way, and therefore that the great saving act to be consummated (completed) at Calvary was fairly launched. In these changed circumstances, Jesus immediately begins His teaching.” (p.560).

Morris (1995) is not alone in the above position. Barclay (2006) opines that the withdrawal of Judas from the company of the disciples, at that point, forms a distinct break in the narrative. At once, from this time, the Lord seems to speak as one relieved by the absence of an uncongenial mind. There is a manifest alteration in the tone of all He says. It is not in doubt that Jesus was aware of all that would happen to him as Du Rand (1990) observes:

Jesus is sketched as knowing: that the time had come to leave this world (v 1); that the Father had put all things under his power (v 3); that someone was to betray him (w 11, 18-19); the identity of his betrayer (w 11, 18); that the disciples did not understand the foot-washing (v 12); that the glorification of the Father and the Son had come (v 31); that he was going away (w 1, 33) and that Peter would deny him three times (v 38). (p.380).

Thus, on the issue of his would-be betrayer which threw the disciples in confusion and perplexity, vs.21. Jesus' words highlight that one of the disciples present at the table; (verses 12, 18) will betray him, vs.21b. Corroborating, Carson (1991) noted that Jesus' blunt prediction that one of the assembled disciples was going to betray him (v.21) evoked stunned silence (v.22). However, the betrayer was made clearer to the disciples with the action of Jesus in verse 26, "Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to Judas Iscariot, the son of Simon." It was after Judas had received the morsel of bread that Satan entered into him. Eventually, he left the circle in order to fulfill the age long prediction. Hence, Lindars (1986) observes that Judas' action in this verse, leads to a shout of triumph from Jesus; his departure into darkness to betray Jesus unto death leads logically to Jesus' statement in verses 31 and 32. While Wierbse (1989) added that at the instant of Judas' departure, the atmosphere was cleared, and Jesus began to instruct His disciples and prepare them for His crucifixion and His ultimate return to heaven. Hence, Jesus said, "*now is the son of man glorified, and God is glorified in him.*" The action of Judas Iscariot according to Du Rand (1990) is depicted as an illustration of unreliability because of his destined role.

Still in verse 31, the word "nun" (now) could mean several things depending on the structural usage. Ensor (2007) has observed that the word $\nu\tilde{\nu}$, in Johannine usage, is not as precise as it may seem. For example, while in the vast majority of its occurrences it refers to the present time, for instance, in John 21:10 it is used with the aorist tense to refer to a genuinely past event ('the fish that you have just ($\nu\tilde{\nu}$) caught'), in 11:8 with the imperfect tense to refer to a genuinely past event ('The Jews were but now ($\nu\tilde{\nu}$) seeking to stone you'), and in 12:31 (in its second occurrence) with the future tense to refer to a genuinely future event ('Now ($\nu\tilde{\nu}$) shall the ruler of this world be cast out'). However, in this context, the word "Now" refers to the concluding session of Judas' departure. It also indicates Jesus' approaching death on the cross. Earlier in His ministry, Jesus had insisted that His hour had not yet come (John 2:4; 7:6, 8, 30; 8:20). Now, however, the time has come for Jesus to fulfill His mission (John 12:23, 27; 13:1; 16:5; 17:1, 5).

"Jesus said; now is the son of man glorified, and God is glorified in him."

The son of man (οὁ υἱὸς τοῦ ἀνθρώπου): “The Son of Man” was Jesus’ most common way of referring to Himself in the Gospels. The title refers to both Jesus’ humanity and His divine authority. Son of man (οὁ υἱὸς τοῦ ἀνθρώπου) is a prominent Christological title seen in the gospel of John. On the question of the source wherein the writer got the idea of the title, some argue that it was common in the primitive church and hence, the source. For others, it was as a result of Jewish or Gnostic influence. It occurs 13 times in John 1–13, and often used in connection with Jesus being lifted up on the cross (John 3:14; 8:28; 12:34), which is unexpectedly glorifying (John 12:23; 13:31). Its other usage in the Gospel are seen in the following instances: the Son of Man is he who ‘descended from heaven’ (3:13), and who will ‘ascend to where he was before’ (6:62). He will be ‘lifted up’ (3:14; 8:28; 12:32), as a result of which his divine identity will become apparent (8:28), he will draw ‘all men’ to himself (12:32), and will give eternal life to those who believe in him (3:14; cf. 6:27, 53-54). The highpoint is that the ‘glorification’ of Jesus as Son of Man is a necessary prerequisite for the Gentile mission – the drawing of ‘all men’ to himself.

The verb “Glorified” as used in the context refers to Christ’s death on the cross (see also 7:39; 12:16, 23; 21:19), which puts God’s holiness and love on fullest display. Variations of the word “glory” occur five times in 13:31-32 and a total of 41 times in the Gospel of John, both in reference to God (5:44; 7:18; 9:24; 11:4, 40; 12:43) and to Christ (1:14; 2:11; 12:41; 17:5, 10, 24). The tense of the verb *evdoxa, sqh* is in the Aorist. Porter (1989) and Obielosi (2014) explain that the aorist tense in Greek, even in the indicative, can refer to the past, present or future, and can even be omnitemporal and atemporal. In this particular context, Wallace (1996) and Lincoln (2005) opine that it is frequently regarded as being ‘proleptic’ or ‘prophetic’, referring to a future event as so certain that it is regarded as already having happened, or as reflecting the time of the author himself at the end of the first century, as he looks back on a past event. *evdoxa, sqh* (is glorified) comes from the root verb *doxazw* “to glorify.” The verb occurs five times in verses 31 and 32. This refers to the consummation of glory in death both for the son and the father. It is used in this sense, first in John 7:39, 12:16 and later in 17:3. Wierbse (1989) was right in his assertion that from the human perspective, the death of Christ was a dastardly deed involving unspeakable suffering and humiliation, but from the divine perspective it was the revelation of the glory of God as it was central in the Johannine corpus. Furthermore, Endsor (2007) avers that ἐδοξάσθη refers to the entire complex of events, considered as one, which includes Jesus’ death, resurrection, and ascension, and may be summed up as ‘Jesus’ return to the Father by way of the cross. Therefore, in this verse, Jesus speaks of his imminent death, resurrection and ascension.

And God is glorified in Him, this clause, which immediately follows the other, is added for confirmation. When he is glorified, his father is glorified as well. The reason is simple: the

glory of the son of man in the redemption of the world was the glory of the father, who gave his only begotten son, that by him the world might be saved, John 3:16. Verse 32: If God has been glorified in him (eiv o` qeo.j evdoxa, sqh evn auvtw/). The opening clause repeats the last clause of verse 31, except that it is made into a conditional clause and prefixed with *εἰ*. As noted earlier, the clause is missing in some very important textual witnesses, including $\text{\textcircled{E}}^{66}$ and Codex Vaticanus. However, some scholars see it as an issue of homoioteleuton (repetition of endings in words). Evn auvtw which is a reflexive pronoun refers to God himself. God is the source of the glory (John 17:5). The vast majority of commentators are in agreement that the reference is to God. As Michael (1989) puts it, “to say that he (God) glorifies the Son in the Son makes no sense.” At least, it is difficult to see what it might mean. We take it, then, that the clause in which this phrase is found means that God will glorify Jesus ‘in’ God himself (p.241). As for the word “evn” (in), Ensor (2007) in line with the view of Bultmann (1971) offers an explanation. According to him, evn should be understood predominantly in an instrumental sense, and may be best translated ‘through.’ If we go by his suggestion, then, it means that God will glorify Jesus through himself, (i.e by his own power). Ensor further adds that this understanding fits in well with the main thrust of verse 32 as a whole, which stresses the immediacy of God’s action in bringing about the glorification of Jesus. By going the way of the cross, Jesus’ divine qualities will be revealed and he will begin to fulfill the role of ‘the one like a son of man’ as described in Daniel 7:13-14. Moreover, God’s own divine qualities will be revealed through him in the event. Because this is so, God will bring it about by his own power and do so immediately, hence the use of the phrase *κα εὐθὺς* (and straightaway, at once, immediately, that is- no postponement).

Verse 33: My little children-

Carson (1991) expounds that “explicit mention of Jesus’ impending ‘glorification’ (vv.31–32) prompts Jesus to embark on one of the dominant themes of the discourse: his concern to prepare his disciples for his departure. My children, he addresses them, fulfilling the paschal role of head of the family” (p.352). Carson notes that the term used here is *teknia* - the diminutive of *tekna*. It is used only here in the Fourth Gospel but seven times in 1st John by the same author when he addresses his readers. Corroborating, Brouwer (1999) opines that Jesus uses it with a sense of tenderness, care, love, recognition of their present dependency and immaturity. Jesus used the phrase “little children” in expression of great tenderness, denoting his deep interest in their welfare. In John’s letters, it is used term five times (1 John 2:12, 28; 3:7, 18; 4:4). Paul uses the term once (Galatians 4:19). Earlier in Mark 10:24, Jesus calls his disciples “My children”; and in Matt 18:3, 19:14, Jesus admonishes the disciples to be like children. In the text (John 13:33), Jesus knowing the

effect of his departure on his disciples as we stated earlier, speaks tenderly and affectionately to his disciples as he announces his departure from them. “Yet little while” implies a sense of urgency. Carson (1991) observes that the phrase “yet a little while (ἐτ μικρον) as used in this context implies that, Jesus’ departure is coming soon.

I will be with you only a little longer might refer either to Jesus’ death or to his ascension. Still on the phrase “yet a little while,” Wallace (1963) explains that it refers to “a brief continuance of the form of intercourse that they have known” (p.222). Jesus was to stay with them for a while before his arrest, trial and death, and of course, his resurrection and ascension to heaven.

“You will seek me; and as I said to the Jews, now I also say to you, where I am going, you cannot come”

Before now, Jesus had told the Jews that he was departing and that they would seek him and will be unable to find him (See John 7:33–34; 8:21). The Jews as used in that verse, clearly refers to Jesus’ opponents, primarily Jewish leaders, since his own disciples were also Jewish but are here differentiated from the Jews. “I will be with you only a little longer” might refer either to Jesus’ death or to His ascension. Here, Jesus did not conceal the fact that he was soon to leave them. Although His disciples would seek him with better motives than those groups aforementioned, they could not yet follow him immediately to where He was going. One day, however, Jesus will return to take all His disciples to the place He has prepared for them in Heaven (John 14:1-3). Wallace (2000) writes that though the disciples were to seek Jesus, they will however find Him in time to come, for he is going to prepare a place for them, so that where he is, there they will be also (John 14:1,2). Nevertheless, the reality of this goal is anchored on the perfection of love which Christ himself has shown, and as well, requires his disciples to emulate.

Verse 34: A new commandment I give to you...

The theme of commandment featured well in the Johannine corpus; thus, Brown (1970) observes that the theme of commandment(s) recurs frequently in the Last Discourse, about seven (7) times in the Gospel, and in the Johannine Epistles eighteen (18) times. Brown equally noted that in the Latin Vulgate the new commandment appears as *mandatum novum* from which we derive ‘Maundy Thursday’ the anniversary of the Last Supper when the new commandment was instituted as observed in most orthodox churches. In the Greek text, the word, *evntolh*. according to Liddel and Scott (1996) means injunction, order, or command. In its more frequently used plural form, it means orders or commands. Collins (1979) avers that John uses the term in a sense different from that of the Synoptics. He

states that *evntolh*. Characteristically, refers to the commandments of the Torah. He further observes that *evntolh*. In John's usage refers to the commandments which the Father has addressed to the Son. It is also used of the commandments which Jesus addresses to his disciples.

There have been several arguments among scholars on the "newness of the command", hence the question, in what sense can the Johannine Love Command be styled a "new" commandment? In the text, the Greek word used is *kainh.n* (adjective) from the root word *kainos* meaning freshness, or opposite of "outworn" rather than simply 'recent' or 'different'. The adjective *kainh.n* is used two times in the Fourth Gospel, namely in John 13:34 and John 19:41 (though with different meaning- "new tomb"). Why, then, does the author use this adjective *kainh.n* to qualify the *entolē* (commandment). Morris (1989) quickly notes that "a new commandment" is an emphatic position in the Greek and that the content of the commandment is given very simply- that you love one another" (pp.631-632). He remarks that Jesus is not speaking here of love to all men but of love within the brotherhood, hence the use of the pronoun-0 *vallh, louj* (one another). However, it must be noted that Love itself is not a new commandment but an old one. Recall that within Judaism the Love Command was at least, as old as Lev 19: 18 wherein it is said "Do not seek revenge or bear a grudge against one of your people but love your neighbor as yourself. I am the Lord." Within Christianity, the Love Command was at least, as old as the Synoptic traditions reflected in the discussion on the greatest commandment in the Law – "The second is this: Love your neighbor as yourself" (Mk.12: 31), and those lying behind the Sermon on the Mount (Mt 5: 43-48; Lk 6: 27-28, 32-36). Sabol (2011) opines that though the author of John styles this "New Commandment," it however, encompasses the totality of the "Greatest Commandment" found in the Synoptic Gospels. He further observes that the command to "love one another" could just have easily been restated as "love your neighbor," as it is contained in the Old Testament. Hence the question remains, why then, is the Johannine formulation of the Love Command designated a "new commandment?" Carson (1991) quickly contends that the new command is not 'new' because nothing like it had ever been said before. He explains that the Mosaic covenant had mandated two love commandments: 'Love the Lord your God with all your heart and with all your soul and with all your strength' (Dt. 6:5); 'Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself. I am the LORD' (Lv.19:18). Again, Jesus taught that all the law and the prophets were summed up in these two commands (Mk. 12:28–33; cf. Rom.13:8–10; Gal.5:14). Besides, Lindars (1972) had earlier postulated that the newness of the command is bound up not only with the new standard ('as I have loved you') but with the new order it both mandates and exemplifies. The above position is in agreement with Butler (1965) who asserts that "The newness of the commandment is

contained in that His disciples are to love one another *even as* their Master has loved them” (p.231). He further explains:

No such love could have been commanded before because no such love had ever been exhibited before! This love of Jesus for men goes even deeper than the command for a man to love another as he loves himself, for Jesus loves us more than we love ourselves, It is only by allowing Christ to dwell in us through faith that we can even come near to comprehending what is the breadth, and length, and depth, and height of the love of Christ which passeth knowledge (cf. Eph. 3:17-19)! (p.231).

In the same line of thought, Sam (2016) clearly observes that the “newness” of the command to love isn’t in the command itself. It is instead, in the pattern or standard or model of our love for one another. It is the “way” in which we are to love that is different. According to him, Jesus’ new commandment has a new context. Jesus gives this new command in the context of establishing a new covenant. Through His death and resurrection, Jesus satisfied the Mosaic Covenant and established the New Covenant in fulfillment of God’s promises (Luke 22:20; 1 Corinthians 11:25; Ezekiel 36:24-26; Jeremiah 31:29-34). Furthermore, Jesus’ new commandment has a new standard. Whereas God’s people are commanded to love their neighbors as themselves and to do unto others as they would have done to them (Luke 6:31), Christ here commands Christians to love each other even as He has loved them. This statement had special significance for the disciples, for their feet were still damp from Christ’s washing. Their Lord and Master had humbled Himself to personally perform this menial task. They had seen Him love them all the days of their time together—so patient, kind, considerate, forgiving and servant-hearted. Throwing more light on the foregoing, Anaebene and Ezeogamba (2021) add that, the love Jesus was referring to was meant for people of all nationalities who are his followers. It is this love that will eventually cause a revolution that will bring all mankind under the same umbrella. Wiersbe (1989) succinctly observes that the ‘Command’ is called new, not because there was no command before which required people to love their fellow-man, for one great precept of the law was that they should love their neighbor as themselves (Lev 19:18); but it was new because it had never before been made that by which any class or body of people had been known and distinguished. In sum, Barnes expressly states that this command was, moreover, new in regard to the extent to which this love was to be carried; for Jesus immediately adds, “As I have loved you, that ye also love one another.” His love for them was strong, continued, unremitting, and he was now about to show his love for them in death. John 15:13 encapsulates this thus: “Greater love hath no man than this that a man lay down his life for his friends.” So in 1 John 3:16 it is said that “we ought also to lay down our lives for the brethren.” This was indeed, a new expression of love.

...that you love one another

According to Wiersbe (1989), the Greek word *agape* is used only twelve times in John 1-12, but in John 13-21 it is used forty-four times! It is a key word in Christ's farewell sermon to His disciples, as well as a burden in His High Priestly Prayer (John 17:26). The word dominates the Bible's ethical understanding of 'love'. It is the headline over all other virtues (Col. 3:14; cf. 1 Cor. 13:13). Thus, Atkinson and Field (1995) *agape* as a theocentric word describing the Father's nature (1 Jn. 4:8), the Son's example (Jn. 15:12) and the Spirit's fruit (Gal. 5:22). They maintain that the response it demands covers every aspect of human experience – disposition (1 Cor. 13:4-7), thought life (Phil. 2:1-5) and behavior (1 Jn. 3:18).. In the LXX, *agapao* (its verbal form) usually translates the Heb. '*aheb*', which is an umbrella term for physical attraction and delight in things like food and sleep (Gn. 29:18; 27:4; Pr. 20:13), as well as love in interpersonal and God-man relationships. In the NT, *agape* is set above other forms of love. Atkinson and Field (1995) explain that in the NT, *Eros* (acquisitive love) does not feature at all, while *storge* (family love) only appears rarely in compounds. The exception is the verb *phileo* and its derivatives (show friendly affection), which are relatively common. Many commentators see a clear difference between *agape* and *philia*, especially when the two words appear in the same biblical context (e.g. Jn. 21:15-17). *Philia* is selective, emotional and dependent on the lovable qualities it sees in its object. *Agape* is universal; a love of the will which operates when it is neither attracted nor reciprocated. Other scholars prefer not to press the distinction, suggesting that the two words are either synonymous (especially in John) or complementary (the 'philic' note of warm affection resonating with Jesus' compassion and rescuing *agape* from sterile altruism). Brown (1970) writes, "this clause [love one another] is preceded by *hina* which we have translated epexegetically so that 'Love one another' constitutes the commandment." With this understanding it becomes clear that the rest of the discourse is explanatory in nature, only adding to the ultimate meaning of the command to "love one another." This also begins to answer the question of how Jesus expects them to love one another. Brown points out that that the author of John always uses the verb *agapan* when referring to the "love that should exist among the disciples of Jesus."

...even as I have loved you- verse 34

This comparison clause sets forth Jesus' love for the disciples as the model and standard for the disciples love for another, and calls on them to follow suit. It is significant to note that in speaking of His own love, Jesus uses the aorist tense- *hvga,phsa* but on two occasions when He speaks of the disciples loving one another, he uses the present- *avgapa/te* (see verses 34, 35 & 15:12). When Jesus begins His explanation He says "as I have loved you," which Brown observes is "in the context of 'the hour' showing Jesus' demonstrable love

which includes the laying down of his life and taking it up again” (see John 13:1; 15:13). Again, Brown explains that some interpreters give the *hina* clause a sort of force: “I have loved you in order that you also love one another.” (p.607). in the expression *i[na avgapa/te avllh,louj(kaqw.j hvga,phsa u`ma/j i[na kai. u`mei/j* Morris (1989) explains that the second *i[na* should not depend of the first *i[na* rather, function as a coordinate so that the second clause- *kaqw.j hvga,phsa u`ma/j i[na kai. u`mei/j* reaffirms and amplifies the first. The disciples of Jesus were to love one another with the same love that Jesus has for all people, a love that is so great that He is willing to lay down His life, out of love, for a fellow person. Better put, their love for each other ought to be a reflection of their new status and experience as the children of God, reflecting the mutual love of the Father and the Son and imitating the love that has been shown them; their love for the world is the love of compassion, forbearance, evangelism, empathy—since all true Christians recognize they can never be more than mere beggars telling others where there is bread. The reason this should be done, beyond salvation, is because Jesus loves this way. Sabol (2011) adds that this commitment to stand with fellow humans out of love to the point of endangering one’s own life should be seen as an ideal, demonstrated by Jesus, of the commitment to love and justice that Jesus commanded of his followers. In the same vein, Bassey-Murray (1987) avers that “the ‘newness’ of the command...springs from the eschatological reality of Christ’s redemption, which is an eternal reality and holds its people in the eternal order” (p.290).

Verse 35. By this will all men know that you are my Disciples

The phrase, “by this will all men know” states the outcome of the disciples’ obedience to Jesus’ new commandment. This was to be the distinguishing mark of Christ’s followers, says Morris (1989). The verb *gnw,sontai* from the root word *ginoskw* as used in the text, implies that as the followers of Christ love one another, all men in all generation, will come to the realization that they are indeed, disciples of Christ. Butler (1961) argues that if the Disciples of Christ love one another as He loves them, His presence will be living and abiding in them and working through them; and by such love will the whole world know the presence of Christ and know that such men are His disciples. Love for another was to be the distinguishing mark of the disciples. They were to love one another, not as they love themselves, but as Christ love them. Butler remarked that this type of Christ-like love is selfless and self-sacrificing. The early disciples manifested this type of love in various ways. One of which was captured by Luke in his second volume:

All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes

and ate together with glad and sincere hearts... No one claimed that any of his possessions was his own, but they shared everything they had. Acts 2:44-46; 4:32

Synthesis of the Study with the Adopted Theory

Lee's Colour Wheel Theory of Love: The Colour wheel theory by Lee (1973) helps us to have a clearer understanding on the concept of love. As aforementioned, Love could be eros, storge, phileo or agape. Just as the theory emphasizes, Agape love represents an all-giving, selfless love style that implies an obligation to love and care for others without any expectation of reciprocity or reward. This love is unconditional and sacrificial at the same time. Here, Lee maintains that the last secondary colour which is agape remains the ideal Love. Hence it is said thus: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16). In a similar occasion, Apostle Paul adds, "Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Romans 5:6, 7). For many in Nigeria, and of course within the Christian circle, Love is just all about emotional and sensual satisfaction. This kind of understanding has contributed in no small measure, the increasing rate of decay and immorality in the society. However, the researcher in agreement with the proponent of this theory is of the view that the most satisfying type of love is agape. The love Jesus greatly emphasized and commanded disciples to live out. It is crystal clear that the society will be better when this command is obeyed.

Implications of the Man-datum Novum for Church Leaders in Nigeria

Here comes the crux of the matter. Hence, the main focus of this section is to consider the meaning and implication of this *Man-datum Novum* to Anglican Priests, with particular reference to priests in the Anglican Diocese of Aba. Obviously, the concept of Love was emphasized by the Synoptic writers, hence the Love Command isn't just peculiar to the author of the Fourth Gospel. However, a closer look shows that in the command to love as portrayed by John in the text of consideration, the emphasis was focused on the disciples. The idea is simple: once the disciples begin to manifest this altruistic type of love for one another, gradually and progressively, the light will shine and reflect in all nooks and crannies of the world. Thus, Love for one another within the community of the disciples was very significant for the consistent and rapid growth the early church experienced. Commenting on why the early church experienced rapid and consistent growth, Stark (1996) a respected sociologist remarks:

To cities filled with the homeless and impoverished, Christianity offered charity as well as hope. To cities filled with newcomers and strangers, Christianity offered an immediate basis for attachments. To cities filled with orphans and widows,

Christianity provided a new and expanded sense of family. To cities torn by violent ethnic strife, Christianity offered a new basis for social solidarity. And to cities faced with epidemics, fires, and earthquakes, Christianity offered effective nursing services. (p.161).

Stark (1996) went further to observe that in the early centuries of the church, Christians served one another, provided for the poor in their midst, and encouraged those who were imprisoned for their faith. Churches cared for widows and orphans. When diseases broke out in the cities, the pagans would remove infected family members lest they contract the illness. Christians, however, continued to care for the afflicted, even at great risk to themselves. It was this supernatural display of the Savior's love that helped the church in the early centuries after Christ. Luke clearly highlighted that they had all things in common. Acts 2:44-47. The early Christians lived their lives together, sharing their properties and possessions to help those in need. They enjoyed fellowship, prayed and praised together. The result was outstanding! They were "having favor with all the people. And the Lord was adding to their number day by day those who were being saved" (Acts 2:47). The public witness of the church's love moved many to join them, because everyone wants to be loved with a Christ-like love. In Acts chapter 1, there were 120 faithful followers of Christ praying together before Pentecost. By the middle of the fourth century, approximately half of the population of the Roman Empire identified itself as Christian. Today, a critical look into the happenings among Christians, regrettably ministers of the Gospel leaves one in doubt. Division, discrimination, hatred, envy and greed, to say the least, have taken the center stage. It is observable and indeed regrettable, that priests who should be the vanguard of this new command – "Love one another" are seen betraying the Master who has called them to love one another as He loves them. In view of the fore-going, Chiegboka and Nwadiolor in Okafor (1998) made this sad, but true observation on the part of the priests:

In the recent past it used to be a luxury for two priests to live together in a presbytery. It was a privilege reserved to elderly priests and priests with multiple assignments. Nowadays, it is common to have two or more priests living in many parishes. What can cause the breach of peace among priests living together? The encapsulated answer is: Selfishness. It could be selfishness on the part of one, or both or all of them. The atmosphere created by selfishness makes it possible for them to catalogue the offences of one against the other. This is because it is impossible for a selfish man to forgive and not count the cost. In some instances where a priest lives alone, he still succeeds in keeping himself sad by inflicting his selfishness on the society around him. (p.8).

It is not in doubt that, this ugly trend among the followers of Christ has done more harm to the body of Christ thereby having a negative impact in the society. Okoh (2019) sadly

observes that “what we have in Nigeria is an abundant claim to love God, without taking up the second aspect of it-love your neighbor” (p.3). The message of this text (John 13:34-35) thus, draws the attention of Christ’s followers to go back to the drawing board. Like the Church at Ephesus (Rev 2:1-5), they are to go back to their first love and strengthen what remains; lest the owner of the church returns to them unexpectedly. The practice of true love must be re-emphasized. Like the early Church, adherents of Christianity should, as a matter of urgency, love and care for one another.

In the words of Okoh (2019), obedience to the Love command by adherents of Christianity “is the fountain from which other acts, which demonstrate loyalty to God, come forth, such as devotion to God’s service, pursuance of the virtues of justice, holiness, righteousness etc” (P.9). He further maintains that if our claim to love God and one another is anything to rely on and if we understand what it actually means to love, then the decadence in the society will certainly not be at the level it is today. Hence, a proper understanding and application of the command will certainly make for a healthy society. Jesus, in the gospel according to John sets a new paradigm on Love, “a new commandment I give to you, that you love one another as I have loved you” (John 13:34). Wiersbe (1989) observes that the word Love is used only twelve times in John chapters 1-12, but in John chapters 13-21, it is used forty-four times! He adds that it is a key word in Christ's farewell sermon to His disciples, as well as a burden in His High Priestly Prayer (John 17:26). A cursory reading of the Johannine literature makes it immediately clear, that Love is an abiding theme across the entire corpus.

Conclusion

The main thrust of this research was to x-ray the implications of the *Novum Mandatum* on the contemporary Church leaders in Nigeria. The effort was focused on addressing some of the problems affecting priestly fraternity in particular, and the Christian fold in general. The research proffers a systematic response in order to solve the problems identified using John 13:31-35 as a reference point and appropriated within the context of church leaders in Nigeria. It is discovered that agape Love which is ideal, altruistic and sacrificial remains the bedrock of the Christian faith as exemplified by Jesus Christ. In his life time, Jesus demonstrated this love to the point of laying down his life for his friends, John 15:13. Going through the work, it is made clear that the command to love isn’t that a new commandment as it finds expression in the Jewish codes of conduct. It is however pointed out that, the “newness” of the command to love isn’t in the command itself. It is instead, in the pattern or standard or model of our love for one another. It is the “way” in which we are to love that is different. The researcher explored the different types of love: *storge*, *philio*, *eros* and *agape*. It is concretely ascertained that the love Jesus emphasized and commanded his

followers to imbibe is the agape type of love which according to Jesus, is the sure way to know that those who profess the name, are indeed, his disciples. From the analysis of the text (John 13:31-35) and data collected, it is observed that there is indeed, a discordance of the message of the text and the reality among the priests. Some have allowed envy, hatred, quest for materialism, pride and disunity to take the centre stage thereby jeopardizing their faith.

Love is indeed, a binding force between man and his fellow man; community and another community regardless of tribe, color, status or background. A good understanding of the concept of love, and its right application, will no doubt, make for mutual interaction and happy existence. It will certainly discourage pride and selfishness which is mother of other vices. Professing that we love God without expressing the same to one another is a betrayal of the faith. Hence, Okoh (2019) opines “to profess to love God is to bind oneself with a resolution to be obedient to his will as revealed in his son, and through his son, in the scriptures and other legitimate sources of Christian theology” (pp.8-9). Jesus did not just command his disciples to love one another, he demonstrated it himself. Barclay (2006) asserts that Jesus’ love for his disciples was unique and extraordinary. He holds that Jesus loved them sacrificially in that he voluntarily led down his life (John 3:16, 15:13); selflessly, not focusing on what he would gain or for self-glory; forgivingly and understandingly. He loved them despite their human weaknesses and limitations. Thus, his love was to be the standard among the disciples and by extension, all his followers.

In respect to the text, John 13:31-35, the emphasis had been on how the text could be directed to enhance selfless love among followers of Jesus Christ with particular reference to Priests. The author of the Fourth Gospel had maintained that it is through this Love (agape) as commanded and expressed by Jesus, that the world will come to know that the confessors of the faith are, indeed his maqhtai (disciples). This will lead to the fulfillment of Jesus’ prayer in John 17:21, “that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.” The message of the good news should be concretized through our love for one another as was manifested in the life of the early Christians. Okoh (2019) cautions that to love God and still encourage or openly canvas the perpetuation of injustice against any race, tribe, region, group or individual is self-contradictory. He contends that “Nigerian Christians must make good our claim to love God and one another by pursuing justice and fair play in our places of abode, at work, in government etc (p.11). Followers of Christ, particularly the priests should see themselves as one and focus on those things that make for unity and not otherwise. Love for one another should take the centre stage and by so doing, quest for materialism and fame, inordinate desires, envy, pride, vain glory and the likes would be at least reduced to the barest minimum.

References

- Anstey, M. (1991). *Negotiating Conflict. Insights and Skills for Negotiators and Peacemakers*. Kenya: Juta & Co. Ltd
- Beasley-Murray, G.R. (1987). *Word Biblical Commentary-John*. Texas: Word Books Publishers.
- Brown, R.E. (1970). *The Gospel according to John, vol.2*. Garden City, New York: DoubleDay.
- Brown, R.E. (1974). *The Gospel According to John I-XIII (Anchor Bible Series)*. New York: Yale University Press.
- Brown, R.E. (1997). *An Introduction to the New Testament*. New York: DoubleDay
- Brown, C. (ed). (1975). *The New International Dictionary of New Testament Theology, Vol.1*. Michigan: Zondervan Publishing House.
- Butler, P. (1961). *The Gospel of John Vol.1*. Missouri: College Press.
- Bultmann, R. (1971,). *The Gospel of John*. Philadelphia: Westminster.
- Carson, D.A. (1991). *The Gospel According to John*. Grand Rapids, Michigan: Eerdmans Publishers.
- Chibuogwu, J. (2019). *Servant Leadership in 1Timothy 3:1-13: Implications for the Church of Nigeria (Anglican Communion)*. Ph.D Dissertation
- Chiegboka, A.B.C & Nwadiakor, K.L (2014). By this everyone will know that you are my disciples, if you have Love for One Another (John 13:35): An Invitation To Priestly Fraternity. *In Journal of Religion and Human Relations*. Vol 1, 6
- Du Rand, J.A. (1990). *Narratological perspectives on John 13:1-38*. Retrieved June 22, 2022 from https://www.ajol-file-journals_339_articles_148056_submission. Dulles, A. (1990). *Models for Ministerial Priesthood*. 20,18,285.
- Edward, S. (1981). *Ministry: Leadership in the community of Jesus Christ*. New York: The Cross road Publishing Company.
- Ejikeme, P.O. & Ndubuisi, E.J. (2016). Intermediaries in African and Western Thoughts: A Comparative Analysis. *In Igwebuike: An African Journal of Arts and Humanities*. Vol. 2 No 1
- Ellis, A. (1954). *The American Sexual Tragedy*. New York: Twayne.
- Ensor, P. (2007). *The Glorification of the Son of Man: An Analysis of John 13:31-32*. Tyndale Bulletin 58 (2) 229-252.
- Eze, F.A. (2022). *Exposing the Hidden Enemies of the priesthood in an era of Christian civilization*. Enugu: Hkays Hubs.
- Ezejelue, A.C, Ogwo, E.O. & Nkamnebe, A.D. (2008). *Basic Principles in Managing research Projects*. Aba: Afritower Limited.
- Ezeogu, R.O. (2004). *Discriminatory Love in John 13:33-35*. Rome: Christian Faith Publishers.
- Freud, S. (1922). Certain neurotic mechanisms in Jealousy, Paranoia and Homosexuality. *In collected papers* 2,235-240. London: Hogarth.
- Hunsiger, G. (2008). *The Eucharist and Ecumenism*. Cambridge: Cambridge University Press.
- Lee, J. A. (1973). *Colours of love: An exploration of the ways of loving*. Toronto: New Press.
- Lee, J.A (1973). *A Typology of Styles of loving. Personality and Social Psychology*. Bulletin, 3, 173-182
- Lee, J. (1976). *The colors of love*. Englewood Cliffs, NJ: Prentice-Hall.
- Lindars, B. (1972). *The Gospel of John*. London: Oliphants Publishers
- Longman, A.W. (200). *Longman Dictionary of Contemporary English*, 5th edition
- Mahoney, J.F. (1998). *The Gospel of John*. Collegeville: Liturgical Press.

- Mahoney, J. (2012). *Why a 'New' Commandment*. Retrieved on April 13, 2021, from https://thinkingfaith.org/articles/20120713_1.htm#_edn5
- Mahoney, F. (2013). *Love in the Gospel of John*. Grand Rapids, MI: Baker Academic
- Maslow, A.H. (1962). *Toward a Psychology of Being*. Princeton, NJ: Van Nostrand.
- Mbachu, C.A.E. (1997). *Ministry of the Laity for Responsible persons*. Enugu: Snaap.
- Millard, J.E. (2007). *Christian Theology, 10th edition*. Michigan: Baker Publishing Group.
- Moloney, F. (2013). *Interpreting the New Testament*. Grand Rapids, Michigan: Eerdmans Publishing Company
- Moloney, F. (2013). *Love in the Gospel of John: An Exegetical, Theological, and Literary Study*. Grand Rapids: Baker Academic.
- Morris, L. (1995). *The Gospel According to John, NICNT*. Grand Rapids, MI: Eerdmans.
- Morris, L. (1989). *The New International Commentary on the New Testament: The Gospel according to John*. Grand Rapids, Michigan: Wm.B. Eerdmans Publishing Company.
- Ngwoke, I.K.B. (1998). *Ordained to Preach Christ*. Bigard Theological Studies, 8,1,4-9
- Nmah, P.E. (2009). *Priests and Prophets: A Socio-ethical Reflection*. Enugu: Rabboni Publishers International.
- Obielosi, D.C. (2014). *Biblical Greek grammar for beginners' volume 1*. Onitsha: Fresworld.
- Obielosi D.C. (2021). Beyond Ethnic Bias: An Exegetico-Hermeneutical Study of John 12:20-22. *International Scholar Journal of Arts and Social Science Research*, 4(1), 252-262. Retrieved on November 22 from <http://www.theinterscholar.org/journasl/index.php/isj/assr/article/view/obielosi>
- Okafor, F.C. (1994). The role of the Priest Intellectual. In J.I. Okonkwo (Ed). *Management and Communication* (pp 1-15). Enugu: Fourth Dimensions, Awka.
- Okeke C.U. (2006). *The future of Catholic priests in Igboland: Dangers and challenges ahead*. Nimo: Rex Charles and Patrick.
- Okoh, N.D. (2019). *Not by might nor by Power: Selected messages to the world*. Lagos: Gaskia Media Limited.
- Pope Benedict XVI (2005). *Encyclical on Deus Caritas Est*. Retrieved on April 20, 2020 from https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est.html.
- Pope Paul VI (1965). *Presbyterorum Ordinis*. Retrieved on April 21, 2021 from https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651207_presbyterorum-ordinis_en.html.
- Pope John Paul II (1996). *Pontifical Magesterium: Letters to Priests*. Retrieved on February 21, from <https://www.clerus.va/en/ministri-ordinati/sacerdoti/magistero-pontificio>.
- Porter, S.E. (1989). *Verbal Aspect in the Greek of the New Testament*. Bern: Peter Lang.
- Smith, W. (2013). *A Dictionary of Greek and Roman Antiquities*. Cambridge: Cambridge University Press.
- Wallace, D. (2000). *The Basics of New Testament Syntax*. Zondavan Academic publishers
- Wiersbe, W. (1989). *Wiersbe Expository Outline on the New Testament*. Colorado: Chariot