

BIBLICAL RESOURCES



Numbers 11:25-29; Psalm 19b; James 5:1-6; Mark 9:38-43, 45, 47-48

Do not stop him; whoever is not against us is for us.

Mark 9:38 John said to him, “Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.” 39 But Jesus said, “Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me. 40 Whoever is not against us is for us. 41 For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward.



42 “If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea.

43 If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. 45 And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. 47 And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, 48 where their worm never dies, and the fire is never quenched.

INITIAL OBSERVATIONS

Our first reactions to these two scenes will be important to note. Both contain teachings that disturb. Scene One portrays the mean-spiritedness of the disciples and then v. 41 comes with a very unexpected twist: whoever gives *to you*. Scene Two seems to be two sets of teachings, all introduced by “if”. The first teaching in v. 42 has a sharp relevance today. The expansion in vv. 43-48 constitutes a powerful command to the believer to get rid of whatever is “in the way” of living the Gospel. (Vv. 44 and 46 are missing in the main manuscripts, so there are gaps.)

KIND OF WRITING

It looks as if individual sayings or groups of sayings have been gathered together by the tradition or by the evangelist. Probably they did not all belong together originally. Vv. 39, 40 and 41 all seem to be different sayings of Jesus, with a loose, mostly verbal connection.

E.g., in the second scene, it looks as if 42 and 43-48 were not originally together but they are linked by “if”, and “better” and some image of punishment.

OLD TESTAMENT BACKGROUND

Gehenna: a valley south and south-west of Jerusalem, also known as Hinnom. It was a place of human sacrifice and become a way of speaking of God’s final punishment of the wicked (cf. 2 Kings 23:20 and 2 Chronicles 28:1-5). The New Testament translations usually use the word “hell.” Jeremiah writes:

For the people of Judah have done evil in my sight, says the Lord; they have set their abominations in the house that is called by my name, defiling it. And they go on building the high place of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire—which I did not command, nor did it come into my mind. Therefore, the days are surely coming, says the Lord, when it will no more be called Topheth, or the valley of the son of Hinnom, but the valley of

Thought for the day

Jesus knows, of course, that it is not our hands or our feet or our eyes which cause us to sin (cf. Mark 7:14-23). There is a certain sarcastic, even caustic wit in telling us to lop off extremities, as if it were that simple. Sometimes, humour is more effective—more disarming at any rate—than blunt exhortation (hence, dictators always fear the comedians). The point is not lost however: we need to get to the root of the matter and undergo conversion of heart, then of life and then of the whole person, limbs and all!

Prayer

Loving God, help us to continue on the path of conversion of heart and life. Help us to make those choices which will reflect our faith in you, loving, just and faithful God. Help us to see ourselves as you would wish us to be, in your own image and likeness.

Slaughter: for they will bury in Topheth until there is no more room. The corpses of this people will be food for the birds of the air, and for the animals of the earth; and no one will frighten them away. And I will bring to an end the sound of mirth and gladness, the voice of the bride and bridegroom in the cities of Judah and in the streets of Jerusalem; for the land shall become a waste. (Jer 7:30-34)

Worm and *fire*: these words are standard expressions for the destruction of evil.

And they shall go out and look at the dead bodies of the people who have rebelled against me; for their *worm* shall not die, their *fire* shall not be quenched, and they shall be an abhorrence to all flesh. (Isa 66:24)

Woe to the nations that rise up against my people! The Lord Almighty will take vengeance on them in the day of judgment; he will send *fire* and *worms* into their flesh; they shall weep in pain forever. (Jdt 16:17)

Humble yourself to the utmost, for the

punishment of the ungodly is *fire* and *worms*. (Sir 7:17)

NEW TESTAMENT FOREGROUND

The wide context is the extended teaching on discipleship in Mark 8-10. As part of his teaching method, Mark notes the failures of the disciples—failure to heal, failure to understand (regularly), and here, failure to recognise outsiders as bearers of the Gospel.

The immediate context is: Then they came to Capernaum; and when he was in the house he asked them, “What were you arguing about on the way?” But they were silent, for on the way they had argued with one another who was the greatest. He sat down, called the twelve, and said to them, “Whoever wants to be first must be last of all and servant of all.” Then he took a little child and put it among them; and taking it in his arms, he said to them, “Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.” (Mark 9:33–37)

ST PAUL

Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God in order that he might confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written, “Therefore I will confess you among the Gentiles, and sing praises to your name”; and again he says, “Rejoice, O Gentiles, with his people”; and again, “Praise the Lord, all you Gentiles, and let all the peoples praise him”; and again Isaiah says, “The root of Jesse shall come, the one who rises to rule the Gentiles; in him the Gentiles shall hope.” May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit. (Rom 15:7–13)

BRIEF COMMENTARY

Verse 38 “Teachers” is used in Mark’s Gospel by a variety of people (Mark 4:38; 5:35; 9:17, 38; 10:17, 20, 35; 12:14, 19, 32; 13:1; 14:14). There is a considerable irony that the apostles, who only a few verses before could perform an exorcism, here object to someone else successfully exorcising. The irony extends to the expression “following us”. This is a little shock because the reader is really expecting “following you.” But

once again, we have two levels in Mark and the post-Resurrection context is in view. Who is the authentic leadership is the question. Using the name of a holy figure was a technique in pagan magic.

Verse 39 A wonderfully open response, in the form of an implied syllogism. If such a person is actually doing good... A person who does good in Jesus’ name will proclaim him.

Verse 40 A broad, inclusive statement because “whoever” really means anyone at all. It could have been the other way around! There is a strong contrast with the Q version of this saying elsewhere: *Whoever is not with me is against me, and whoever does not gather with me scatters.* (Matthew 12:30 = Luke 11:23)

Verse 41 A curious statement because it portrays the disciples as receiving. It is hard to know in what context this might have made sense. In Matthew’s Gospel, it seems clear that a similar teaching refers to non-Christian pagans coming to the help of Christians who are in jail (cf. Matthew 25:31-46). The implied reference to “Christians” takes us once more to the post-Easter context.

Verse 42 The Greek for stumbling block is *scandalon*. The literal meaning of the word is to cause someone to trip up. This is the only time in Mark that “little ones who believe in me” is used of disciples. But cf. *Then he took a little child and put it among them; and taking it in his arms, he said to them, “Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.”* (Mark 9:36–37) *People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.” And he took them up in his arms, laid his hands on them, and blessed them.* (Mark 10:13–16) It suggests their powerlessness. The millstone intended here is the larger one turned by a mule and so rather effective.

Verse 43 The following sequence of sayings is all based on the same pattern. “To enter life” means to get to heaven. The attention shifts from causing others to stumble to what causes you to stumble. A radical self-purification is what is in mind. Hell = Gehenna. A social science reading would suggest the hand means engagement with others.

The verses following are without context, and manage to be both direct and oblique, wrapped up in the hyperbole characteristic of rabbinic discourse. The words “stumbling block” and “stumble” tumble through the passage giving a kind of unity. The general meaning is not lost, however: choices, even sacrifices, have to be made, and made in good time, that is, now!

Verse 45 In a social science context, the foot means autonomy.

Verse 47 Again, in a social science setting, the eye is related to the way we look at others.

Verse 48 The grim imagery suggests permanent pain and disgrace.

POINTERS FOR PRAYER

1. John objected to a person who was not in their group, casting out demons in Jesus’ name. Jesus himself had no problems with this. Jealousy can poison our outlook even when what is done by another is good. “S/he is invading my patch.” Perhaps you have seen, in yourself or in others, the negative effect of jealousy and the contrasting positive effect of being able to rejoice that good is being done, irrespective of who is the person doing it.

2. In strong terms Jesus condemns those who are destructive of the life of others, particularly the “little ones.” Just as Jesus came that we might have life and have it to the full, we likewise are here to make a positive difference to others. What was it like for you when you were able to do something that was helpful to another?

3. Rather dramatically Jesus tells us to cut off a hand, or tear out an eye, rather than harm another. It is not to be taken literally but it does mean that we should not be casual about our efforts to live a good life. When have you experienced the benefits of an element of seriousness in your approach to life?

PRAYER

Pour out your Spirit, O God, over all the world to inspire every heart with knowledge and love of you. Grant that we who confess Jesus as Lord may shun whatever is contrary to this faith and give witness to your love that has saved us in Christ, for he lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Come now, you rich people, weep and wail for the miseries coming to you.

James 5:1 Come now, you rich people, weep and wail for the miseries that are coming to you. 2 Your riches have rotted, and your clothes are moth-eaten. 3 Your gold and silver have rusted, and their rust will be evidence against you, and it will eat your flesh like fire. You have laid up treasure for the last days. 4 Listen! The wages of the labourers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of hosts. 5 You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter. 6 You have condemned and murdered the righteous one, who does not resist you.

INITIAL OBSERVATIONS

Wealth and righteousness do not go easily together in human experience and in the Bible. Today's passage could come from many places in the Old Testament and, at the same time, from the teaching of Jesus himself.

CONTEXT IN THE COMMUNITY

Unless James is talking to the air (cf. 1 Corinthians 14:9), he must be referring to actual rich people in the congregation. As we see, he doesn't hold back.

KIND OF WRITING

The latter part of James offers a series of connected warnings:

Warnings (4:11-5:6)

4:11-12	Against judging
4:13-17	Against boasting
5:1-6	Against riches

RELATED PASSAGES

“Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.” (Matt 6:19-21)

So also the tongue is a small member, yet it boasts of great exploits. How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire

the cycle of nature, and is itself set on fire by hell. (James 3:5-6)

You shall not withhold the wages of poor and needy labourers, whether other Israelites or aliens who reside in your land in one of your towns. You shall pay them their wages daily before sunset, because they are poor and their livelihood depends on them; otherwise they might cry to the LORD against you, and you would incur guilt. (Deut 24:14-15)

BRIEF COMMENTARY

Verse 1 “Come now” links the argument with 4:13. It may be that he is addressing the *nouveaux riches*, more inclined to flash their new status. For wail etc. see Isa. 10:10; 13:6; 14 in the Greek Old Testament (a handy translation of the Septuagint is Nicholas King's). With the pile-up of challenging words, James is trying to trigger as sense of crisis and impending disaster. There is no explicit call to conversion, interestingly, but in reality it is implied. With all this about happen...

Verse 2-3c Three verbs are used here: rotted, moth-eaten and rusted. In Greek, all these are in the perfect tense. In NT Greek, the perfect points to an event, the effects of which continue into the present. Gold and silver do not actually rust, of course, so James is echoing here a proverbial use meaning to go to waste. Cf. *Lose your silver for the sake of a brother or a friend, and do not let it rust under a stone and be lost.* (Sir 29:10) Earlier, James spoke of the transience of riches: *Let the believer who is lowly boast in being raised up, and the rich in being brought low, because the rich will disappear like a flower in the field.* (James 1:9-10) As often in James, the teaching of Jesus comes to mind. Cf. Mt 6:19-21. Cf. also the parable of the rich fool in Lk 12:13-21 and the parable of the rich man and Lazarus in Lk 16:19-31. *Evidence* is in Greek the resonant word *martyrion*, in its literal sense.

Verse 3d The parable of the rich man and Lazarus already described the fiery end of the wicked. Cf. above James 3:5-6.

Verse 4 In this verse, James turns to a key prophetic theme, exploitation of the poor by the rich. Cf. Is 5:9. In the Old Testament, withholding wages is specifically condemned: *You shall not defraud your*

neighbour; you shall not steal; and you shall not keep for yourself the wages of a labourer until morning. (Lev 19:13)

Verse 5 The language used here points to an extreme, even obscene level of luxury and ostentation, at the expense of the poor. “On the earth” implies a contract with the next life, in heaven or hell! A day of slaughter has two potential meanings. (i) At a time of signal deprivation. (ii) At the time of end-time judgment.

Verse 6 The charge here is unexpected. Did they really kill and murder? It is likely that James has in mind here judicial murder, i.e. the use of the courts to exploit and oppress the poor. Cf. *Is it not the rich who oppress you? Is it not they who drag you into court?* (James 2:6) Jesus himself is called the righteous one in the NT: 1 Peter 3:18; 1 John 2:1, 29; 3:7. At the same time, James is called precisely “the Just” and there may just be an echo of his martyrdom here. In his *Ecclesiastical History*, Eusebius writes: *And these things happened to the Jews to avenge James the Just, who was the brother of Jesus the so-called Christ, for the Jews killed him despite his great righteousness.* (*Ecclesiastical History* 2.23.20). The oppression of the righteous could also be a general sentiment as evidenced in the book of Wisdom 2:10-3:6. Notice that the final verb has switched to the present tense, meaning that this oppression is still going on.

POINTERS FOR PRAYER

1. Riches *are* a problem—not as such, but in what they do to us. Greed takes over and we think we are happy because we have things. Worse, wealth can be built up on the suffering of others.

2. There is also structural, systemic oppression which we can pretend to ignore. In a raw capitalist system, there has to be unemployment and poverty.

PRAYER

Just God, you hear the just cry of the poor and to them you are always faithful. Help us to see our brother and sister in need as indeed our sister and brother. Even more, help us to see in ourselves those choices which have a negative effect on the poor.

Set us free from a false attachment to possession, because where our treasure is, there is our heart. We may our prayer though Jesus, who made himself poor that we might become rich. Amen.

Would that all the Lord's people were prophets!

Num 11:24 *So Moses went out and told the people the words of the Lord; and he gathered seventy elders of the people, and placed them all around the tent. 25 Then the Lord came down in the cloud and spoke to him, and took some of the spirit that was on him and put it on the seventy elders; and when the spirit rested upon them, they prophesied. But they did not do so again.*

Num. 11:26 Two men remained in the camp, one named Eldad, and the other named Medad, and the spirit rested on them; they were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. 27 And a young man ran and told Moses, "Eldad and Medad are prophesying in the camp." 28 And Joshua son of Nun, the assistant of Moses, one of his chosen men, said, "My lord Moses, stop them!" 29 But Moses said to him, "Are you jealous for my sake? Would that all the Lord's people were prophets, and that the Lord would put his spirit on them!" 30 *And Moses and the elders of Israel returned to the camp.*

INITIAL OBSERVATIONS

The Old Testament story today may puzzle unless the context in the book of Numbers is borne in mind. Numbers tells the story of Israel's journey from the wilderness of Sinai (1:1) to the plains of Moab, close to Jericho and the borders of the land (36:13). A glance at biblical Atlas would help. Verses 24 and 30 have been added because they frame the story and help to make sense of it.

ORIGIN OF THE READING

Numbers has the following outline:

1:1-9:4: Constituting the community at Sinai.
9:15-25:18: The journey, setbacks and success
26:1-35:34 Reconstituting the community in Moab.

KIND OF WRITING

Our reading comes from the middle section of the whole book. In that part of Numbers, there are many stories of disaffection: 11:1-14:45; 16:1-17:13; 20:1-13; 25:1-18. It is, therefore, not a surprise that at the start of chapter 11 Moses comes across as quite fed up (11:1-3).

Overall in chapter 11, there is a basic story in 11:4-6, 31-35, a soon-to-be familiar tale of disaffection and response. The story also contains information regarding the manna, its collection and use in 11:7-9.

A further complex layer of narrative concerns the question of leadership and the community. The difficulties of leadership are explored in 11:10-15, in tones very similar to Ex 18:13-27 (below). Then the people regret their discontent (11:18-23). Leadership is then to be shared (11:24-25). Our passage then follows, with the appearance of Eldad and Medad, apparently acting independently. This may well reflect concerns of the time or writing or earlier regarding prophets and their legitimacy. Fortunately, the decision is in favour of not limiting God's gifts of prophecy and leadership. In highly institutionalised religious settings, the temptation to limit God's actions and authority to those with formal responsibility is almost irresistible, as we know.

OLD TESTAMENT BACKGROUND

Moses' father-in-law said to him, "What you are doing is not good. You will surely wear yourself out, both you and these people with you. For the task is too heavy for you; you cannot do it alone. Now listen to me. I will give you counsel, and God be with you! You should represent the people before God, and you should bring their cases before God; teach them the statutes and instructions and make known to them the way they are to go and the things they are to do. You should also look for able men among all the people, men who fear God, are trustworthy, and hate dishonest gain; set such men over them as officers over thousands, hundreds, fifties and tens. Let them sit as judges for the people at all times; let them bring every important case to you, but decide every minor case themselves. So it will be easier for you, and they will bear the burden with you. If you do this, and God so commands you, then you will be able to endure, and all these people will go to their home in peace." (Exodus 18:17-23)

BRIEF COMMENTARY

Verse 24 Although not in the reading, this is essential for grasping what follows. The solution to the presenting problem

starts here. The seventy elders are outside the camp around the tent of meeting.

Verse 25 It is by the gift of God that others are able to function as leaders within the community. The leaders seem to be scribes of some sort and the ecstatic experience is only temporary.

Verse 26 The fact that some of the power fell on figures not present underscores the uncontrollable character of God's charismatic power.

Verse 27 An unnamed figure reports the spiritual disorder.

Verse 28 This action represents the community's attempt to control the charismatic power of the spirit. Even Joshua is involved.

Verse 29 Moses' question and exclamation are exactly to the point. He rejects limiting the spirit to one person, even if that person should be himself. The argument is a kind of *a fortiori*: if Moses wishes that all the people would prophesy, then just two certainly may. There is a concluding scene to chapter 11 in vv. 30-35 which uses the word *ruach*, which means wind, breath and spirit. God's judgement is fearsomely expressed.

POINTERS FOR PRAYER

1. It would be easy to go down the route of pointing to institutional attempts to box in the Spirit. It might be more personally enriching to think of times in my own life when I limited to the action of the Spirit in myself or in my calling.
2. The vision of all the people prophesying or having the Spirit is very inviting and attractive. Where do I see the Spirit breaking through in the community of faith today?
3. It is true that the institution is happier with order and predictability. Vatican II seems to have been a rare exception. How can we grasp that vision and bring it forward today in our communities of faith?

PRAYER

God of mysterious power, your breath blows where it will and from that breathing new life is born. Help us to be courageous and open our hearts, our lives and our world to your inspiration and presence. We make this prayer through Jesus Christ who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

THE LITURGY

Numbers 11:25-29; Psalm 19b; James 5:1-6; Mark 9:38-43, 45, 47-48

READINGS 1 AND 3

The reading from Numbers anticipates the Gospel very accurately. The same desire to put limits on divine inspiration and initiative is present in both.

THE RESPONSORIAL PSALM

On the face of it, the affirmation of the Law from Psalm 19 (18) doesn't quite fit the reading here. Perhaps, this Psalm is chosen because of these lines: *But who can detect all his errors? From hidden faults acquit me. The precepts of the Lord gladden the heart. From presumption restrain your servant and let it not rule me.*

SUNDAY INTRODUCTIONS

First Reading

Numbers 11:25-29

This unfamiliar story should nevertheless sound familiar: the powers that be sometimes try to limit the work of God's Spirit in the wider community.

Second Reading

James 5:1-6

James is quite the prophet and, like the prophets of old, he does not mince his words when it comes to injustice towards the poor and the exploitation of the powerless. We *ought* all to feel a bit uncomfortable!

Gospel

Mark 9:38-43, 45, 47-48

The incident recounted here is very like the one in the first reading. The desire to control religious experience and expression is always present, especially in highly institutionalised religions such as ours. Jesus' mind on the matter is quite different and refreshing.

WEEKDAY INTRODUCTIONS

On most days this week we read from Job, a book of the Bible which has become part of world literature. Technically, it is an expanded folktale. The folktale setting sets up the story but the sparks fly in the poetry. What's the overall topic? The question of innocent suffering as one instance of the problem of evil. What's the overall message? Complex

and many-layered, of course. Simplistically put, it teaches God is in charge but also that God's rule combines somehow both order and randomness.

Monday 1 October

St Thérèse of the Child Jesus, virgin and doctor

Job 1:6-22

The great story of Job begins today. Notice: (i) Satan is not the later devil, but a very cheeky member of the heavenly court; and (ii) there is something quite formulaic about Job's reaction, a devotional façade, soon to be torn away.

Luke 9:46-50

Our Gospel today addresses two issues never that far away: ambition and jealousy. Two unpleasant relatives!

Tuesday 2 October

The Guardian Angels

Job 3:1-3, 11-17, 20-23

Job is the great book which "tells it like it is" and perhaps chapter 3 captures this best of all. The bitter experience of unjust suffering leads to searing expression of innocence and despair. At times, the writing is quite savage.

Matthew 18:1-5, 10

The reading is special for the feast because it mentions the angels. In the culture, young children are not a symbol of innocence but rather of powerlessness.

Wednesday 3 October

Bl Columba Marmion, abbot

Job 9:1-13, 14-16

Job, in a brief moment of more calm reflection, takes up the topic of the mystery of God's mind and intentions. Something of this insight will find its way into the final message of the book.

Luke 9:57-62

The cost of discipleship—everything, in reality—is the focus of the several stories today. Jesus demands all or nothing.

Thursday 4 October

St Francis of Assisi

Job 19:21-27

The words here are very famous—being set to music in Handel's *Messiah*. In spite

of everything, Job is sure that God is just.

Luke 10:1-12

The sending of the seventy(-two) is nowhere else reported in the Gospels, being unique to Luke. It is often thought to be an anticipation of the sending to the Gentiles, the second mission, in the Acts of the Apostles (by the same author). Like the Twelve, they are empowered to do *exactly what Jesus himself did*.

Friday 5 October

Job 38:1, 12-21, 40:3-5

Finally, God breaks his silence and his words are overwhelming—both as poetry and as theology. The radical incapacity of humans to scrutinise God is forcefully underlined and leaves Job gasping.

Luke 10:13-16

Prophets are not always comfortable people and in today's Gospel Jesus points out the missed opportunities of several towns and village. It is vital not to leave us teaching in the past, of course. Would he say the same to us today?

Saturday 6 October

St Bruno, priest and monk

Job 42:1-3, 5-6, 12-17

Job's final answer is much discussed. It cannot mean he thinks he was wrong all along. Instead it must mean something like "I will suspend my case before the mystery." The marvellous provision of "new" children is an ironic evocation of the *lex talionis* and an unexpected twist in the book of Job. After all, one set of children cannot be simply replaced by another!! It is just not human.

Luke 10:17-24

The central passage of this reading—the prayer of Jesus—is extraordinarily important. In some form, it goes back to the historical Jesus. Two consequences follow. *First of all*, Jesus was aware of a quite particular relationship with the Father and his own role as revealer. *Secondly*, the wording of that role as revealer sounds uncannily like something from the Fourth Gospel and, indeed, may be one of the inspirations behind the language and ideas in John's Gospel.