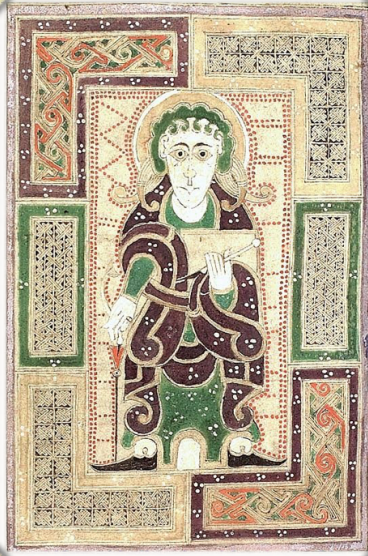


# *In the footsteps of Jesus with John*

*in Jerusalem*



**2018**

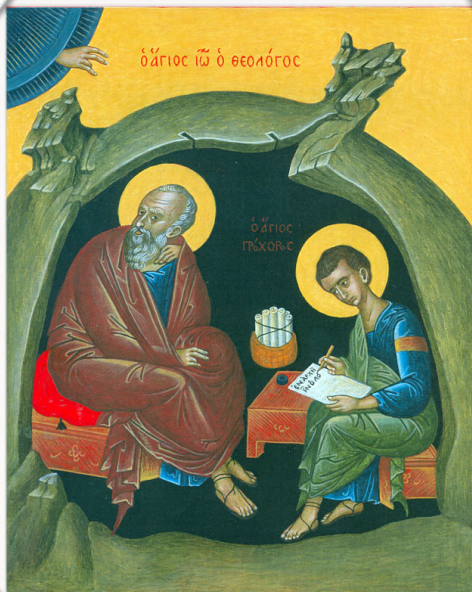
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Ἐν ἀρχῇ ἦν ὁ λόγος,  
καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,  
καὶ θεὸς ἦν ὁ λόγος  
(John 1:1)



In the beginning was the Word,  
and the Word was with God,  
and the Word was God.  
(John 1:1)

## Presentation 1 Introduction

### Sequence

- Your experience of the Fourth Gospel
- Curiosities
- Relationship to the Synoptic traditions
- How to read the Fourth Gospel
- Production
- Final edition
- Prayer
- Conversation

### Experience

- The Gospel tells the story of Jesus of Nazareth, whose parents are known, who lived in Galilee, was crucified in Jerusalem and was buried.
- The Gospel adds the perspective of the pre-existent Word, who was made flesh. His death was his return to the Father.
- The Gospel adds into the story the later experience of the community; in particular the separation from the synagogue.

### Curiosities

- Who baptised? 4:2 and 3:22
- When is an ending not an ending? 20:30-31 + 21:24-25
- How long is the last speech? 14:31 signals an end but it resumes!
- Wrong sequence: 11:2 - a story not told until ch.12
- Misplaced story: 7:53-8:11; added text: 5:3b-4
- Location: ch.4 (Galilee), ch.5 (Jerusalem), ch.6 (Galilee)
- Added "bits": 3:31-36; 12:44-50; 13:6-11 / 12:12-20.
- Glosses: e.g., 4:2, 4:44; 7:39b; 12:16 and so forth.
- Big addition: ch.21
- No birth stories
- No parables
- Long symbolic tableaux
- Long, involved speeches
- One-to-one encounters
- Unique characters / characters with special emphasis

### Synoptic tradition

- Three-year ministry

- Five visits to Jerusalem
- Three Passovers
- The Twelve are not important
- The Beloved Disciple is more important than Peter
- The miracles are more dramatic
- No parables...but
  - \* I am the good shepherd
  - \* I am the true vine
  - \* I am the light of the world
- Plus: always in dialogue with the Hebrew Bible
- Mark has **1,345** different words over a relatively shorter text.
- Matthew has **1,691**
- Luke has, as you might expect, **2,055**.
- John – over 21 chapters has a vocabulary of only **1,011** different words with only 112 of those occurring once in the New Testament.
- With this limited linguistic toolbox, the author takes us even more deeply into various mysteries: the human person, Christ and God.

### How to read the Fourth Gospel

- Earliest manuscript: P52 (c. 90-150 or 125-175 or later). See also P66 (c. 200).
- The great codices are complete: Vaticanus, Sinaiticus, Bezae etc.
- Written perhaps during the reign of Domitian (81-96)
- Written in Greek, but probably not in the author's first language.
- The profound knowledge of biblical traditions suggests the author was Jewish.
- The writer is familiar with Synoptic traditions, perhaps even Mark's Gospel.
- The Gospel was started in a context where Jewish traditions were understood.
- It was completed in a context or for an audience where this was no longer the case.
- The text underwent a series of revisions/redactions. For example, chapter 21.
- Traditionally: Syria and Asia Minor (Western Turkey).

- In reality: unknown – could just as well be Alexandria in Egypt.
- Two large units (1-12 and 13-20), with a prologue (1:1-18) and an epilogue (21).
- Reading requires constant reference to the Hebrew Bible.
- Reading requires comparison with Synoptic traditions.
- Reading requires reference across the whole text of the Gospel.
- For each reading, it is important to interpret within the particular Gospel context.

### Jean Zumstein

- The destruction of Jerusalem (ad 70)
- The “Jews” and the (mostly) Jewish Christ-believers are separated (exclusion: 9:22; 12:42; 16:2; fear: 7:13; 19:38; 20:19)
- A break with the followers of John the Baptist.
- Conflict with Jews and eventually with the Romans.
- Syria
  - \* Hebrew words and Jewish customs are explained
  - \* A bilingual context – possibly Syria
  - \* Context for a powerful synagogue and the continuing baptist movement – Syria
  - \* Cf. Ignatius of Antioch and the Odes of Solomon for quite similar language
  - \* Thomas was a key figure in the Syrian tradition
- Asia Minor
  - \* A crisis forced a relocation
  - \* Chapter 21 represents a reintegration with the Petrine tradition
- The Johannine “school” – a circle of “theologians”
- Goal: the rebuilding of faith in a time of intense pressure
- Firstly, the Beloved Disciple, authoritative interpreter
- Secondly, in John 21, Peter is “rehabilitated”
- Thirdly, in 1 John, “gnosticism” and antichrists
- Fourthly, in 2 and 3 John, more institutional and disciplinary attempts to ensure their survival

### Production

- Key: John 21

- Origin of the Tradition: the Beloved Disciple (= BD)
- Origin of the Gospel: evangelist / redactors
- Origin of the present text: reception history
- Raymond E. Brown had a detailed hypothesis about the stages of production. This is really no longer accepted but it does profile "features" of the text.
- *Stage One*
  - \* The tradition of words and works of Jesus originating with the Beloved Disciple (BD) whom Brown originally identified with John the son of Zebedee in an attempt to combine the tradition of authorship with the evidence of the gospel.
  - \* Later Brown moved from this position, concluding that the internal and external evidence should not be harmonised and that the BD was an outsider from the group of best known disciples.
  - \* Brown suggests that the BD might have been one of the unnamed disciples of John 21:2 originally mentioned as the unnamed disciples of John the Baptist who follows Jesus in John 1:35ff.
- *Stage Two*
  - \* This stage saw the development of the oral tradition into its distinctive Johannine form...
  - \* ...through its use in the teaching and preaching of the ...Johannine school
  - \* ...under the influence of a leading figure whom we may call the evangelist.
- *Stage Three*
  - \* This stage involved the production of a written Gospel by the evangelist.
  - \* This process involved a limited selection from available oral tradition
  - \* The tradition seems to have contained multiple versions of various traditions as well as traditions not included by the evangelist
- *Stage Four*
  - \* This stage was a second edition, also by the evangelist.



- \* Indeed, there might have been successive editions to meet specific needs such as difficulties posed by the continuance of the disciples of the Baptist and the secret believers within the synagogue.
- *Stage Five*
  - \* This saw the edition of the gospel by another hand, as is indicated by John 21:24.
  - \* The intention was, consistent with the Johannine school, not to lose tradition developed in stage two and to meet new problems that had emerged.
  - \* Such problems relate, e.g., to the death of the BD and the relation of the Johannine Christians to the Petrine group ("catholic" Christians).

### **The Community**

- The first phase began when a group of disciples of the Baptist became believers and conclude when the believers were excluded from the synagogue. It includes stages one and two in the development of the tradition.
- The second phase saw the writing of the Gospel by the evangelist about 90 CE and stages three and four in the development of the tradition.
- The third phase included the redaction of the Gospel and the writing of the Epistles in about 100 CE. It involved a schism within the community. This corresponds to stage five in the development of the tradition.
- The final phase concluded some time in the second century when the Johannine community and the schismatics both disappeared, absorbed into the emerging great church or docetism, Gnosticism and Montanism.

### **The Synagogue**

- Writing ca. 200 C.E. Tertullian noted, "the Jews call us Nazarenos" (Against Marcion 4. 8).
- A century later Eusebius switched to past tense: "We who are now called Christians received in the past the name Nazarenoi".
- Writing about 375 C.E. Epiphanius condemns the Nazoraioi, who are not a newly founded group, as a

heresy (Panarion 29). Jerome followed Epiphanius: "... since they want to be both Jews and Christians, they are neither Jews nor Christians" (Epistle 112.13 to Augustine).

- Epiphanius and Jerome also provide the first clear accounts of the practice in some ancient synagogues of condemning the Nosrim in the blessing or curse on heretics (birkat ha-minim): "... may the Nosrim and Minim speedily perish ..." (according to Cairo Genizah manuscripts).

### **Location – further observations**

- The synagogue is important and powerful
- Marginal Judaism may flourish
- John the Baptist's disciples may honour their mentor
- A place where "gnosis" (= knowledge) might develop
- Greek is spoken
- A place where Peter and Thomas are prominent
- Syria fulfils all the conditions - traditionally
- The final redaction may have happened in Asia Minor

### **Final edition**

- A very considered text
- Two Parts
- 1-12: The Book of Signs
- 13-21: The Book of Glory

### **Prayer**

Lord, inspire me to read your Scriptures and to meditate upon them day and night. I beg you to give me real understanding of what I read, that I in turn may put its precepts into practice. Yet, I know that understanding and good intentions are worthless, unless rooted in your graceful love. So I ask that the words of Scripture may also be not just signs on a page, but channels of grace into my heart. Amen.

*Origen, 184-253 AD*

## NOTES

## Presentation 2 The Prologue

### Sequence

- Listen to John 1:1-18 / note reactions and questions
- Literary genre: prologue
- Literary structure: concentric
- Commentary
- Potential backgrounds
  - \* Creation story and Moses
  - \* Wisdom literature
  - \* Stoic Philosophy
- Its function in the Gospel
- And so...
- Prayer

### Literary Genre: A Prologue

- “Prologue” is literally a word before the word.
- It was a recognised form at the time for speeches, plays and musical performances.
- According to Cicero:
  - \* One’s opening remarks, though they should always be carefully framed and pointed and epigrammatic and suitable expressed, must at the same time be appropriate to the case in hand; for the opening passage contains the first impression and the introduction of the speech, and this ought to charm and attract the hearer straight away. (De Oratore 2.315)
- Yet, this is different
  - \* It does not narrate pre-historical mythic episodes in the Word’s pre-existence. In reality, this is a meta-narrative.
  - \* Neither it is a kind of overture. Some vocabulary is never take up elsewhere in the Gospel (e.g. logos, grace, fullness). Some is, of course, such as light, life and darkness.
  - \* Finally, it is not a historical resumé of the story to follow – for example the cross and resurrection are absent.

### Literary Genre: Concentric

- ABA\*

- ABCB\*A\*
- The prologue is broadly concentric (i.e. not always precisely)
- See table.

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning.					A. Word and God
		3 Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of all mankind. 5 The light shines in the darkness, and the darkness has not overcome it.			B. Benefit from Word
		6 There was a man sent from God whose name was John. 7 He came as a witness to testify concerning that light, so that through him all might believe. 8 He himself was not the light; he came only as a witness to the light.			C. John the Witness
			9 The true light that gives light to everyone was coming into the world.		D. Incarnation
			10 He was in the world, and though the world was made through him, the world did not recognise him. 11 He came to that which was his own, but his own did not receive him. 12 Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— 13 children born not of natural descent, nor of human decision or a husband's will, but born of God.		X. (Pivot) Rejection/ reception Result: divine filiation
			14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth		D. Incarnation
		15 (John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.' ")			C. John the Witness
	16 Out of his fullness we have all received grace in place of grace already given. 17 For the law was given through Moses; grace and truth came through Jesus Christ.				B. Benefit from Word
18 No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.					A. Word and God

## Commentary

John 1:1 In the **beginning** was the **Word**, and the Word was **with** God, and the **Word** was God. 2 He was in the beginning with God.

- Gen 1:1 is evoked.
- Word – the means of creation.
- Wisdom also “pre-existed” (see later).
- He will pour forth words of wisdom of his own (Sir 39:6).
- With (= pros): Many rich meanings: chiefly a close a authoritative relationship with God.
- Was God: unprecedented.
- Cf. “My Lord and my God!” (John 20:28).

John 1:3 All things came into **being** through him, and without him not one thing came into being. What has come into being 4 in him was **life**, and the **life** was the **light** of all people. 5 The **light** shines in the **darkness**, and the **darkness** did not overcome it.

John 11:25 Jesus said to her, “I am the resurrection and the life.”

John 8:12 Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.”

- V. 3 evokes Gen 1:3-5 and also Lady Wisdom from the Old Testament (see below).
- Life: existence, of course, but also the fullness of life (10:10 – x36 in all; NB raising of Lazarus).
- Light: x23 in all; spiritual illumination almost always. NB healing of the man born blind.
- This light is for all humanity without distinction.
- Darkness: John 1:5; 6:17; 8:12; 12:35, 46; 20:1.

John 1:6 There was a man sent from God, whose name was John. 7 He came as a witness to testify to the light, so that all might believe through him.

8 He himself was not the light, but he came to testify to the light.

- Switch from poetry to prose.

- First mention of John (not called the Baptist in this Gospel), bringing us to a particular historical context. NB No need to identify him – he is known.
- Sent from God.
- Witness and testify.
- Believe through (not in!) him.
- V. 8 is very clear, saying the same thing in a negative way.

John 1:9 The true **light**, which en**light**ens everyone, was **coming** into the world.

Isa 49:6 I will give you as a light to the nations, that my salvation may reach to the end of the earth."

John 8:12 Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life."

John 9:5 As long as I am in the world, I am the light of the world."

- True in the sense of faithful and reliable.
- Light is a metaphor for salvation, as we read in Isaiah 49:6b.
- Enlightens everyone – NB the story of the man born blind.
- Was coming into: this picks up quite traditional language about "the coming one", i.e. the Messiah.
- The world (*kosmos*): x78, so highly significant in this Gospel.

John 1:10 He was in the **world**, and the world came into being through him; yet the **world did not know him**. 11 He came to what was **his own**, and his own people **did not accept him**.

12 But to all who **received** him, who **believed** in his name, he gave power to become **children of God**, 13 who were born, **not** of blood or of the will of the flesh or of the will of man, **but** of God.

- Two human responses to the coming of the Word

- (1) This text foreshadows the conflicts of the ministry to evident in John.
- "Know" in the strong sense.
- Irony of coming to "his own", meaning Israel, this time.
- (2) By contrast, there is also a positive response.
- The privilege of Israel becomes that of all humanity. Cf. Paul and the language of adoption.
- Cf. 1 John 3:1-2; 4:7 and 5:2.

John 1:14 And the Word became (egeneto) flesh (sarx) and lived (eskēnōsen) among **us**, and **we** have seen his glory (doxa), the glory as of a father's only son (monogenēs), full (plērēs) of grace (charis) and truth (alētheia).

Sir 24:8 "Then the Creator of all things gave me a command, and my Creator chose the place for my tent (**skēnē**). He said, 'Make your dwelling (kataskēnōson) in Jacob, and in Israel receive your inheritance.'

- NB switch to first person plural.
- Sarx = human existence in its fragility, transience, mortality.
- NB for the portrait of Jesus in the rest of this Gospel.
- Lived = lit. "pitched his tent" (skēnē). NB the Feast of Tents (**skēnopēgia**) in chapters 7-10.
- Tent of meeting: Ex 33:7-11. Cf. Sir 24:8.
- Glory: just like Moses. Cf. Ex 40:3).

John 1:14 And the Word became (egeneto) flesh (sarx) and lived (eskēnōsen) among **us**, and **we** have seen his glory (doxa), the glory as of a father's only son (monogenēs), full (plērēs) of grace (charis) and truth (alētheia).

John 14:6 Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.

- The "only" Son is the sole image of the Father in the world.
- Full: only use in John but the verb to complete, to fill or to fulfil is frequent (John 1:14, 16; 3:29; 7:8; 12:3, 38; 13:18; 15:11, 25; 16:6, 24; 17:12-13; 18:9, 32; 19:24, 36).



- Charis: God's covenant grace in the OT (only here in John).
- Alētheia: God's covenant faithfulness in the OT.
- Truth: John 1:14, 17; 3:21; 4:23-24; 5:33; 8:32, 40, 44-46; 14:6, 17; 15:26; 16:7, 13; 17:17, 19; 18:37-38).
- True: John 1:9; 4:23, 37; 6:32; 7:28; 8:16; 15:1; 17:3; 19:35.

John 1:15 (John **testified** to him and **cried out**, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'")

John 8:58 Jesus said to them, "Very truly, I tell you, before **Abraham** was, I am."

John 1:19 This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

- Suddenly back to John the Baptist who "comments" on the theology. No parenthesis in ancient Greek.
- Testify or witness (slightly stronger).
- John 1:19 This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"
- John 1:32 And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him.
- "Was" in the sense of ranks before me. But cf. Jn 8:58.
- Thus the pre-existence of the Word is affirmed.

John 1:16 From his fullness we have all received, **grace upon grace**. 17 The **law** indeed was given through Moses; **grace** and **truth** came through Jesus Christ.

Exod 33:13 LXX If then I have found favour (*charis*) before you, disclose yourself to me. Let me see you recognisably in order that I might find favour (*charis*) before you and in order that I might know that this nation is your people."

- The interruption is over and the language goes back to "we" and to the (later) Christian confession of the benefit of the incarnation.

- The meaning of the phrase grace upon grace (*charin anti charitos*) could be:
  1. Love (grace) under the New Covenant in place of love (grace) under the Sinai Covenant, thus replacement;
  2. Grace "on top of" grace, thus accumulation;
  3. Grace corresponding to grace, thus correspondence.
- Meaning (1) is supported by v. 17.
- The law/grace contrast is exclusively Pauline in the New Testament.
- In the OT, the Law conferred God's favour (*charis*) and his faithfulness (*alêtheia*).
- Contrasting the Law with favour and faithfulness works only in the light of the revelation in Jesus.
- The definitive revelation occurs in Jesus Christ (= the full name which is rare in John).
- John 17:3 And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent.

John 1:18 **No one has ever seen God.** It is God the only **Son**, who is close to the Father's **heart**, who has made him known. (NRSV)

John 1:18 No one has ever seen God; the only **God**, who is at the Father's **side**, he has made him known. (NIV)

Exod 33:20 But," he said, "you cannot see my face; **for no one shall see me and live.**"

1 John 4:12 **No one has ever seen God**; if we love one another, God lives in us, and his love is perfected in us.

- The conclusion matches the opening, underlining the Son's great intimacy with the Father.
- Only Son or only God? Balance of probabilities favours only God. GNT5 gives a "B" rating to "only Son", i.e. "almost certain."
- Cf. John 13:23 The disciple Jesus loved was reclining next to Jesus.
- The Greek say: "in the bosom of Jesus."
- Heart/side is literally bosom – and why not keep the imagery? Cf. 13:23.

- **Ode Solomon 8:14** I fashioned their members, and my own breasts I prepared for them, that they might drink my holy milk and live by it.
- **Ode Solomon 19:2** The Son is the cup, and the Father is he who was milked; and the Holy Spirit is she who milked him; 3 Because his breasts were full, and it was undesirable that his milk should be released without purpose. 4 The Holy Spirit opened her bosom, and mixed the milk of the two breasts of the Father.

### Did you notice?

- Narrative insertions in the poetry
- Occasional disturbance of the poetry
- Adjustments which seem not to be part of Johannine theology
- Adjustments which fit exactly the Evangelist's theology and concerns
- John 1:3b and without him was not any thing made that was made.
- John 1:6 There was a man sent from God, whose name was John. 7 He came as a witness, to bear witness about the light, that all might believe through him. 8 He was not the light, but came to bear witness about the light.
- John 1:9 The true light, which gives light to everyone, was coming into the world.
- John 1:12c who believed in his name 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

		<b>Evangelist's additions and modifications</b>		Wisdom = Logos No dualism Baptist texts
	<b>Christian modifications (Pauline / Gentile?)</b>			Law v. grace antithesis Wisdom = Christ
<b>Jewish Hymn to Wisdom</b>				

PROLOGUE HYMN SOURCE	WISDOM PARALLELS
1 In the beginning was <i>Wisdom</i>	Prov 8:22-23; Wis 6:22; Sir 24:9
And <i>Wisdom</i> was with <i>God</i>	Prov 8:23,30; Wid 9:4, 9
And <i>God</i> (divine) was <i>Wisdom</i>	
2 The same (She) was in the begging with <i>God</i>	
3a All things through her <i>become</i> ( <i>egeneto</i> )	Prov 3:19; 8:30; Wis 7:21-27; 8:1; 9:12; 1QS X.11
4 What <i>became</i> in her was <i>life</i>	Prov 3:18; 8:35
And the <i>life</i> was the <i>light</i> of men	Wis 7:26; Prov 6:23; Test Levi 14:4; (Sir 17:11)
5 And the <i>light</i> in the <i>darkness</i> shines	
And the darkness did not extinguish it ( <i>ou katelaben</i> )	Wish 7:29-30
10 In the world she was	Wis 8:1; Sir 24:6
And the world through her become ( <i>egeneto</i> )	
And the world did not know her	Prov 1:29; Bar 3:23, 28, 31
11 Unto her own ( <i>eis ta idia</i> ) she came	
And her own ( <i>hoi idioi</i> ) did not receive ( <i>ou parelabon</i> ) her	Sir 24:8-12; 1 Enoch 42:1-2
12a But as many as received ( <i>elabon</i> ) her,	
12b She gave them authority children of God ( <i>tekna theou</i> ) to become ( <i>genesthai</i> )	Wis 7:14, 27; Sir 6:20-22; 15:7
14ab And Wisdom tabernacled among us ( <i>eskēnōsen</i> )	Sir 24:8,10 ( <i>skēne</i> ); Wis 9:10; Bar 3:37 (cf. Prov 8:31)
14c And we beheld her glory	(Cf. Sir 24:23); Br 4:1

### An original hymn to Wisdom?

- 1 In the beginning was Wisdom  
and Wisdom was with God  
and God (divine) was Wisdom
- 2 The same (She) was in the beginning with God
- 3a All things through her became
- 4 What became in her was life  
And the life was the light of men
- 5 And the light in the darkness shines  
And the darkness did not extinguish it
- 10 In the world she was  
and the world through her became  
And the world did not know her.
- 11 Unto her own she came,  
And her own did not receive her
- 12a But as many as received her,
- 12b She gave them authority children of God to become
- 14a/b And Wisdom tabernacled among us
- 14c And we beheld her glory

### Hellenistic Christian Modifications

- There is a concentration of non-Johannine vocabulary in 14e, 16-18.
- The evangelist's addition of 15 severs 14 from 16, where the "we" confession is continued, indicating that the evangelist was editing a pre-existing ext.
- The Law-Grace antithesis is not Johannine but Pauline, indicating that this editorial material was added in a Hellenistic community where the Pauline antithesis was known and affirmed.

### Did you notice?

- Hence, it is thought that the Hellenistic version of the hymn added 14e, 16-17, and thus identified Christ with Wisdom. The text would then further read:

- 14e full of grace and truth.
- 16 From her fullness we have all received,  
grace upon grace.
- 17 The law indeed was given through Moses;  
grace and truth came through Jesus Christ.

**1** In the beginning was the **Word**, and the **Word** was with God, and the **Word** was God. **2** He was in the beginning with God. **3** All things came into being through him, **and without him not one thing came into being**. What has come into being **4** in him was life, and the life was the light of all people. **5** The light shines in the darkness, and the darkness did not overcome it. **6 There was a man sent from God, whose name was John. 7 He came as a witness to testify to the light, so that all might believe through him. 8 He himself was not the light, but he came to testify to the light. 9** The true light, which enlightens everyone, was coming into the world. **10** He was in the world, and the world came into being through him; yet the world did not know him.

**11** He came to what was his own, and his own people did not accept him. **12** But to all who received him, **who believed in his name**, he gave power to become children of God, **13 who were born, not of blood or of the will of the flesh or of the will of man, but of God. 14 And the Word became flesh** and lived among us, and we have seen his glory, **the glory as of a father's only son, full of grace and truth. 15** (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'") **16** *From his fullness we have all received, grace upon grace. 17 The law indeed was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.*

### **Evangelist's Additions / Modifications**

Negatively:

- Opposition to Torah / Wisdom ideology
- Opposition a defective wisdom Christology
- Loss: feminine imagery of God

Positively:

- Creation and new creation
- Logos/Word - transcendence and wisdom
- Prophecy - Jesus was a prophet
- Gospel ("the word")
- Jesus - God's presence and revelation
- Dialogue with the culture (Judaism / Stoicism)

## Backgrounds

- The story of creation in **Genesis 1**, somehow perfect and completed.
- The narrative of the **Exodus**, the giving of the Law and the figure of **Moses**. Partially in fulfilment of; partially in contrast with.
- The figure of "**Lady Wisdom**". The key texts are: Job 28; Proverbs 1, 8, 9; Baruch 3:9-4:4; Sirach 24; Wis 7:7-9:18.
- The logos in Jewish Wisdom literature and in **Philo** of Alexandria.
- The logos philosophy of **Stoicism**, with its monotheism and pantheism.
- What **John** means by logos is clarified in v. 17.

## Function in the light of the Gospel

- New creation across the Gospel - esp. cross and resurrection
- Life - Lazarus story - I am the Resurrection and the Life
- Light - Blind man - I am the Light of the world
- Baptist - important early on the Gospel - In vocabulary
- Not know him - the rejection by most Jews - passim
- Children and being born - Nicodemus
- Flesh - cf. Thomas and Tiberias
- Glory - throughout
- Father's only Son - chs. 13-17
- Truth - Pilate and often elsewhere; I am the truth
- "He was before me" - Before Abraham was, I AM
- Made him known - revealed through actions and speech

## And so...

- A fabulous Prologue to the whole Gospel.
- The Prologue possibly (only) had itself a pre-history.
- As it stands, it spoke to Israelite, Jewish and Stoic traditions.
- It prepared the Johannine community members to read the Gospel.
- It offered radical, breath-taking teaching on the identity of Jesus.
- Because extraordinarily rich, it can speak to us today as well.
  - \* The quest for origins.
  - \* The quest for God and God's own disclosure.
  - \* The "beyond" (transcendence) of God.

- \* The "intimacy" (immanence) of God.
- \* The thrilling news of God's engagement with us through Christ.

**Prayer**

We praise you, gracious God, for the glad tidings of peace, the good news of salvation: your Word became flesh and we have seen his glory. Let the radiance of that glory enlighten the lives of those who celebrate his birth.

Reveal to all the world the light no darkness can extinguish, our Lord Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, in the splendour of eternal light, God for ever and ever. Amen.



## Presentation 3 John the Prophet

### Sequence

- The setting in John's Gospel
- The historical figure of John the Baptist
- John the Baptist across the Gospels
- The use of tradition: Luke 3 and John 1
  1. John 1:19-23: Day 1, scene 1
  2. John 1:24-28: Day 1, scene 2
  3. John 1:29-31: Day 2, scene 3
  4. John 1:32-34: Day 2, scene 4
- The Quest for the Messiah
- And so...

### The Setting

Now this was John's testimony (John 1:19)	Day 1
On the next day John saw Jesus (John 1:29)	Day 2
Again the next day John was standing there (John 1:35)	Day 3
On the next day Jesus wanted to set out (John 1:43)	Day 4
Now on the third day there was a wedding (John 2:1)	Day 7

- Days 1 and 2 belong together (diptych)
- Days 3 and 4 belong together (diptych)
- Day 7 brings the sequence to a climax
- This important sequence lays the foundation for the subsequent ministry of Jesus.

### The Historical Figure

- John the Baptist was a first century Jewish prophet, proclaiming an eschatological message with some apocalyptic traits.
- His message was imminent judgment and the way to avoid that was by repentance, symbolised by his baptism.
- There is an implied critique of the adequacy of the Temple worship.
- The differences between John the Baptist and Qumran are greater than the similarities.

- John anticipated “the coming one”, but it is difficult to be more precise than that - an angel? the messiah? a heavenly figure? God himself?
- John had a big influence in his day - as the need to execute him illustrates. Still, any idea of a revolt is due to Herod’s paranoia rather than to anything John the Baptist actually said.
- The relationship between Jesus and John is hotly disputed - e.g. did Jesus follow his “mentor’s” example and baptise?

## Across the Gospels

Mk	Q	Mt	Lk	Jn	GN
-	-	-	Birth	-	-
Death	Prison	Death	Omits	Omits	-
“Elijah”	Elijah?	Elijah!	“not Elijah”	not Elijah!	-
Baptizes		Uneasy	Relegates	Omits	Refuses
-	Mid-time	End of OT	Mid-time	Voice	-
-	-	-	-	Best Man	-
Disciples	-	Disciples	Disciples	Disciples	-

## Mark

Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God. 2 As it is written in Isaiah the prophet,  
 “Look, I am sending my messenger ahead of you,  
 who will prepare your way,  
 3 the voice of one shouting in the wilderness,  
 ‘Prepare the way for the Lord,  
 make his paths straight.’”

Mark 1:4 In the wilderness John the baptiser began preaching a baptism of repentance for the forgiveness of sins. 5 People from the whole Judean countryside and all of

Jerusalem were going out to him, and he was baptising them in the Jordan River as they confessed their sins. 6 John wore a garment made of camel's hair with a leather belt around his waist, and he ate locusts and wild honey. 7 He proclaimed, "One more powerful than I am is coming after me; I am not worthy to bend down and untie the strap of his sandals. 8 I baptise you with water, but he will baptise you with the Holy Spirit."

### **Matthew**

Matt 3:1 In those days John the Baptist came into the wilderness of Judea proclaiming, 2 "Repent, for the kingdom of heaven is near." 3 For he is the one about whom Isaiah the prophet had spoken:

"The voice of one shouting in the wilderness, 'Prepare the way for the Lord, make his paths straight.'"

Matt 3:4 Now John wore clothing made from camel's hair with a leather belt around his waist, and his diet consisted of locusts and wild honey. 5 Then people from Jerusalem, as well as all Judea and all the region around the Jordan, were going out to him, 6 and he was baptising them in the Jordan River as they confessed their sins.

Matt 3:7 But when he saw many Pharisees and Sadducees coming to his baptism, he said to them, "You offspring of vipers! Who warned you to flee from the coming wrath? 8 Therefore produce fruit that proves your repentance, 9 and don't think you can say to yourselves, 'We have Abraham as our father.' For I tell you that God can raise up children for Abraham from these stones! 10 Even now the ax is laid at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

Matt 3:11 "I baptise you with water, for repentance, but the one coming after me is more powerful than I am—I am not worthy to carry his sandals. He will baptise you with the Holy Spirit and fire. 12 His winnowing fork is in his hand, and he will clean out his threshing floor and will gather his wheat into the storehouse, but the chaff he will burn up with inextinguishable fire."

Matt 3:13 Then Jesus came from Galilee to John to be baptised by him in the Jordan River. 14 But John tried to prevent him, saying, "I need to be baptised by you, and yet you come to me?" 15 So Jesus replied to him, "Let it happen now, for it is right for us to fulfil all righteousness." Then John yielded to him.

### Luke

- Luke has a very special concern with John the Baptist.
- Luke offers a very elaborate comparison of the two prophets
- Luke continues to refer to the Baptist in the Acts of the Apostles
- The Mandaeans – followers of the Baptist – still exist today

1. Annunciation of the birth of John the Baptist	2. Annunciation of the birth of Jesus the Messiah	Luke 1:1-25 Luke 1:26-38
3. The visitation ( <b>Magnificat</b> )		Luke 1:39-56
4. The birth of John the Baptist ( <b>Benedictus</b> )	5. The birth of Jesus the Messiah ( <b>Gloria</b> )	Luke 1:57-80 Luke 2:1-20
6. The presentation ( <b>Nunc dimittis</b> )		Luke 2:21-40
7. Jesus in the Temple		Luke 2:41-52

Acts 1:5 For **John baptised** with water, but you will be baptised with the Holy Spirit not many days from now."

Acts 1:21 Thus one of the men who have accompanied us during all the time the Lord Jesus associated with us, 22 beginning **from his baptism by John** until the day he was taken up from us—one of these must become a witness of his resurrection together with us."

Acts 10:36 You know the message he sent to the people of Israel, proclaiming the good news of peace through Jesus Christ (he is Lord of all)– 37 you know what happened throughout Judea, beginning from Galilee after the **baptism that John** announced:

Acts 11:16 And I remembered the word of the Lord, as he used to say, '**John baptised with water**, but you will be baptised with the Holy Spirit.'

Acts 13:24 Before Jesus arrived, John had proclaimed a **baptism for repentance to all the people of Israel**. 25 But while John was completing his mission, he said repeatedly, 'What do you think I am? I am not he. But look, one is coming after me. I am not worthy to untie the sandals on his feet!'

Acts 18:25 He had been instructed in the way of the Lord, and with great enthusiasm he spoke and taught accurately the facts about Jesus, although he knew only the **baptism of John**.

Acts 19:4 Paul said, "John baptised with a **baptism of repentance**, telling the people to believe in the one who was to come after him, that is, in Jesus."

Luke 3:1 In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Iturea and Trachonitis, and Lysanias was tetrarch of Abilene, 2 during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness. 3 He went into all the region around the Jordan River, preaching a baptism of repentance for the forgiveness of sins.

Luke 3:4 As it is written in the book of the words of Isaiah the prophet,

**"The voice of one shouting in the wilderness:  
'Prepare the way for the Lord,  
make his paths straight.**

5 **Every valley will be filled,  
and every mountain and hill will be brought low,  
and the crooked will be made straight,**

6 **and the rough ways will be made smooth,  
and all humanity will see the salvation of God.”**

Luke 3:15 While the people were filled with anticipation and they all wondered whether perhaps John could be the Christ, 16 John answered them all, “I baptise you with water, but one more powerful than I am is coming—I am not worthy to untie the strap of his sandals. He will baptise you with the Holy Spirit and fire. 17 His winnowing fork is in his hand to clean out his threshing floor and to gather the wheat into his storehouse, but the chaff he will burn up with inextinguishable fire.”

Luke 3:18 And in this way, with many other exhortations, John proclaimed good news to the people. 19 But when John rebuked Herod the tetrarch because of Herodias, his brother’s wife, and because of all the evil deeds that he had done, 20 Herod added this to them all: He locked up John in prison. 21 Now when all the people were baptised, Jesus also was baptised.

### **John the Baptist**

- John = prophet (1:16-17; 1:76; 3:1-6)
- Jesus = Messiah (1:32-33; 1:69; 2:4, 11; 3:23-38)
- Jesus = Son of God (1:35, 2:49; 3:22)
- John: prophet, to prepare, go before
- Jesus: Saviour, House of David, mercy, Abraham, holiness, righteousness, salvation, forgiveness, light, dawn, peace

### **John**

John 1:19 Now this was John’s testimony when the Jewish leaders sent priests and Levites from Jerusalem to ask him, “Who are you?” 20 He confessed—he did not deny but confessed—“I am not the Christ!” 21 So they asked him, “Then who are you? Are you Elijah?” He said, “I am not!” “Are you the Prophet?” He answered, “No!” 22 Then they said to him, “Who are you? Tell us so that we can give an answer to those who sent us. What do you say about yourself?”

John 1:23 John said, **“I am the voice of one shouting in the wilderness, ‘Make straight the way for the Lord,’** as Isaiah the prophet said.” 24 (Now they had been sent from

the Pharisees.) 25 So they asked John, "Why then are you baptising if you are not the Christ, nor Elijah, nor the Prophet?"

John 1:26 John answered them, "I baptise with water. Among you stands one whom you do not recognise, 27 who is coming after me. I am not worthy to untie the strap of his sandal!" 28 These things happened in Bethany across the Jordan River where John was baptising.

### Gospel of the Nazoreans

- Nazoreans 2 **Behold, the mother of the Lord and his brethren said to him: John the Baptist baptises unto the remission of sins, let us go and be baptized by him. But he said to them: Wherein have I sinned that I should go and be baptised by him? Unless what I have said is ignorance (a sin of ignorance).**
- The time and place of authorship of the Gospel fragment are disputed, but since Clement of Alexandria used the book in the last quarter of the second century it consequently **predates 200 AD.**
- Its place of origin might be **Alexandria** in Egypt since two of its principal witnesses, Clement and Origen, were Alexandrians.
- However, the original language of the Gospel of the Nazarenes was Hebrew, suggesting that it was written specifically for Hebrew-speaking Jewish Christians in **Palestine and Syria.**

### Use of Tradition

- The Fourth Gospel frequently has a relationship with the Synoptic traditions
- The reception of the tradition always reflects Johannine interests and theology
- Sometimes, the literary genre undergoes considerable alteration
- E.g.: the mission of the Baptist in Luke and John

### Luke

Luke 3:10 So the crowds were asking him, "What then should we do?" 11 John answered them, "The person who has two tunics must share with the person who has none, and the person who has food must do likewise." 12 Tax collectors

also came to be baptised, and they said to him, "Teacher, what should we do?" 13 He told them, "Collect no more than you are required to." 14 Then some soldiers also asked him, "And as for us—what should we do?" He told them, "Take money from no one by violence or by false accusation, and be content with your pay."

Luke 3:15 While the people were filled with anticipation and they all wondered whether perhaps John could be the Christ, 16 John answered them all, "I baptise you with water, but one more powerful than I am is coming—I am not worthy to untie the strap of his sandals. He will baptise you with the Holy Spirit and fire."

### John

John 1:29 On the next day John saw Jesus coming toward him and said, "Look, the Lamb of God who takes away the sin of the world! 30 This is the one about whom I said, 'After me comes a man who is greater than I am, because he existed before me.' 31 I did not recognise him, but I came baptising with water so that he could be revealed to Israel."

John 1:32 Then John testified, "I saw the Spirit descending like a dove from heaven, and it remained on him. 33 And I did not recognise him, but the one who sent me to baptise with water said to me, 'The one on whom you see the Spirit descending and remaining—this is the one who baptises with the Holy Spirit.' 34 I have both seen and testified that this man is the Chosen One of God."

### Luke and John

	Luke 3:10-14	John 1:19-23	<b>Voice</b>
	What should we do?	John 1:24-28	<b>Forerunner</b>
Luke 3:10-16			
	Luke 3:15-16	John 1:29-31	<b>Revealer</b>
	Who is John the Baptist?	John 1:32-34	<b>Witness</b>



<b>Luke 3:10-16</b>	
<b>Scene 1:</b> “salvation” vv.10-14	<b>Scene 2:</b> “the Christ” vv.15-16
<b>John 1:19-28, 29-34</b>	
<b>Day 1</b>	<b>Day 2</b>
<b>Scene 1:</b> “who are you?” vv. 19-23	<b>Scene 3:</b> “the purpose of JB’s baptism” vv. 29-31
<b>Scene 2:</b> “why to you baptise?” vv. 24-28	<b>Scene 4:</b> “the identity of Jesus, baptiser in the Spirit” vv.32-34

### Scene 1: Quest for the one foretold

**John 1:19** Now this was John’s **testimony** when the **Jewish leaders** (= Jews) sent priests and Levites from Jerusalem to ask him, “Who are you?” **20** He confessed—he did not deny but confessed—“I am **not** the **Christ!**” (egō ouk eimi) **21** So they asked him, “Then who are you? Are you **Elijah?**” He said, “I am **not!**” (ouk eimi) “Are you the **Prophet?**” He answered, “**No!**” (ou) **22** Then they said to him, “Who are you? Tell us so that we can give an answer to those who sent us. What do you say about yourself?”

**John 1:23** John said, “I am **the voice of one shouting in the wilderness, ‘Make straight the way for the Lord,’** as **Isaiah the prophet** said.”

### Scene 2: Quest for the one foretold

**John 1:24** (Now they had been sent from the Pharisees.) [This comment makes little sense.]

**25** So they asked John, “Why then are you baptising if you are not the **Christ**, nor **Elijah**, nor the **Prophet?**”

**26** John answered them, “I baptise with water. Among you stands one whom **you do not recognise**, **27** who is coming **after me. I am not worthy** (ouk eimi [egō]) **to untie the strap of his sandal!**”

**28** These things happened in Bethany across the Jordan River where John was baptising.

### Scene 3: Quest for the one foretold

**John 1:29** On the next day John saw Jesus **coming** toward him and **said**, "Look, the **Lamb of God** who takes away the **sin** of the world! **30** This is the one about whom I said, '**After me comes a man who is greater than I am, because he existed before me.**' **31** I did not recognise him, but I came baptising with water **so that** he could be **revealed** to Israel."

### Scene 4: Quest for the one foretold

**John 1:32** Then John **testified** (= witnessed), "I saw the **Spirit descending** like a dove from heaven, and it **remained** on him. **33** And I did not recognise him, but the **one who sent me** to baptise with **water** said to me, 'The one on whom you see the **Spirit descending and remaining**—this is the one who **baptises with the Holy Spirit.**'

**34** I have both **seen** and **testified** that this man is the **Chosen One of God.**" Or: that this man is **Son of God.**

### Commentary

**John 1:19** Now this was John's **testimony** when the **Jewish leaders** (= Jews) sent priests and Levites from Jerusalem to ask him, "Who are you?" **20** He confessed—he did not deny but confessed—"I am **not** the **Christ!**" (**egō ouk eimi**) **21** So they asked him, "Then who are you? Are you **Elijah?**" He said, "I am **not!**" (**ouk eimi**) "Are you the **Prophet?**" He answered, "**No!**" (**ou**)

- John the Baptist is a witness
- NET: Jews = Jewish leaders
- Emphatic denial of status of any kind
- List: Messiah, Elijah, or the prophets ("Moses"?)
- "I am not" v. "I am" in the gospel

**22** Then they said to him, "Who are you? Tell us so that we can give an answer to those who sent us. What do you say about yourself?"

**John 1:23** John said, "I am **the voice of one shouting in the wilderness, 'Make straight the way for the Lord,'** as **Isaiah the prophet** said."

- The citation from Isaiah first appears in Mark
- NB Context of Isaiah 40
- NB adjustment to "fit" John the Baptist in the desert
- The citation is now on the lips of John the Baptist himself

**John 1:24** (Now they had been sent from the Pharisees.)  
[This comment makes little sense.]

**25** So they asked John, "Why then are you baptising if you are not the **Christ**, nor **Elijah**, nor the **Prophet**?"

- Pharisees: the remaining Jewish movement after the destruction of Jerusalem.
- Mentioned in this Gospel regularly: John 1:24; 4:1; 7:32, 45, 47-48; 8:3, 13; 9:13, 15-16, 40; 11:46-47, 57; 12:19, 42; 18:3
- Nicodemus is probably a pharisee
- The key question of John the Baptist is asked

**26** John answered them, "I baptise with water. Among you stands one whom **you do not recognise**, **27** who is coming **after me. I am not worthy (ouk eimi [egō]) to untie the strap of his sandal!**"

**28** These things happened in Bethany across the Jordan River where John was baptising.

- Jesus is signalled by three comments: not recognised/known; after John; superior to John.
- Cf. He proclaimed, "One more powerful than I am is coming after me; I am not worthy to bend down and untie the strap of his sandals (Mark 1:7; also Luke 3:16)
- Bethany across the Jordan is a mystery
- Cf. the Madaba Map

**John 1:29** On the next day John saw Jesus **coming** toward him and **said**, "Look, the **Lamb of God** who takes away the **sin** of the world! **30** This is the one about whom I said, '**After me comes a man who is greater than I am, because he**

existed before me.' **31 I did not recognise him**, but I came baptising with water **so that** he could be **revealed** to Israel."

- Enumeration of the days
- Standing v. movement / static v. Dynamic
- Lamb of God a second time
- Pre-existence affirmed
- Even John did not recognise/know him
- John's only role is to reveal him

**John 1:32** Then John **testified** (= witnessed), "I saw the **Spirit descending** like a dove from heaven, and it **remained** on him. **33 And I did not recognise him**, but the **one who sent me** to baptise with **water** said to me, 'The one on whom you see the **Spirit descending and remaining**—this is the one who **baptises with the Holy Spirit**.'

**34** I have both **seen** and **testified** that this man is the **Chosen One of God**." Or: that this man is **Son of God**.

- John does not baptise Jesus
- He witnesses to the phenomenon of the Spirit
- The "one who sent me" is almost a name for God in the Fourth Gospel
- See and testified: the catechetical language of the Johannine community
- A variant reading is offered

### Quest for the Messiah

- This is a quest story
  - \* One of many quest stories in this Gospel
  - \* In one way, it is a mistaken quest
  - \* Yet, it serves to distinguish John from Jesus
- It anticipates key interpretations of Jesus in this Gospel
  - \* Passover Lamb
  - \* Word of God
  - \* Spirit-filled
  - \* Chosen One / Son of God

### And so...

- We learn a good deal about who John the Baptist is not
  - \* Not the Christ, or Elijah, or the prophet

- \* Not worthy to untie the straps of his sandals
- \* Did not recognise the Christ
- We learn who John is
  - \* The voice
  - \* The forerunner
  - \* The revealer
  - \* The witness
  - \* (Eventually, the “friend of the bridegroom”)
- We learn a good deal about who Jesus actually is
  - \* The Lord
  - \* The Lamb of God
  - \* He existed before John
  - \* The one on whom the Holy Spirit descended and remained,
  - \* The Chosen one of God (or the Son of God)
- NB reading John in the light of biblical figures
- NB reading John in the light of Jewish expectations
- NB reading John in dialogue with the Synoptic Gospels
- The Gospels “receive” John the Baptist in a variety of ways
- There was a real John the Baptist, with continuing disciples
- The context of writing matters
- The presentation in John echoes the Prologue
- The presentation looks forward to themes later in the Gospel

### Prayer

O God, most high and most near, you send glad tidings to the lowly, you hide not your face from the poor; those who dwell in darkness you call into the light.

Take away our blindness, remove the hardness of our hearts, and form us into a humble people, that, at the advent of your Son, we may recognise him in our midst and find joy in his saving presence.

This prayer we make through him whose coming is certain, whose day draws near, your Son, Jesus Christ, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever. Amen.



## Presentation 4 The Call of the Disciples

### Sequence

- The setting in John's Gospel
- Comparing Mark and John
- Call stories in the tradition
- Day 3, scenes 5
- Day 4, scene 6
- Commentary
- And so...

### The Setting

Now this was John's testimony (John 1:19)	Day 1
On the next day John saw Jesus (John 1:29)	Day 2
Again the next day John was standing there (John 1:35)	Day 3
On the next day Jesus wanted to set out (John 1:43)	Day 4
Now on the third day there was a wedding (John 2:1)	Day 7

**Days 1 and 2** belong together (diptych)

**Days 3 and 4** belong together (diptych)

**Day 7** brings the sequence to a climax

This important sequence lays the foundation for the subsequent ministry of Jesus.

### Mark

Mark 1:16 As he went along the Sea of Galilee, he saw Simon and Andrew, Simon's brother, casting a net into the sea (for they were fishermen). 17 Jesus said to them, "Follow me, and I will turn you into fishers of people." 18 They left their nets immediately and followed him. 19 Going on a little farther, he saw James, the son of Zebedee, and John his brother in their boat mending nets. 20 Immediately he called them, and they left their father Zebedee in the boat with the hired men and followed him.

### The Theology of Call

- Mk 1:16-20; 2:13-17; 3:13-19; Lk 5:1-11.27-32; 6:14f.

- What distinguishes these narratives, however, is the importance placed on the initiative of Jesus and the demand for an immediate and unconditional response.
- On this the tradition is unambiguous: one can become a disciple of Jesus only on the basis of a call.
- Indeed there is not a single instance in all the synoptic tradition of an individual successfully volunteering to become a disciple.

In terms of form, these stories are close to the ancient rhetorical category of the *chreia*, or anecdote, a brief narrative relating a striking saying or deed of some individual.

(The ABD article on *chreiai* is very useful - and brief.)

### Call *chreiai*

- Cast in the form of anecdotes, call stories describe the sudden call of individuals engaged in the ordinary affairs of life, and their immediate response is characterised by a willingness to follow. This is a Hellenistic form portraying how the ideal sage gathers disciples - adapted by early Christian writers.
- The stories are anecdotal and devoid of biographical/psychological interest.
- They imply a theology of discipleship: a division of the world into the saved and the unsaved; the choosing of people not apparently especially gifted for their future tasks; the person undergoes a transformation or conversion.

### Scene 5: the quest for the Messiah

**John 1:35** Again the next day John was standing there with two of his disciples. **36 Gazing** at Jesus as he walked by, he said, "Look, the Lamb of God!" **37** When John's two disciples heard him say this, they **followed** Jesus. **38** Jesus turned around and saw them **following** and said to them, "What do you want?" So they said to him, "Rabbi" (which is translated Teacher), "where are you **staying**?" **39** Jesus answered, "Come and you will **see**." So they came and saw where he was **staying**, and they **stayed** with him that day. Now it was about four o'clock in the afternoon.



**John 1:40** Andrew, the brother of Simon Peter, was one of the two disciples who heard what John said and **followed** Jesus. **41** He first **found** his own brother Simon and told him, "We have **found** the Messiah!" (which is translated Christ). **42** Andrew brought Simon to Jesus. Jesus **looked** at him and said, "You are Simon, the son of John. You will be called Cephas" (which is translated Peter).

**John 1:43** **On the next day Jesus wanted to set out for Galilee.** He **found** Philip and said to him, "**Follow** me." **44** (Now Philip was from Bethsaida, the town of Andrew and Peter.) **45** Philip **found** Nathanael and told him, "We have **found** the one Moses wrote about in the law, and the prophets also wrote about—Jesus of Nazareth, the son of Joseph." **46** Nathanael replied, "Can anything good come out of Nazareth?" Philip replied, "Come and **see**."

**John 1:47** Jesus saw Nathanael coming toward him and exclaimed, "Look, a true Israelite *in whom there is no deceit!*" **48** Nathanael asked him, "How do you know me?" Jesus replied, "Before Philip called you, when you were under the fig tree, I **saw** you." **49** Nathanael answered him, "Rabbi, you are the Son of God; you are the king of Israel!" **50** Jesus said to him, "Because I told you that I **saw** you under the fig tree, do you believe? You will **see** greater things than these." **51** He continued, "I tell all of you the solemn truth—you will **see** heaven opened and the angels of God ascending and descending on the Son of Man."

### Commentary

John 1:35 Again the next day John was standing there with two of his disciples. **36** Gazing at Jesus as he walked by, he said, "Look, the Lamb of God!" **37** When John's two disciples heard him say this, they followed Jesus.

- Enumeration of the days
- Standing v. Movement
- Lamb of God a second time
- John's disciples leave their prophet and follow Jesus

**38** Jesus turned around and saw them following and said to them, "What do you want?" So they said to him, "Rabbi" (which is translated Teacher), "where are you

staying?" 39 Jesus answered, "Come and you will see." So they came and saw where he was staying, and they stayed with him that day. Now it was about four o'clock in the afternoon.

- Following – a key verb
- Lit. What are you looking for? Cf. John 20:15; the human question
- Indirect reply
- Staying = remaining
- 4 o'clock = the tenth hour.
- 10 is a number of completion (10 commandments, 10 plagues, 10 trials of Abraham etc.)
- Timing is significant: noon (4:6 and 19:14); seventh hour (4:52)
- Hour will be immensely significant

40 Andrew, the brother of Simon Peter, was one of the two disciples who heard what John said and followed Jesus. 41 He first found his own brother Simon and told him, "We have found the Messiah!" (which is translated Christ). 42 Andrew brought Simon to Jesus. Jesus looked at him and said, "You are Simon, the son of John. You will be called Cephas" (which is translated Peter).

- Andrew: John 1:40, 42, 44; 6:8; 12:22
- Reverse order: Andrew and then Simon
- Simon: John 1:41; 6:8, 71; 21:16
- Simon Peter: John 1:40; 6:68; 13:6, 9, 24, 36; 18:10, 15-16, 25; 20:2, 6; 21:2-3, 7, 11, 15
- Peter: John 1:44; 13:8, 37; 18:11, 17-18, 26-27; 20:3-4; 21:19-21
- Cephas: no reason given; this Aramaic name is otherwise only Paul's letters

John 1:43 On the next day Jesus wanted to set out for Galilee. He found Philip and said to him, "Follow me." 44 (Now Philip was from Bethsaida, the town of Andrew and Peter.)

- In Greek, v. 43 has no pronoun, only "he".
- deute opisō mou: Matt 4:19; Mark 1:17

- *akolouthēi moi*: Matt 8:22; 9:9; 19:21; Mark 2:14; 10:21; Luke 5:27; 9:59; 18:22; John 1:43; 21:19; Acts 12:8
- To follow: John 1:37-38, 40, 43; 6:2; 8:12; 10:4-5, 27; 11:31; 12:26; 13:36-37; 18:15; 20:6; 21:19-20, 22
- Philip: John 1:43-46, 48; 6:5, 7; 12:21-22; 14:8-9
- Bethsaida: John 1:44; 12:21

45 Philip found Nathanael and told him, "We have found the one Moses wrote about in the law, and the prophets also wrote about—Jesus of Nazareth, the son of Joseph." 46 Nathanael replied, "Can anything good come out of Nazareth?" Philip replied, "Come and see."

- Nazareth: John 1:45-46; 18:5, 7; 19:19
- Moses John 1:17, 45; 3:14; 5:45-47; 6:32; 7:19, 22-23; 8:5; 9:28-29
- "Isn't this Jesus the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven?'" (John 6:42)
- The origin ("whence") of Jesus is a key theological topic throughout the Gospel
- Simon Peter, Thomas (called Didymus), Nathanael (who was from Cana in Galilee), the sons of Zebedee, and two other disciples of his were together. (John 21:2)

47 Jesus saw Nathanael coming toward him and exclaimed, "Look, a true Israelite in whom there is no deceit!" 48 Nathanael asked him, "How (= pothen) do you know me?" Jesus replied, "Before Philip called you, when you were under the fig tree, I saw you." 49 Nathanael answered him, "Rabbi, you are the Son of God; you are the king of Israel!"

- Israelite = descendant of Jacob = deceiver
- Allusion to Psalm 32:2 and to Zeph 3:13
- Jewish tradition: the Tree of Knowledge of Good and Evil was a fig tree (Gen 3:7)
- In the Gospel, the fig tree is already a symbol of the Temple and the Law
- Under the fig tree = sitting, studying the Torah
- Philip makes important confessions of faith

50 Jesus said to him, "Because I told you that I saw you under the fig tree, do you believe? You will see greater things than

these." 51 He continued, "I tell all of you the solemn truth (= Amen, amen\*)-you will see heaven opened and the angels of God ascending and descending on the Son of Man."

\*Amen, amen: John 1:51; 3:3, 5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 14:12; 16:20, 23; 21:18

- Greater: John 1:50; 4:12; 5:20, 36; 8:53; 10:29; 13:16; 14:12, 28; 15:13, 20; 19:11
- John 14:12 I tell you the solemn truth, the person who believes in me will perform the miraculous deeds that I am doing, and will perform greater deeds than these, because I am going to the Father.
- Believe x 98 times in this Gospel.
- John 1:7 He came as a witness to testify about the light, so that everyone might believe through him.
- John 1:12 But to all who have received him—those who believe in his name—he has given the right to become God's children
- Gen 28:11 He reached a certain place where he decided to camp because the sun had gone down. He took one of the stones and placed it near his head. Then he fell asleep in that place 12 and had a dream. He saw a stairway erected on the earth with its top reaching to the heavens. The angels of God were going up and coming down it 13 and the LORD stood at its top. He said, "I am the LORD, the God of your grandfather Abraham and the God of your father Isaac. I will give you and your descendants the ground you are lying on.
- Jacob: John 4:5, 12
- Amen, amen = a word of revelation

50 Jesus said to him, "Because I told you that I saw you under the fig tree, do you believe? You will see greater things than these." 51 He continued, "I tell all of you the solemn truth (= Amen, amen)-you will see heaven opened and the angels of God ascending and descending on the Son of Man."

- "Opened" has a special resonance
- (1) Heavens opened = a messianic sign, valid for the time of Jesus' ministry and significant for the readership

- (2) The ascending and descending of the angels = the constant relationship between the Father and the Son
- (3) The little word "on" signals that Jesus is on earth.
  - Thus, Son of Man points to the incarnate Messiah. The disciples may now see God's glory through the incarnation of Jesus, through his humanity and destiny.

50 Jesus said to him, "Because I told you that I saw you under the fig tree, do you believe? You will see greater things than these." 51 He continued, "I tell all of you the solemn truth—you will see heaven opened and the angels of God ascending and descending on the Son of Man."

- Son of Man: John 1:51; 3:13-14; 5:27; 6:27, 53, 62; 8:28; 9:35; 12:23, 34; 13:31
- Dan 7:13 I was watching in the night visions, "And with the clouds of the sky one like a son of man was approaching. He went up to the Ancient of Days and was escorted before him.
- John 3:13 No one has ascended into heaven except the one who descended from heaven—the Son of Man. 14 Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up...
- John 6:62 Then what if you see the Son of Man ascending where he was before?
- John 13:31 When Judas had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in him."

## Shape of these stories

Link	Quest	Christology
John to <b>Andrew</b> and another	What are you <b>looking</b> for? <b>Come</b> and you will see	Lamb of God, Rabbi
Andrew to <b>Simon</b>	We have <b>found</b> the	Messiah
(Jesus) found <b>Philip</b>	<b>Follow</b> me	Son of Joseph, from Nazareth
Philip found <b>Nathanael</b>	We have <b>found</b> the one about whom	Moses and the Law wrote
Philip to Nathanael	<b>Come</b> and see	Rabbi, Son of God, King of Israel, Son of Man

### And so...

- In terms of method:
  - \* Comparing the Synoptic Gospels and John
  - \* John has a more humanly credible psychology and spirituality
  - \* This does not mean, John is more historical / biographical
  - \* Symbolism of descent from Jacob
  - \*
- In terms of Christology:
  - \* Constant underlining of the identity of Jesus using both "titles" and actions.
  - \* Lamb of God; rabbi; Messiah; Son of God; King of Israel; Son of Man
  - \* Jesus, already "descended" will eventually "ascend"

John 20:17 Jesus replied, "Do not touch me, for I have not yet ascended to my Father. Go to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"

### **Prayer**

From our earliest days, O God, you call us by name. Make our ears attentive to your voice, our spirits eager to respond that, having heard you in Jesus your anointed one, we may draw others to be his disciples.

We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.

## Presentation 5 Wedding Feast at Cana

### Sequence

- Reading and reactions
- Historicity?
- OT Background
- NT Background
- Back to the story
- Potential for today
- Prayer
- Conversation

### Reading and reactions

John 2:1-11

### Historicity?

- Form of the usual miracle story:
  - \* Opening circumstances, need, failure
  - \* Person in need encounters the miracle worker
  - \* Words, gestures, substances used
  - \* Miracle happens, usually immediately
  - \* Reactions: confirmation, wonder, faith
- Unusual features here
  - \* The request is vague, oblique
  - \* The need is not especially tragic / not elsewhere
  - \* The miracle is indirect and "off-stage"
  - \* Confirmation unconnected to faith
  - \* The mother of Jesus
- Johannine features
  - \* Opening verse and "third day"
  - \* Unnamed mother of Jesus
  - \* Implied petition and initial, apparent refusal
  - \* Miracles in John are always spectacular
  - \* "Whence" and "now"; v. 11

### Kind of writing

- Exposition vv. 1-2
- Preparation for the miracle vv. 3-5
- Indirect description vv. 6-8
- Confirmation / conclusion vv. 9-10
- Comment of the narrator v. 11



- Dionysius, the God of wine
- Transformation of water into wine was understood as an theophany of the God
- Andros and Theos: the fountains poured wine
- Ellis: three empty jars on the "vigil" – wine!
- Beth Shean and Sepphoris: mosaics

### OT Background

- Marriage symbolism for the covenant bond
- \* Hosea (passim)
- \* Isaiah 54:4-8
- \* Isaiah 62:4-5
- \* Jeremiah 2:2

You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married. For as a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you. (**Isaiah 62:4-5**)

- The End-Time Banquet
- Exodus 24:9-11
- Amos 9:13-14
- Isaiah 25:6-10
- 2 Baruch 29:2-5 (see next slide)

On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear. And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death forever. Then the Lord God will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the Lord has spoken. It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us. This is the Lord for whom we have waited; let us be glad and rejoice in his salvation. For the hand of the Lord will rest on this mountain. (**Isaiah 25:6-10**)

**2 Baruch 29:2** For at that time I shall only protect those found in this land at that time. **3** And it will happen that when all that which should come to pass in these parts has been accomplished, the Anointed One will begin to be revealed. **4** And Behemoth will reveal itself from its place, and Leviathan will come from the sea, the two great monsters which I created on the fifth day of creation and which I shall have kept until that time. And they will be nourishment for all who are left. **5** The earth will also yield fruits ten thousand-fold. And on **one vine** will be a **thousand branches**, and **one branch** will produce a **thousand clusters**, and **one cluster** will produce a **thousand grapes**, and **one grape** will produce a **cor** of wine.

Hebrew	NRSV	VALUES	IMPERIAL	METRIC
kor	measure, cor	10 baths	60.738 gals.	230 litres
bat	bath	6 hins	6.073 gals.	23 litres
hin	hin	3 kabs	1.012 gals.	3.829 litres
qab	kab	4 logs	1.4349 qts.	1.276 litres
log	log		0.674 pint	0.32 litre

- Wine

- \* Lack: disaster, catastrophe: Isaiah 16:10; Hosea 14:7; Jeremiah 31:12
- \* Abundance: joy, celebration, love Isaiah 25:6-10; Song of Song 1:2-4, 2:4; 1 Enoch 10:18-19 (see the next slide)

**Song 1:2** Let him kiss me with the kisses of his mouth!

- 3** For your love is better than wine,  
your anointing oils are fragrant,  
your name is perfume poured out;  
therefore the maidens love you.
- 4** Draw me after you, let us make haste.  
The king has brought me into his chambers.  
We will exult and rejoice in you;  
we will extol your love more than wine;  
rightly do they love you.

**1Enoch 10:18** And in those days the whole earth will be worked in righteousness, all of her planted with trees, and will find a blessing. **19** And they shall plant pleasant trees upon her - vines. And he who plants vine upon here will produce wine for plenitude. And every seed that is sown on her, one measure will yield a thousand (measures) and one measure of olives will yield ten measures of presses of oil.

*Lady Wisdom, as hostess*

**Prov 9:1** Wisdom has built her house,  
she has hewn her seven pillars.  
**2** She has slaughtered her animals,  
she has mixed her wine,  
she has also set her table.  
**3** She has sent out her servant girls, she calls  
from the highest places in the town,  
**4** "You that are simple, turn in here!"  
To those without sense she says,  
**5** "Come, eat of my bread  
and drink of the wine I have mixed.  
**6** Lay aside immaturity, and live,  
and walk in the way of insight."

### NT Background

**Mark 2:18** Now John's disciples and the Pharisees were fasting; and people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" **19** Jesus said to them, "The wedding guests cannot fast while the bridegroom is with them, can they? As long as they have the bridegroom with them, they cannot fast. **20** The days will come when the bridegroom is taken away from them, and then they will fast on that day.

**Mark 2:21** "No one sews a piece of unshrunk cloth on an old cloak; otherwise, the patch pulls away from it, the new from the old, and a worse tear is made. **22** And no one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so are the skins; but one puts new wine into fresh wineskins."

### Back to the story

- Symbolism of the wedding
  - \* The Marriage Feast of Cana

- \* Cf. "friend of the bridegroom" (3:29)
- \* Cf. The Woman at the Well (Jn 4)
- \* Cf. Myrrh and aloes (Jn 19:39)
- \* Jesus himself is the Bridegroom
- Symbolism of the Wine
  - \* 4 mentions (mother, servants, steward, disciples)
  - \* The Allegory of the Vine (15:1-4)
  - \* Jesus will drink the cup (18:11)
  - \* Wine at the death of Jesus (19:29)
  - \* Jesus himself is the New Wine

### The feast once more

**John 2:8** He said to them, "Now draw some out, and take it to the chief steward." So they took it. **9** When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom **10** and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." **11** Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

### Back to the story

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news." (**Mark 1:14-15**)

Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him. (**John 2:11**)

*In other words, our story is programmatic of the incarnation, ministry, death and resurrection of Jesus*

### Potential for today

- Proclamation of the Kingdom
  - \* + **love** (John 3:16, 19, 35; 5:42; 8:42; 10:17; 11:5; 12:43; 13:1, 23, 34-35; 14:15, 21, 23-24, 28, 31; 15:9-10, 12-13, 17; 17:23-24, 26; 19:26; 21:7, 15-16, 20)

- \* + **joy** (John 3:29; 4:36; 8:56; 11:15; 14:28; 15:11; 16:20-22, 24; 17:13; 19:3; 20:20)
- \* + **faith** (John 1:7, 12, 50; 2:11, 22-24; 3:12, 15-16, 18, 36; 4:21, 39, 41-42, 48, 50, 53; 5:24, 38, 44, 46-47; 6:29-30, 35-36, 40, 47, 64, 69; 7:5, 31, 38-39, 48; 8:24, 30-31, 45-46; 9:18, 35-36, 38; 10:25-26, 37-38, 42; 11:15, 25-27, 40, 42, 45, 48; 12:3, 11, 36-39, 42, 44, 46; 13:19; 14:1, 10-12, 29; 16:9, 27, 30-31; 17:8, 20-21; 19:35; 20:8, 25, 27, 29, 31)

Nothing is more practical  
than finding God,  
that is, than falling in love  
in a quite absolute, final way.

What you are in love with,  
what seizes your  
imagination,  
will affect everything.

It will decide what will get  
you  
out of bed in the morning,

what you will do with your  
evening,  
how you will spend your  
weekends,  
what you read,  
who you know,  
what breaks your heart,  
and what amazes you  
with joy and gratitude.

Fall in love, stay in love  
and it will decide everything.

*Attributed to Pedro Arrupe, SJ (1907-1991)  
Superior General of the Society of Jesus, 1961-1984*

### **Prayer**

God of wonders, at Cana in Galilee you revealed your glory  
in Jesus Christ and summoned all humanity to life in him.  
Show to your people gathered on this day your trans-  
forming power and give us a foretaste of the wine you keep  
for the age to come.

We make our prayer through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
God for ever and ever. Amen.

## Presentation 6 The Temple Action

### Sequence

- Picturing the Temple
- Reading and reactions
- Layout of the reading
- 7 "issues" to bear in mind when reading
- Commentary
- Why here in John's Gospel?
- Prayer
- Conversation

### Picturing the Temple

### Reading and reactions

#### Layout of the reading

- Our reading comprises three moments, with a frame, as follows:
  - (1) v.13           Frame
  - (2) vv. 14-17   Cleansing of the Temple
    - vv. 14-15   Jesus' action
    - v. 16       Jesus' saying
    - v. 17       The disciples remember (a word of Scripture)
  - (3) vv. 18-22   Question about authority
    - v. 18       Reaction of the Jews
    - v. 19       Enigmatic saying of Jesus
    - v. 20       Misunderstanding of the Jews
    - v. 21       Comment by the Evangelist
    - v. 22       Memory of the disciples
  - (4) vv.23-25   Concluding verses
 

*Passover (vv. 13 and 23); signs (vv. 11, 18 and 23); "faith" or "trust" (vv. 11, 23-24).*

### (1) Passover

John has 3 Passovers and 5 visits to Jerusalem. From John 1:29 to 19:31-37, the "lens" of Passover is immensely significant in this Gospel (cf. 1 Cor 5:7). Already in our text, Jesus' death and resurrection are viewed unto the heading of the Passover.

## (2) Temple

All ancient peoples offered sacrifices of various kinds and the Israelites were no exception. The clearest instruction is in the Book of Exodus

- 'You must make for me an altar made of earth, and you will sacrifice on it your burnt offerings and your peace offerings, your sheep and your cattle. In every place where I cause my name to be honoured I will come to you and I will bless you. If you make me an altar of stone, you must not build it of stones shaped with tools, for if you use your tool on it you have defiled it.' (Exod 20:24-25)
- **Hieron**: the entire temple complex (John 2:14-15; 5:14; 7:14, 28; 8:2, 20, 59; 10:23; 11:56; 18:20)
- **Naos**: the temple building as such (x3 in John 2:19-21); in 1 Cor 3:16-17 (**naos** = body)

## (3) Temple destruction

- Jesus aligned himself with John the Baptist, a critic of the Temple "system".
- The destruction of the Temple is foreseen in Mark 13 (the "Little Apocalypse").
- In Jewish tradition the date for the destruction is 9 Tisha B'Av in ad 70; also the date of the destruction also of the First Temple (587 bc) and the final victory over Bar Kokhba's revolt (ad 135).
- The destruction deprived Judaism of the Temple, the sacrificial cult and the priesthood and it obliged a reorganisation of Judaism, often associated with rabbis at Jamnia.
- The Christian sect also had to rethink, as we can see from Paul, the Synoptic Gospels, Hebrews, Apocalypse and John's Gospel.

## (4) Worship as a theme in John 1-4

- For worship, see John 1:18; 2:21; 3:3; 4:19-26. Jesus' death (Ps 69) and resurrection (v. 22) are also in the mind of the writer at this point.
- The later "remembering" is the task of the Advocate/Paraclete (John 14:26).
- NB worship "on spirit and in truth".
- Jesus is now the "locus" of Christian worship.

### (5) Prophetic gestures

- OT: widely found; NT also widely found. Cf. the prophecy of Agabus (Acts 21:10-14).
- Temple action: most likely in the last week of Jesus' life, following the entry into Jerusalem on a donkey.
- In this Gospel, it is remarkably vigorous, not to say violent.

### (6) The Temple saying

- Some stood up and gave this false testimony against him: "We heard him say, 'I will destroy this temple made with hands and in three days build another *not made with hands*.'" (Mark 14:57-58 = Mt 26:61; Mk 15:29 = Mt 27:40; cf. Acts 6:41).
- But now Christ has come as the high priest of the good things to come. He passed through the greater and more perfect tent *not made with hands*, that is, not of this creation, and he entered once for all into the most holy place not by the blood of goats and calves but by his own blood, and so he himself secured eternal redemption. (Heb 9:11-12)

### (7) Ambiguity of signs, seeing and believing

- Jesus replied, "I tell you the solemn truth, you are looking for me not because you saw miraculous signs, but because you ate all the loaves of bread you wanted." (John 6:26)
- Full list: John 2:11, 18, 23; 3:2; 4:48, 54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30.

### Commentary

**John 2:13** Now the Jewish feast of **Passover** was near, so Jesus went up to **Jerusalem**.

**John 2:14** He found in the **temple courts** (*hieron*) those who were selling oxen and sheep and doves, and the money changers sitting at tables. **15** So he made a whip of cords and drove them all out of the **temple courts** (*hieron*), with the sheep and the oxen. He scattered the coins of the money changers and overturned their tables.

**16** To those who sold the doves he said, "Take these things away from here! Do not make my Father's house a



marketplace!" **17** His disciples **remembered** that it was written, "*Zeal for your house will devour me.*"

**John 2:18** So then the Jewish leaders responded, "What **sign** can you show us, since you are doing these things?" **19** Jesus replied, "Destroy this **temple** (*naos*) and in three days I will **raise** it up again." **20** Then the Jewish leaders said to him, "This **temple** (*naos*) has been under construction for forty-six years, and are you going to **raise** it up in three days?" **21** But Jesus was speaking about the **temple** (*naos*) of his **body**. **22** So **after he was raised from the dead**, his disciples **remembered** that he had said this, and they **believed** the **scripture** and the **saying** that Jesus had spoken.

**John 2:23** Now while Jesus was in **Jerusalem** at the feast of the **Passover**, many people **believed** in his name because they saw the miraculous **signs** he was doing. **24** But Jesus would not **entrust** himself to them, because he **knew** all people. **25** He did not need anyone to testify about man, for he **knew** what was in man.

### Why here in John's Gospel?

- After the echo of Jacob's Ladder  
And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man." (**John 1:51**)
- After the Wedding Feast of Cana (Jn 2:1-11)  
Jesus did this as the first of his miraculous signs, in Cana of Galilee. In this way he revealed his glory, and his disciples believed in him. (**Jn 2:11**)
- Before Nicodemus (rebirth: Jn 3:1-15)  
Jesus replied, "I tell you the solemn truth, unless a person is born from above, he cannot see the kingdom of God." (**John 3:3**)
- Before John the Baptist (faith: Jn 3:16-36)  
The one who believes in the Son has eternal life. (**Jn 3:36**)
- Before the Woman at the Well (true worship: Jn 4:1-42)

"But a time is coming—and now is here—when the true worshipers will worship the Father in spirit and truth, for the Father seeks such people to be his worshipers. God is spirit, and the people who worship him must worship in spirit and truth." (**John 4:23-24**)

### **Prayer**

Holy God, the folly of the cross mocks our human wisdom and the weakness of the crucified puts worldly power to shame.

Banish from our hearts every pretence of might and knowledge, that, by the power flowing from Christ's resurrection, your people may be raised up from the death of sin and fashioned into a living temple of your glory.

Grant this through Christ, our liberator from sin, who lives and reigns with you in the unity of the Holy Spirit, holy and mighty God for ever and ever. Amen.

NOTES

## Presentation 7 Nicodemus

### Sequence

- Reading John 3:1-15
- Symbolic Narratives in John
- The layout of John 4
- Nicodemus?
- Synoptic links
- Commentary
- And so...
- Prayer

### Symbolic Narratives in John

Stage 1	Foundational Image or 'Sign'
Stage 2	Misunderstanding
Stage 3	Struggle for Understanding
Stage 4	Outcome
	(i) Attainment of Understanding
	(ii) Rejection of Symbolic Understanding
Stage 5	Confession of Faith or Statement of Rejection

### John 3: Layout 1

<b>Introduction:</b> Jesus' knowledge of the human heart (2:23-25)	
<b>Scene 1: Nicodemus' quest</b>	<b>Scene 2: John's witness</b>
Setting (1-2)	Setting (22-24)
First major Amen saying: birth from above (3-10)	Dispute over baptism (25-26)
Second major Amen saying: faith in the Son of Man (11-15); choice of light and darkness (16-21)	John's witness to the superiority of Jesus (27-30)
<b>Summary:</b> faith in Jesus as the one "from above" (31-36)	

## John 3: Layout 2

Jerusalem	Judea
Story: 2:23-3:1	Story: 3:22-26a
Dialogue: 3:2-12	Dialogue: 3:26b-30
Monologue: 3:13-21	Monologue: 3:31-26

## Layout of John 3

John 3:1 <b>Now</b> a certain man, a Pharisee named Nicodemus, who was a member of the Jewish ruling council,	John 3:25 <b>Now</b> a dispute came about between some of John's disciples and a certain Jew concerning ceremonial washing.
John 3:2 came to Jesus at night and said to him, " <b>Rabbi</b> , we know that you are a teacher who has come from God. For <b>no one</b> could perform the miraculous signs that you do unless God is with him." 3 Jesus <b>replied</b> , "I tell you the solemn truth, <b>unless</b> a person is born <b>from above</b> , he cannot see the kingdom of God."	26 So they came to John and said to him, " <b>Rabbi</b> , the one who was with you on the other side of the Jordan River, about whom you testified—see, he is baptising, and everyone is flocking to him!" 27 John <b>replied</b> , " <b>No one</b> can receive anything <b>unless</b> it has been given to him <b>from heaven</b> ."

John 3:13 No one has ascended into heaven except **the one who descended from heaven**—the Son of Man. 14 Just as Moses *lifted up the serpent in the wilderness*, so must the Son of Man be lifted up, 15 so that **everyone who believes** in him may have **eternal life**.”

John 3:16 For this is the way **God loved** the world: He gave his one and only **Son**, so that everyone who **believes** in him will not perish but have **eternal life**. 17 For God did not send his Son into the world to *condemn* the world, but that the world should be saved through him.

John 3:31 **The one who comes from above** is superior to all. The one who is from the earth belongs to the earth and speaks about earthly things. **The one who comes from heaven** is superior to all. 32 He testifies about what he has seen and heard, but no one accepts his testimony. 33 The one who has accepted his testimony has confirmed clearly that God is truthful. 34 For the one whom God has sent speaks the words of God, for he does not give the Spirit sparingly. 35 The Father **loves** the Son and has placed all things under his authority. 36 The one who **believes** in the **Son** has **eternal life**. The one who rejects the **Son** will not see **life**, but God’s **wrath** remains on him.

### Nicodemus

- John 3:1 Now a certain man, a Pharisee named Nicodemus, who was a member of the Jewish ruling council,
- John 3:4 Nicodemus said to him, “How can a man be born when he is old? He cannot enter his mother’s womb and be born a second time, can he?”
- John 3:9 Nicodemus replied, “How can these things be?”
- John 7:50 Nicodemus, who had gone to Jesus before and who was one of the rulers, said,
- John 19:39 Nicodemus, the man who had previously come to Jesus at night, accompanied Joseph, carrying a

mixture of myrrh and aloes weighing about seventy-five pounds.

### Synoptic links?

John 3:2 came to Jesus at night and said to him, "Rabbi, we know that you are a teacher who has come from God. For no one could perform the miraculous signs that you do unless God is with him."	Mark 12:14 When they came they said to him, "Teacher, we know that you are truthful and do not court anyone's favour, because you show no partiality but teach the way of God in accordance with the truth. Is it right to pay taxes to Caesar or not? Should we pay or shouldn't we?"
John 3:3 Jesus replied, "I tell you the solemn truth, unless a person is born from above, he cannot see the kingdom of God."	Mark 10:15 I tell you the truth, whoever does not receive the kingdom of God like a child will never enter it."
John 3:5 Jesus answered, "I tell you the solemn truth, unless a person is born of water and spirit, he cannot enter the kingdom of God."	Some characteristic tics in John: the address of the double amen, "from above", water and spirit. But the key theme of the Kingdom of God is central to both. This shows us the <i>conservative innovations</i> of John the Evangelist.

### Commentary

John 3:1 Now a certain man, a Pharisee named Nicodemus, who was a member of the Jewish ruling council, 2 came to Jesus at night and said to him, "Rabbi, we know that you are a teacher who has come from God. For no one could perform the miraculous signs that you do unless God is with him."

- Unusual to get a name
- Council = anticipation of chapter 7
- At night!

- Rabbi: not negative in this Gospel but confined to the first 11 chapters (John 1:38, 49; 3:2, 26; 4:31; 6:25; 9:2; 11:8)
- Signs: "When a finger points to the moon, the imbecile looks at the finger" (Chinese proverb)

### **"From above" or "again" / Anōthen**

- John 3:3 Jesus replied, "I tell you the solemn truth, unless a person is born from above (**anōthen**), he cannot see the kingdom of God."
- John 3:7 Do not be amazed that I said to you, 'You must all be born from above.' (**anōthen**)
- John 3:31 The one who comes from above (**anōthen**) is superior to all. The one who is from the earth belongs to the earth and speaks about earthly things. The one who comes from heaven is superior to all.
- John 19:11 Jesus replied, "You would have no authority over me at all, unless it was given to you from above (**anōthen**). Therefore the one who handed me over to you is guilty of greater sin."
- John 19:23 Now when the soldiers crucified Jesus, they took his clothes and made four shares, one for each soldier, and the tunic remained. (Now the tunic was seamless, woven from top [**anōthen**] to bottom as a single piece.)

John 3:4 Nicodemus said to him, "How can a man be born when he is old? He cannot enter his mother's womb and be born a second time, can he?"

- Johannine use of misunderstanding (cf. John 4 and 6)
- "A second time" makes it really clear
- If that is not the meaning, then what is the meaning?

John 3:5 Jesus answered, "I tell you the solemn truth, unless a person is born of water and spirit, he cannot enter the kingdom of God. 6 What is born of the flesh is flesh, and what is born of the Spirit is spirit.

Ezek 36:25 And I will sprinkle clean water upon you, and you shall be cleansed from all your unclean acts and from all your idols, and I will cleanse you. 26 And I will give you a new heart, and a new spirit I will give in you, and I will remove the



stone heart from your flesh and give you a heart of flesh. 27 And I will give my spirit in you and will act so that you walk in my statutes and keep my judgments and perform them.

- Amen, amen
- Spirit: = pneuma = wind, breath, spirit
- Jesus is "forced" to clarify, but he does so with a play on words
- Cf. Ezekiel 36:25-27
- NB this comes in a context dealing with baptism and, even more significantly, before the encounter with the woman at the well

John 3:7 Do not be amazed that I said to you, 'You must all be born from above.' (**anōthen**) 8 The wind (**pneuma**) blows wherever it will, and you hear the sound it makes, but do not know where it comes from and where it is going. So it is with everyone who is born of the Spirit (**pneuma**)."

Eccl 11:5 Just as you do not know the path of the **wind**, or how the bones form in the **womb** of a **pregnant woman**, so you do not know the work of God who makes everything.

- This time, "anōthen" is explained
- Example from nature: the mystery of the wind/spirit/breath
- Cf. Ecclesiastes where both wind and maternity come up
- Cf. Jubilees 1:22-25 (next slide)

**Jubilees 1:22** And the LORD said to Moses, "I know their contrariness and their thoughts and their stubbornness. And they will not obey until they acknowledge their sin and the sins of their fathers. **23** But after this they will return to me in all uprightness and with all of (their) heart and **soul**. And I shall cut off the foreskin of their heart and the foreskin of the heart of their descendants. And I shall create for them a **holy spirit**, and I shall purify them so that they will not turn away from following me from that day and forever. **24** And their **souls** will cleave to me and to all my commandments. And they will do my commandments. And I shall be a **father** to them, and they will be **sons** to me. **25** And they will all be called '**sons of the living God**.' And every angel and **spirit** will know and acknowledge that **they are my sons and I am**

**their father** in uprightness and righteousness. And I shall love them.

John 3:9 Nicodemus replied, "How can these things be?" 10 Jesus answered, "Are you the teacher of Israel and yet you don't understand these things?"

Sir 16:20 But no human mind can grasp this, and who can comprehend his ways? 21 Like a tempest that no one can see, so most of his works are concealed. 22 Who is to announce his acts of justice? Or who can await them? For his decree is far off."

- Nicodemus is perplexed and simply does not get it
- Teacher of Israel: the full title
- The reproach is not simply to an individual but to all who misread the Scriptures
- Cf. Sirach 16:20-22

John 3:11 I tell you the solemn truth, we speak about what we know and testify about what we have seen, but you people do not accept our testimony. 12 If I have told you people about earthly things and you don't believe, how will you believe if I tell you about heavenly things?

- NB switch to the plural
- Know, testify, see – the typical "catechetical" language of the Johannine community
- V. 1: back to singular ("I"), but "you" is in the plural
- Argument from the lesser to the greater
- Rhetorical question

John 3:13 No one has ascended into heaven except the one who descended from heaven—the Son of Man.

Son of Man: Reference to identity, authority, crucifixion and resurrection (John 1:51; 3:13-14; 5:27; 6:27, 53, 62; 8:28; 9:35; 12:23, 34; 13:31)

NB: Jacob is again in view.

- **Ascent** and **descent** in reverse order
- **Ascend and descending:** John 1:51; 3:13; 6:62; 20:17

- John 1:51 He continued, "I tell all of you the solemn truth—you will see heaven opened and the angels of God **ascending** and **descending** on the Son of Man."
- John 6:62 Then what if you see the Son of Man **ascending** where he was before?
- John 20:17 Jesus replied, "Do not touch me, for I have not yet ascended to my Father. Go to my brothers and tell them, 'I am **ascending** to my Father and your Father, to my God and your God.'"

John 3:14 Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, 15 so that everyone who believes in him may have eternal life."

John 12:32 "And I, when I am lifted up from the earth, will draw all people to myself."

- NB "just as"
- Moses: Numbers 21:5-9
- Lifted up: cross and resurrection; cf. John 12:32
- A synonym for "glorified"
- Believe
- Eternal life: John 3:15-16, 36; 4:14, 36; 5:24, 39; 6:27, 40, 47, 54, 68; 10:28; 12:25, 50; 17:2-3
- Eternal life is now, i.e. not postponed to the future "last things"

### And so...

- All of chapter 3 has a distinct structure and function
- Being born from above is linked to water (baptism) and the Spirit
- The whole scene prepares us for John 4 (water, Spirit, Jacob, eternal life, the spiritual quest)
- The particular story of Nicodemus is an incomplete, fractured quest to be profiled later in chapter 7 and completed implicitly in chapter 19
- The teaching about birth from above (rather than "again") speaks to the deep desire "more"
- Rebirth is a mystery: links to the Prologue
- Word play (anōthen, pneuma) triggers deeper meaning
- Ezekiel, Jeremiah and Jubilees
- Jacob, Moses and Abraham (v. 16)

**Prayer**

O God, rich in mercy, you so loved the world that when we were dead in our sins, you sent your only Son for our deliverance.

Lifted up from the earth, he is light and life; exalted upon the cross he is truth and salvation.

Raise us up with Christ and make us rich in good works, that we may walk as children of light toward the paschal feast of heaven.

## Presentation 8: Salvation in John's Gospel

### Sequence

- Handing on the faith today
- Redemption in the Western Tradition
- The Search for Alternatives
- The Teaching of the Fourth Gospel
- Putting it all together
- Can this speak to us today?
- Prayer
- Conversation

### Handing on the faith

- Information
- Faith / Prayer
- Understanding
- What "happened" for us in Jesus?

### Redemption

- Anselm of Canterbury
- Satisfaction "theory"
- Became widespread in the West
- Present in our liturgy, for example:

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
through Christ our Lord.

For, though innocent, he suffered willingly for sinners  
and accepted unjust condemnation to save the guilty.  
His Death has washed away our sins, and his Resurrection  
has purchased our justification.

- Adam, a real person and "head", sinned
  - God was offended and required satisfaction
  - No mere human could make up the offence
  - The need for a God-Man ("Cur Deus Homo")
  - Jesus was punished for our sins
  - God's honour was restored
  - God was then able to be merciful
- Depends on the historicity of Genesis 2-3

- Depends on a feudal idea of God (offence/honour)
- Redemption (buying back) requires a price (punishment)
- Redemption is complete with the death of Jesus
- The resurrection has no place (the best miracle etc.)
- It has no connection with the life and ministry of Jesus
- The picture of God who cannot be merciful until he receives legal satisfaction is unappealing and unconvincing

### **Search for alternative**

- Taking seriously evil, sin and death
- Joining up the incarnation, ministry, teaching and the events of salvation
- Offering a consistent picture of God acting on our behalf
- Uniting the death and the resurrection as "constitutive" of salvation
- Rooted in the teaching of the New Testament
- Rooted in Jesus' own understanding of his destiny
- Historical Jesus
- Paul's letters
- The Gospel of John
- The Letter to the Hebrews

### **The Fourth Gospel**

- Evil, death and sin
- Healing
- Love
- New creation
- Liberation
- Service
- The Holy Spirit, the advocate

### **Evil, death and sin**

- No exorcisms in the Fourth Gospel, but the devil is mentioned: Judas (6:70; 13:2; 13:27 "Satan"); the Jews (8:44)

John 8:44 You people are from your father the devil, and you want to do what your father desires. He was a murderer from the beginning, and does not uphold the truth, because there is no truth in him. Whenever he lies, he speaks according to his own nature, because he is a liar and the father of lies.

- No specific moral sins, as such, in the Fourth Gospel but "sin", "sins" and "sinners" are present: John 1:29; 8:21, 24, 34, 46; 9:34, 41; 15:22, 24; 16:8-9; 19:11; 20:23

John 1:29 On the next day John saw Jesus coming toward him and said, "Look, the Lamb of God who takes away the **sin** of the world!

John 8:34 Jesus answered them, "I tell you the solemn truth, everyone who practices sin is a slave of **sin**.

John 16:8 And when he comes, he will prove the world wrong concerning **sin** and righteousness and judgment- 9 concerning **sin**, because they do not believe in me;

- The verb "to sin" is minimally represented: John 5:14; [8:11]; 9:2-3, in connection with related healings.

John 5:14 After this Jesus found him at the temple and said to him, "Look, you have become well. Don't sin any more, lest anything worse happen to you."

John 9:2 His disciples asked him, "Rabbi, who committed the sin that caused him to be born blind, this man or his parents?" 3 Jesus answered, "Neither this man nor his parents sinned, but he was born blind so that the acts of God may be revealed through what happens to him.

- Judgment (John 3:19; 5:22, 24, 27, 29-30; 7:24; 8:16; 12:31; 16:8, 11) and "to judge" (John 3:17-18; 5:22, 30; 7:24, 51; 8:15-16, 26, 50; 12:47-48; 16:11; 18:31) are fully present.

John 3:19 Now this is the basis for judging: that the light has come into the world and people loved the darkness rather than the light, because their deeds were evil.

John 12:31 Now is the judgment of this world; now the ruler of this world will be driven out.

John 12:47 If anyone hears my words and does not obey them, I do not judge him. For I have not come to judge the world, but to save the world. 48 The one who rejects me and

does not accept my words has a judge; the word I have spoken will judge him at the last day.

- Death (John 5:24; 8:51-52; 11:4, 13; 12:33; 18:32; 21:19) and "to die" (John 4:47, 49; 6:49-50, 58; 8:21, 24, 52-53; 11:14, 16, 21, 25-26, 32, 37, 50-51; 12:24, 33; 18:14, 32; 19:7; 21:23)

John 5:24 "I tell you the solemn truth, the one who hears my message and believes the one who sent me has eternal life and will not be condemned, but has crossed over from death to life.

John 4:49 "Sir," the official said to him, "come down before my child dies."

John 11:32 Now when Mary came to the place where Jesus was and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would not have died."

- World (John 1:9-10, 29; 3:16-17, 19; 4:42; 6:14, 33, 51; 7:4, 7; 8:12, 23, 26; 9:5, 39; 10:36; 11:9, 27; 12:19, 25, 31, 46-47; 13:1; 14:17, 19, 22, 27, 30-31; 15:18-19; 16:8, 11, 20-21, 28, 33; 17:5-6, 9, 11, 13-16, 18, 21, 23-25; 18:20, 36-37; 21:25)

This immense reference to "kosmos" can be both neutral or even positive (the world into which the Word came) and quite negative (the opposition in the world to the Word).

The negative world: the realm of unbelief, the rejection of the truth of God. This is a perversion of creation, an inauthentic way of being human and a gross misunderstanding of who we are as human beings created by God. The temporal dualism of early Christianity is replaced by a cosmic dualism.

- Darkness (John 1:5; 6:17; 8:12; 12:35, 46; 20:1) and night (John 3:2; 9:4; 11:10; 13:30; 19:39; 21:3)

John 1:5 And the light shines on in the **darkness**, but the **darkness** has not mastered it.



John 8:12 Then Jesus spoke out again, "I am the light of the world. The one who follows me will never walk in **darkness**, but will have the light of life."

John 12:46 I have come as a light into the world, so that everyone who believes in me should not remain in **darkness**.

John 9:4 We must perform the deeds of the one who sent me as long as it is daytime. **Night** is coming when no one can work.

John 13:30 Judas took the piece of bread and went out immediately. (Now it was **night**.)

Summary:

- Devil, liar, murderer, Satan
- Sin, slavery, unbelief, judgment
- Death
- The world, as opposed to God
- Darkness

Salvation is from all these things and takes place in Jesus' lifting up on the cross.

## Healing

**Jn 3:13** "No one has ascended into heaven except the one who descended from heaven—the Son of Man. **14** Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, **15** so that everyone who believes in him may have eternal life."

**John 3:16** For this is the way God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life. **17** For God did not send his Son into the world to condemn the world, but that the world should be saved through him.

The people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food." Then the Lord sent poisonous serpents among the people, and they bit the people, so that many Israelites died. The people came to Moses and said, "We

have sinned by speaking against the Lord and against you; pray to the Lord to take away the serpents from us." So Moses prayed for the people. And the Lord said to Moses, "Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live." So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live." (**Num 21:5-9**)

Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be **lifted up**. (**John 3:14**)

Then Jesus said, "When you **lift up** the Son of Man, then you will know that I am he, and I do nothing on my own initiative, but I speak just what the Father taught me." (**John 8:28**)

"And I, when I am **lifted up** from the earth, will draw all people to myself." (**John 12:32**)

Then the crowd responded, "We have heard from the law that the Christ will remain forever. How can you say, 'The Son of Man must be **lifted up**'? Who is this Son of Man?" (**John 12:34**)

### Love

**John 13:1** Just before the Passover feast, Jesus knew that his time had come to depart from this world to the Father. Having loved his own who were in the world, he now loved them to the very end.

**John 14:31** but I am doing just what the Father commanded me, so that the world may know that I love the Father.

**Jn 20:6** He saw the strips of linen cloth lying there, **7** and the face cloth, which had been around Jesus' head, not lying with the strips of linen cloth but rolled up in a place by itself. **8** Then the other disciple, who had reached the tomb first, came in, and he saw and believed.

**John 11:35** Jesus wept. **36** Thus the people who had come to mourn said, "Look how much he loved him!"

## New creation

So then, if anyone is in Christ, he is a **new creation**; what is old has passed away—look, what is new has come!  
(**2Corinthians 5:17**)

For neither circumcision nor uncircumcision counts for anything; the only thing that matters is a **new creation**!  
(**Galatians 6:15**)

**John 1:1** In the **beginning** was the Word, and the Word was with God, and the Word was fully God.

**John 19:30** When he had received the sour wine, Jesus said, “**It is completed!**” Then he bowed his head and gave up his spirit.

**John 20:1** Now very early on the **first day of the week**, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been moved away from the entrance.

**John 20:19** On the evening of that day, **the first day of the week**, the disciples had gathered together and locked the doors of the place because they were afraid of the Jewish leaders.

**John 20:22** And after he said this, **he breathed on them** and said, “Receive the Holy Spirit.

## Liberation

- Passover - a feast of liberation
- Three Passovers in this Gospel
- Matthew / Mark / Luke: Passover was Thursday night
- John: Passover was Friday night

**John 1:29** The next day he saw Jesus coming toward him and declared, “Here is the **Lamb of God** who takes away the sin of the world!

**John 2:13** The **Passover** of the Jews was near, and Jesus went up to Jerusalem.

**John 2:23** When he was in Jerusalem during the **Passover** festival, many believed in his name because they saw the signs that he was doing.

**John 6:4** Now the **Passover**, the festival of the Jews, was near.

**John 11:55** Now the **Passover** of the Jews was near, and many went up from the country to Jerusalem before the **Passover** to purify themselves.

**John 12:1** Six days before the **Passover** Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead.

**John 13:1** Now before the festival of the **Passover**, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end.

**John 18:28** Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the **Passover**.

**John 18:39** "But you have a custom that I release someone for you at the **Passover**. Do you want me to release for you the King of the Jews?"

**John 19:14** Now it was the day of Preparation for the **Passover**; and it was about noon. He said to the Jews, "Here is your King!"

**John 19:13** When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. **14 Now it was the day of Preparation for the Passover; and it was about noon.** He said to the Jews, "Here is your King!" **15** They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." **16** Then he handed him over to them to be crucified.

**John 19:28** After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), "I am thirsty." **29** A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of **hyssop** and held it to

his mouth. **30** When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

**John 19:31** Since it was the **day of Preparation**, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. **32** Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. **33** But when they came to Jesus and saw that he was already dead, **they did not break his legs. 34** Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out.

### Service

John 13:1-20 is the key text. A full presentation will be devoted to it.

**Mark 10:45** "For even the Son of Man did not come to be served but to serve, and to give his life as a ransom for many."

**John 12:26** If anyone wants to serve me, he must follow me, and where I am, my servant will be too. If anyone serves me, the Father will honour him.

**John 13:12** So when Jesus had washed their feet and put his outer clothing back on, he took his place at the table again and said to them, "Do you understand what I have done for you? **13** You call me 'Teacher' and 'Lord,' and do so correctly, for that is what I am. **14** If I then, your Lord and Teacher, have washed your feet, you too ought to wash one another's feet. **15** For I have given you an example-you should do just as I have done for you."

### Holy Spirit

The Holy Spirit is referred to in four ways in this Gospel:

- Spirit is the power and character of God given to Jesus (1:32-33)
- Spirit is the divine presence in the new life of the believer (7:39; 20:22; cf. the conversation with the woman at the well)
- Spirit gives rise to a new birth (3:5-8; 6:63)

- The Spirit is the advocate (John 14:16, 26; 15:26; 16:7), the one “standing alongside” us  
Key illustrations are on the next slide.
- John 3:5 Jesus answered, “I tell you the solemn truth, unless a person is born of water and spirit, he cannot enter the kingdom of God. 6 What is born of the flesh is flesh, and what is born of the Spirit is spirit.
- John 7:39 (Now he said this about the Spirit, whom those who believed in him were going to receive, for the Spirit had not yet been given, because Jesus was not yet glorified.)
- John 14:26 But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and will cause you to remember everything I said to you.
- John 20:22 And after he said this, he breathed on them and said, “Receive the Holy Spirit.

### Putting it all together

- Saved from *sin, death, evil, inauthentic lives*
- Healing
- Love
- New creation
- Passover
- Service
- Salvation *enacted through the gift of the Holy Spirit*

The creator God has healed humanity of death by sending his Son in an act of self-emptying and loving service, setting us free from the power of death and sin. God’s loving therapy is a new creation, enacted in us by the Holy Spirit.

- Jesus’ gift was not up to God to offset his anger but down from God to reveal his love
- Revelation / disclosure of love is the key
- Jesus’ lifting up heals humanity of the “disease” of death
- The core is God’s breath-taking love, indicated by the washing of feet—so incredible is it hardly believable
- Rooted in the historical Jesus
- Death and resurrection are joined
- Jesus’ costly obedience, death and resurrection show God reaching out to humanity

- Contemporary models: service, love, healing

### **Can this speak to us today?**

- Saved from evil, sin, death, inauthentic lives
- Healing
- Love
- New creation
- Liberation
- Service
- Saved by the gift of the Holy Spirit
- Fundamental frame: disclosure of God's love

### **Prayer**

We give you heartfelt thanks, compassionate God, for the saving events that gave us new life in Christ. May we know his healing in our lives. Help us to embrace your gifts of love, life and liberation that the world may know you and the Christ whom you have sent.

We make our prayer through the same Lord Jesus Christ who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.

## Presentation 9 The Woman at the Well

### Part 1

#### Sequence

- Reading and Reactions
- Wells: symbols of life
- Wells and marriages
- The OT pattern
- Marriage symbolism
- Samaritans
- John 4
- Initial conclusion

### Part 2

#### Sequence

- John 4: scenes
- John 4: symbolic narrative
- The “layers” of John 4
- And for today?
- Prayer
- Conversation

### Part 1

#### Reading and reactions

#### Wells: symbols of life

- Prov 5:15** Drink water from your own cistern,  
flowing water from your own well.
- 16** Should your springs be scattered abroad,  
streams of water in the streets?
- 17** Let them be for yourself alone,  
and not for sharing with strangers.
- 18** Let your fountain be blessed,  
and rejoice in the wife of your youth,
- 19** a lovely deer, a graceful doe.  
May her breasts satisfy you at all times;  
may you be intoxicated always by her love.
- 20** Why should you be intoxicated, my son,  
by another woman  
and embrace the bosom of an adulteress?
- Song 4:13** Your channel is an orchard of pomegranates  
with all choicest fruits,



- henna with nard,  
**14** nard and saffron, calamus and cinnamon,  
 with all trees of frankincense,  
 myrrh and aloes,  
 with all chief spices—  
**15** a garden fountain, a well of living water,  
 and flowing streams from Lebanon.

**Prov 23:27** For a prostitute is a deep pit;  
 an adulteress is a narrow well.

### **Wells: marriages**

**Ex 2:15b** But Moses fled from Pharaoh. He settled in the land of Midian, and sat down by a well. **16** The priest of Midian had seven daughters. They came to draw water, and filled the troughs to water their father's flock. **17** But some shepherds came and drove them away. Moses got up and came to their defence and watered their flock. **18** When they returned to their father Reuel, he said, "How is it that you have come back so soon today?" **19** They said, "An Egyptian helped us against the shepherds; he even drew water for us and watered the flock." **20** He said to his daughters, "Where is he? Why did you leave the man? Invite him to break bread." **21** Moses agreed to stay with the man, and he gave Moses his daughter Zipporah in marriage. **22** She bore a son, and he named him Gershom; for he said, "I have been an alien residing in a foreign land."

**Gen. 29:1** Then Jacob went on his journey, and came to the land of the people of the east. **2** As he looked, he saw a well in the field and three flocks of sheep lying there beside it; for out of that well the flocks were watered. The stone on the well's mouth was large, **3** and when all the flocks were gathered there, the shepherds would roll the stone from the mouth of the well, and water the sheep, and put the stone back in its place on the mouth of the well.

**Gen. 29:4** Jacob said to them, "My brothers, where do you come from?" They said, "We are from Haran." **5** He said to them, "Do you know Laban son of Nahor?" They said, "We do." **6** He said to them, "Is it well with him?" "Yes," they replied, "and here is his daughter Rachel, coming with the sheep." **7** He said, "Look, it is still broad daylight; it is not

time for the animals to be gathered together. Water the sheep, and go, pasture them.” **8** But they said, “We cannot until all the flocks are gathered together, and the stone is rolled from the mouth of the well; then we water the sheep.”

**Gen. 29:9** While he was still speaking with them, Rachel came with her father’s sheep; for she kept them. **10** Now when Jacob saw Rachel, the daughter of his mother’s brother Laban, and the sheep of his mother’s brother Laban, Jacob went up and rolled the stone from the well’s mouth, and watered the flock of his mother’s brother Laban. **11** Then Jacob kissed Rachel, and wept aloud. **12** And Jacob told Rachel that he was her father’s kinsman, and that he was Rebekah’s son; and she ran and told her father.

**Gen. 29:13** When Laban heard the news about his sister’s son Jacob, he ran to meet him; he embraced him and kissed him, and brought him to his house. Jacob told Laban all these things, **14** and Laban said to him, “Surely you are my bone and my flesh!” And he stayed with him a month.

**Gen. 29:15** Then Laban said to Jacob, “Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?” **16** Now Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. **17** Leah’s eyes were lovely, and Rachel was graceful and beautiful. **18** Jacob loved Rachel; so he said, “I will serve you seven years for your younger daughter Rachel.” **19** Laban said, “It is better that I give her to you than that I should give her to any other man; stay with me.” **20** So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her.

## The Old Testament Pattern

Outline	Jacob	Jesus
1. A man arrives at a well	Jacob arrives at a well	Jesus arrives at Jacob's well
2. At the well, there are shepherdesses	Rachel is at the well	The Samaritan woman arrives
3. There is some problem or convention about the water	Agreement to water together / size of the stone on the well	Jesus has no bucket; Jews don't share things in common with Samaritans
4. Moment of recognition	Jacob kisses Rachel	Gradual recognition, in several moments
5. The girls run back to tell the others	Rachel goes back to tell her father	The Samaritan woman tells the townspeople
6. The man is received in the place	Laban received Jacob	The town receives Jesus
7. There is a wedding	Two weddings!	?

### Marriage symbolism

**Is. 54:6** For the Lord has called you like a wife forsaken and grieved in spirit, like the wife of a man's youth when she is cast off, says your God. **7** For a brief moment I abandoned you, but with great compassion I will gather you.

**Is. 62:4** You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married. **5** For as a young man marries a young woman, so shall your builder

marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

### The Samaritans

**2Kings 17:24** The king of Assyria brought people from *Babylon, Cuthah, Avva, Hamath, and Sepharvaim*, and placed them in the cities of Samaria in place of the people of Israel; they took possession of Samaria, and settled in its cities. **25** When they first settled there, they did not worship the Lord; therefore the Lord sent lions among them, which killed some of them.

**2Kings 17:29** But every nation still made gods of its own and put them in the shrines of the high places that the people of Samaria had made, every nation in the cities in which they lived.

- There is one God, Yahweh (anglicised as Jehovah).
- His chief mediator is Moses.
- The vehicle of the mediation is the Torah.
- According to their version of the law (Deut. 27:4), Moses, at God's command, instructed Joshua to build an altar on Mt. Gerizim, which thus became the central site of worship for the community.
- Finally, the Samaritans anticipate a coming Day of Vengeance and Recompense initiated by the Messiah (who was called Taheb)

Originally, worship of the God of Israel took place near Shechem, on Gerizim, long before a cult was established in Jerusalem. For various reasons, as Israelite history progressed Jerusalem became more and more the exclusive sacred centre of the Israelites.

Samaritanism represents a clear objection to this development. This tension developed following the return of the exiles from Babylon and is apparent in the post-exilic documents of Ezra, Nehemiah, and 1 Esdras. While friction between the two groups is demonstrable during the Persian period, the tension between Samaritan Judaism and Jerusalem-based Judaism was most pronounced in the Hellenistic period.

## John 4

- Overall story is a type scene
- Changes of metaphor
- Why a *Samaritan* woman?
- Location of worship

### John 4: Pattern

- Jesus arrives at a well: vv. 4-6
- A woman of Samaria is present: 7
- Difficulties over water: vv. 9-11
- Gradual recognition: vv. 12-26
- The woman goes back: vv. 27-29
- Jesus is received vv. 30, 39-42
- There is a wedding: v. 46 = 2.1-11!

### John 4: Metaphors

Water: vv. 10-15	= worship
Marriage: vv. 16-19	= worship
Location: vv. 20-24	= worship

NB: although the metaphor changes, the subject matter remains the same.

### John 4: Why Samaria?

- John 1-4:
- Ex followers of John the Baptist
- Pharisees
- Samaritans: *Jew, Jacob, prophet, Messiah, Saviour of the World*
- Gentiles

### John 4: Location

- Destruction of the Jerusalem Temple
- Catastrophe for Jews
- Very problematic for Christians
- Temple at Mt Gerizim
- Destroyed *again* in the Jewish War
- Mt Gerizim
- Under Antiochus IV Epiphanes: *Zeus-the-friend-of-strangers* (2 Macc 5:23; 6:2)
- Destroyed by John Hyrcanus 128 bc
- Revenge in 6 AD; 37 ad (Pontius Pilate); 70 ad

- Josephus Jewish War 3.7.32
- Nor did the Samaritans escape their share of misfortunes at this time; for they assembled themselves together upon the mountain called Gerizim, which is with them a holy mountain, and there they remained. [Cerealis] assured them, that if they would lay down their arms, he would secure them from any harm; but when he could not prevail with them, he fell upon them and slew them all, being in number eleven thousand and six hundred.

### John 4: Water

On the last day of the festival, the great day, while Jesus was standing there, he cried out, "Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, 'Out of the believer's heart shall flow rivers of living water.'" Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified. (**John 7:37-39**)

After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), "I am thirsty." (**John 19:28**)

Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (**John 19:34**)

### John 4: Marriage

- The wedding feast of Cana (x2!)  
*Then he came again to Cana in Galilee where he had changed the water into wine. (**John 4:46**)*
- John the Baptist  
*The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. For this reason my joy has been fulfilled (**John 3:29-30**)*
- The Samaritan Woman
- The burial of Jesus  
*Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds (**John 19:39-40**)*

### John 4: Location

Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "This temple has been under construction for forty-six years, and will you raise

it up in three days?" But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken. (**John 2:19-22**)

Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me." (**John 14:6**)

This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. (**John 14:17**)

### Initial Conclusion

- John's Gospel has many quest stories
- The Gospel is in dialogue with OT symbolism and narrative
- The Gospel is in dialogue with the Jesus tradition – e.g. parables of wedding feasts
- The Gospel is in dialogue with the current situation of the addressees
- The Gospel is, so to speak, in dialogue with itself: the symbolism used here is picked up significantly across the Gospel.

## Part 2

### John 4: Scenes

Introduction 1-6

Scene 1	7-15	(living water)
Scene 2	16-29 [30]	(place)
Scene 3	[30]31-42.	(food)

- a) A request or invitation is given by or to Jesus in the (aorist) imperative: give, go call, eat (vv.7, 16, 31)
- b) Jesus makes a statement which, in some way, overturns this request (vv. 10, 17-18, 32)
- c) The leading character makes an initial response to Jesus' statement (vv. 11 [9], 19-20, 33);

- d) Jesus offers Christological revelation (vv. 13-14, 21-26, 34-38);
- e) The leading character makes a faith response (vv. 15, 28-29, 39-42 – in each case intensifying to a climax).

### Scene 1 Living water

- a) A request  
Jesus said to her, "Give me a drink." (John 4:7)
- b) Overturned  
Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." (**John 4:10**)
- c) Initial response  
The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water?" (**John 4:11**)
- d) Revelation  
Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." (**John 4:13-14**)
- e) Response  
The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water." (**John 4:15**)

### Scene 2 Place

- a) A request  
Jesus said to her, "Go, call your husband, and come back." (**John 4:16**)
- b) Overturned  
The woman answered him, "I have no husband."  
Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true!" (**John 4:17-18**)
- c) Initial response  
The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." (**John 4:19-20**)



## d) Revelation

Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you." (**John 4:21-26**)

## e) Response

Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" (**John 4:28-29**)

**Scene 3 Food**

## a) A request

Meanwhile the disciples were urging him, "Rabbi, eat something." (John 4:31)

## b) Overturned

But he said to them, "I have food to eat that you do not know about." (John 4:32)

## c) Initial response

So the disciples said to one another, "Surely no one has brought him something to eat?" (John 4:33)

## d) Revelation

Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour." (John 4:34-38)

## e) Response

Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world." (John 4:39-42)

**John 4: Symbolic**

Dorothy Lee, *The Symbolic Narratives of the Fourth Gospel*

Stage 1 Establishment of the fundamental symbol

Stage 2 Misunderstanding

Stage 3 Struggle for understanding

Stage 4 Attainment or Rejection of Symbolic Understanding

Stage 5 Confession of Faith or Statement of Rejection

E.g. Samaritan Woman, Man Born Blind

E.g. (fractured) Nicodemus

Scenes	Stages
Scene 1: Living Water (7-15)	Stages 1 to 2
Scene 2: Place (16-30)	Stages 3 to 4
Scene 3: Food / Harvest (31-42)	Stage 5

**John 4: Layers**

- From mundane tasks to spiritual thirst
- From misunderstanding to recognition
- From being a Samaritan to being an apostle (she leaves down her bucket)
- Jesus
- A Jew
- Greater than Jacob
- Sir / Lord

- Prophet
- Messiah
- Rabbi
- Saviour of the world
  
- Background: OT symbolism (wells, marriage, Temple, harvest)
- Type scene: meeting your future wife at a well
- Scenes: request / overturned / response, revelation, response
- Symbolic narrative: misunderstanding to faith
- Function: who is Jesus?
- Function: "Outsiders" may become apostles!

### **And for today...**

- How does the story work?
- \* A story of pre-evangelisation
- \* A story of encounter
- \* A story of mission
  
- Bearers of the good news today?
- \* Identify with the Samaritan woman (cf. Augustine)
- \* Own my own stories of encounter with Jesus
- \* In proclaiming: (1) we empower; (2) we do not take the place of Jesus

### **Prayer**

O God, living and true, look upon your people, whose dry and stony hearts are parched with thirst. Unseal the living water of your Spirit; let it become within us an every-flowing spring, leaping up to eternal life.

Thus may we worship you in spirit and in truth through Christ, our deliverance and hope, who lives and reigns with you in the unity of the Holy Spirit, holy and mighty God for ever and ever. Amen.

## Presentation 10 Women in the Fourth Gospel

### Sequence

- The importance of the topic
- The Fourth Gospel?
- The Women in the Fourth Gospel
- Stories in context
- Message for today

### Importance of the topic

- Role of women in society and church
- The women in John are few but all significant; the men are many but of variable “use”
- Method: what I am not doing
- What I (think) I am doing
- **Witness:** John the Baptist
- **Seven named disciples:** Andrew, unnamed disciple, Peter, Philip, Nathanael, Judas, the Twelve, Beloved Disciple (actually unnamed), Thomas, the (unnamed) sons of Zebedee and two “other” disciples (also unnamed)
- **Other actors:** Nicodemus, royal official and child, paralysed man, blind man, some Greeks, Joseph of Arimathea,
- **Opposition:** Pharisees, scribes, the “Jews”, Judas, Annas, Caiaphas, Pilate, Barabbas

### The Fourth Gospel

- Mostly: one-to-one conversations
- Mostly: characters make one appearance
- Sometimes: characters move across the Gospel
- The women in John are good examples of all three modes

### The Women

- Q: Who are the women of the Fourth Gospel?
- The mother of Jesus
- The Samaritan woman
- Mary and Martha
- Mary Magdalene
- Plus: one unrecognised figure

<b>John</b>	Reference
<b>3:4</b>	Nicodemus asks about returning to a <b>mother's womb</b> and being born a second time
<b>3:39</b>	John (the Baptist) uses an analogy involving a <b>bride</b> and bridegroom
<b>6.42</b>	Some Jews claim that they know Jesus' "father and <b>mother</b> "
<b>9:18-23</b>	The parents of the Man Born Blind (implicitly also the <b>mother</b> ) are questioned by the Pharisees
<b>12:15</b>	The Evangelist mentions the " <b>daughter of Zion</b> " while quoting Zech 9:9
<b>16:21</b>	Jesus uses the image of a <b>woman in labour</b> as an analogy for sorrow turning into joy
<b>18:16-18</b>	The <b>woman gatekeeper</b> challenges Peter in the courtyard of the High Priest

<b>Prologue 1:1-18</b>	<b>The Book of Signs 1:19-12:50</b>	<b>The Book of Glory 13:1-20:31</b>	<b>Epilogue 21:1-25</b>
	<b>Mother</b> 2 (Cana)	<b>Mother</b> 19 (Jerusalem with others) (his mother's sister; Mary the wife of Clopas)	
	<b>Samaritan Woman</b> 4 (Sychar)		

	<b>Mary and Martha</b> 11 (Bethany) <b>Mary</b> 12 (Bethany; on her own)		
		<b>Mary Magdalene</b> 19 (Jerusalem; with others) 20 (Jerusalem; on her own)	

### Stories in Context

Mary Magdalene 20  
Mother of Jesus 19  
Mary 12  
Martha 11  
Samaritan Woman 4  
Mother of Jesus 2

- NB context of the time of writing
- NB literary context in the Gospel
- We are not dealing with history but with symbolic representations for the time of writing
- The accounts are rich in potential for faith today
- The mother of Jesus
- Present only in John 2 and 19
- In 2: in the nuptial sequence
- In 19: Judaism and Christianity
- Never by name; always by role
- Cana: symbolism of marriage, wine and banquet
- Mother: the mother religion
- Jesus: the bridegroom, with new wine
- Key: complex relationship with Judaism
- The Samaritan woman
- Present only in John 4

- In the nuptial sequence
- A classic quest story of the Fourth Gospel
- Well story: meeting your future wife
- Stages of recognition greatly expanded
- New role of proclamation
- Key: the woman represents all who long for the water of life
- Mary and Martha
- Present only in John 11-12
- (Unconnected to Mary, Martha and Lazarus in Luke)
- Two scenes: resurrection and death of Jesus
- Centre: Jesus himself as the resurrection
- Climax of the seven I am sentences of this Gospel
- The story illustrates Christian faith in Jesus
- The two sisters represent all who mourn
- Key: resurrection discloses the love of God
- Mary Magdalene
- Present only in John 19-20
- Not to be confused with any other figure
- One-to-one conversation = coming to Easter faith
- Mary represents faithful discipleship
- Thus, she resembles the Beloved Disciple
- NB "What are you looking for?" (John 1:38)
- NB "Whom are you looking for?" (John 20:15)
- Key: Easter is a calling into relationship
- The roots of our faith (the mother)
- All who quest (the Samaritan woman)
- All who mourn (Mary and Martha)
- All who come to faith (Mary Magdalene)
- NB: Two of the women become "proclaimers"
- The woman are placed strategically across the Gospel:
- **Caná**: offer of salvation, underlining love and joy
- **Sychar**: journey of faith, outreach to outsiders and a witness
- **Bethany**: climax and critical transition
- **Jerusalem**: death of Jesus, the new "family" of the faith

- **Jerusalem:** resurrection of Jesus, a synthesis of faith/love, a witness, the first apostle to announce his resurrection

### **Message for today**

- Roots in Judaism (wedding = love)
- Spiritual quest (well / wedding = love)
- The tragedy of the human condition (friendship = love)
- Called into relationship ("Mary" = love)
- Key: love throughout
- On the level of narrative, the women are portrayed as acting independently
- They are closer to Jesus than in the other Gospels
- Some of them take up roles such as proclamation (Samaritan women), prophetic gesture (Mary), bearers of the good news (Mary Magdalen)
- Here we see how women "functioned" in the community of the Fourth Gospel

### **Prayer**

Almighty, ever-living God,  
your only-begotten Son Jesus Christ  
made Mary Magdalen the first herald of Easter joy.

Grant that, following her example and her prayers,  
we may, in this life, proclaim the living Christ,  
and come to see him reigning in your glory.

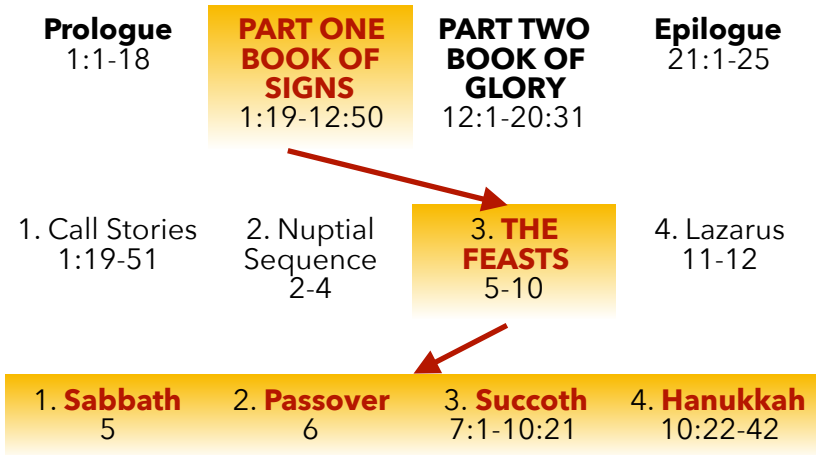
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.  
Amen.



## Presentation 11 The sequence of feasts (John 5-10)

### Sequence

- Overview
- Sabbath: John 5
- Passover: John 6
- Succoth: John 7-9:21
- Hanukkah: John 10:22-42
- Prayer
- Conversation



### Sabbath

- After the Exile, the Sabbath becomes a distinctive mark of Judaism
- E.g. Ezek 20:12; 46:1ff
- E.g. Is 56:2, 4, 6; 58:13-14; 66:23
- Restrictions: Ex 35:3; Neh 10:32, 13:15-17; Jer 17:21
- No explanation works: astrological, menological, sociological, etymological or cultic.
- The origins of the Sabbath are not to be found outside the Hebrew Bible
- Pre-exilic: yes, but unregulated
- Post-exilic: key marker of Jewish identity
- Second Temple: many disputes
- Mishnah: very detailed legislation

- Sabbath (frequent in John)
- Circumcision (once in John: 7:22-23)
- Kosher laws (absent)
- Synagogue (not quite absent: John 6:59; 18:20)
- The miracle (5:1-15)
- The debate (5:16-46)
- In the next series of paragraphs a concentrated debate takes place
- We are "overhearing" the kind of debate the Johannine community had with the synagogue "across the road"
- Five "witnesses" are brought forward: God, John the Baptist, the works of Jesus, Scripture and Moses

## John 5:1-18

### Background

**Gen 2:2** By the seventh day God finished the work that he had been doing, and he ceased on the seventh day all the work that he had been doing. **3** God blessed the seventh day and made it holy because on it he ceased all the work that he had been doing in creation.

(5) First, therefore, having desisted from the creation of mortal creatures on the seventh day, he began the formation of other and more divine beings. III. For God never ceases from making something or other; but, as it is the property of fire to burn, and of snow to chill, so also it is the property of God to be creating. And much more so, in proportion as he himself is to all other beings the author of their working.

(6) Therefore the expression, "he caused to rest," is very appropriately employed here, not "he rested." For he makes things to rest which appear to be producing others, but which in reality do not effect anything; but he himself never ceases from creating. On which account Moses says, "He caused to rest the things which he had begun."

Philo *Legum Allegoriae* I.

VI. (16) "Accordingly, on the seventh day, God caused to rest from all his works which he had made."<sup>3</sup> Now, the meaning of this sentence is something of this kind. God ceases from forming the races of mortal creatures when he begins to

create the divine races, which are akin to the nature of the number seven. And the reference which is here contained to their moral character is of the following nature. When that reason which is holy in accordance with the number seven has entered into the soul the number six is then arrested, and all the mortal things which this number appears to make.

Philo *Legum Allegoriae* I.

### The Five Witnesses

- John the Baptist – John 5:33-35
- God – John 5:32, 37-38
- The deed of Jesus – 5:36
- Scripture – John 5:39-40
- Moses – 5:45-47

### Passover

- Passover (*pesakh*)
- Unleavened Bread (*khagh hammatsoth*)
- Two consecutive festivals, treated as one, in the biblical text
- Nomadic (sacrifice) and farming (absence of yeast) feasts
- Originally, Passover and Unleavened Bread were distinct feasts
- Passover was originally a new moon feast
- Unleavened bread was originally an agricultural celebration
- Joining the feasts together and introducing them into the history of Israel was a post-exilic achievement
- Traditional feasts are practically impossible to suppress - even the prophets didn't attack the *feasts* but the *idols*
- YHWH was the true God of nature and fertility
- Thus the feasts *were made to carry* the theology of the Exodus and the God who liberates
- Thus the God who recently liberated them from Babylon had always been a God who sets free

Pesah. 10:5

*In every generation a person is duty-bound to regard himself as if he personally has gone forth from Egypt, since it is said, And you shall tell your son in that day saying, it is because of*

that which the Lord did for me when I came forth out of Egypt (Ex. 13:8).

Therefore we are duty-bound to thank, praise, glorify, honour, exalt, extol, and bless him who did for our forefathers and for us all these miracles. He brought us forth from slavery to freedom, anguish to joy, mourning to festival, darkness to great light, subjugation to redemption, so we should say before him, Hallelujah.

- Passover 1: John 3
- Passover 2: John 6
- Passover 3: John 13-20
  
- John 6
- A unit in itself, following a synoptic or traditional sequence
- *Often* read to be about the Eucharist and even about the real presence
- John is more simple and more complex
- There *is* a Eucharistic layer, but it is secondary to the Christological focus
- The Christological layer is in close dialogue with Mosaic tradition
- The Mosaic symbolism is articulated in terms of the Exodus and the Passover

John 6:1-13 *Miracle of the loaves*

John 6:14-15 Reaction: prophet and king

John 6:16-21 *Calming of the storm*

John 6:22-27 Reaction: seeking Jesus

John 6:28-58 *Bread of Life discourse*

John 6:59-65 Reaction: rejection

John 6:66-71 Reaction: faith / Passover

### **Moses and Jesus**

- 5,000: Passover, desert, manna, twelve baskets, the prophet who was to come (Deut 18:15)
- *Water*: Crossing, wind, sea, "It is I"
- *Discourse*: Manna, wilderness, bread from heaven, flesh, blood, food, drink
- *Dialogue*: Complaining in the wilderness

- Passover Lamb (chapter 1)
- Passover Meal (chapter 6)
  - \* Most extensive reference
  - \* Deepest consideration
  - \* Judaism—Jesus—Christian community
- Passover Lamb (chapter 19)

### Sukkoth

- Last great biblical festival
- Barley - Passover - Exodus
- Wheat - Pentecost - Sinai
- Grapes, olive oil, nuts - Succoth - desert
- A full-moon, traditional harvest festival
- Booths: temporary dwelling for those bring in the harvest, i.e. not the tents of nomads

### Symbolism

- Water
- Light
- Temple
- Tents
- Priests walked to the pool of Siloam
- Drew water and returned to the Temple
- This water was poured over the altar through two silver containers
- The people processed with willow branches
- They beat the side of the altar with the branches
- They chanted Ps 118:25
- A re-enactment of an event during the time in the desert
- Meriba – where they thirsted
- Moses struck the rock and water flowed
- Background to: John 7:37-39

**John 7:37** On the last day of the feast, the greatest day, Jesus stood up and shouted out, "If anyone is thirsty, let him come to me, and **38** let the one who believes in me drink. Just as the scripture says, 'From within him will flow rivers of living water.'" **39** (Now he said this about the Spirit, whom those who believed in him were going to receive, for the

Spirit had not yet been given, because Jesus was not yet glorified.)

**John 8:12** Then Jesus spoke out again, "**I am the light of the world**. The one who follows me will never walk in darkness, but will have the light of life."

**John 9:5** As long as I am in the world, **I am the light of the world**."

**John 8:19** Then they began asking him, "Who is your father?" Jesus answered, "You do not know either me or my Father. If you knew me you would know my Father too." **20** (Jesus spoke these words near the offering box while he was teaching in the **temple courts**. No one seized him because his time had not yet come.)

**John 1:14** Now the Word became flesh and took up residence (**eskenosen**) among us. We saw his glory—the glory of the one and only, full of grace and truth, who came from the Father.

**John 7:2** Now the Jewish feast of Tabernacles (**skenopegia**) was near.

- Jesus fulfils the symbolism and hopes of Succoth
- Jesus as source of living water
- Jesus as light of the world
- Jesus as future hope in God

### **Hanukkah**

- Hebrew: Hanukkah = inauguration, dedication
- LXX: *engkainismoi* renewal, restoration
- Greek NT: *ta enkainia* renewal(s)
- Feast of Dedication (Jewish tradition)
- Feast of Lights (Josephus)
- Feast of Renewals (LXX, Greek NT)
- 323 death of Alexander the Great
- 320-63 "Seleucid Empire"
- 175-163 Antiochus IV Epiphanes
- 164-63 Maccabean / Hasmonean rule

- 167-160 the battles of the revolt
- Mattathias the Hasmonean (+167)
- Judas Maccabaeus victorious
- 25 Chislev 164
- Rededicated the Temple
- The feast of Hanukkah

**Macc 4:52** Early in the morning on the twenty-fifth day of the ninth month, which is the month of Chislev, in the one hundred forty-eighth year, **53** they rose and offered sacrifice, as the law directs, on the new altar of burnt offering that they had built. **54** At the very season and on the very day that the Gentiles had profaned it, it was dedicated with songs and harps and lutes and cymbals. **55** All the people fell on their faces and worshiped and blessed Heaven, who had prospered them. **56** So they celebrated the dedication of the altar for eight days, and joyfully offered burnt offerings; they offered a sacrifice of well-being and a thanksgiving offering. **57** They decorated the front of the temple with golden crowns and small shields; they restored the gates and the chambers for the priests, and fitted them with doors. **58** There was very great joy among the people, and the disgrace brought by the Gentiles was removed.

**1 Macc 4:59** Then Judas and his brothers and all the assembly of Israel determined that every year at that season the days of dedication of the altar should be observed with joy and gladness for eight days, beginning with the twenty-fifth day of the month of Chislev.

**John 10:22** Then came the feast of the Dedication in Jerusalem. **23** It was winter, and Jesus was walking in the temple area in Solomon's Portico. **24** The Jewish leaders surrounded him and asked, "How long will you keep us in suspense? If you are the Christ, tell us plainly." **25** Jesus replied, "I told you and you do not believe. The deeds I do in my Father's name testify about me. **26** But you refuse to believe because you are not my sheep. **27** My sheep listen to my voice, and I know them, and they follow me. **28** I give them eternal life, and they will never perish; no one will snatch them from my hand. **29** My Father, who has given them to me, is greater than all, and no one can snatch them from my Father's hand. **30** The Father and I are one."

**John 10:31** The Jewish leaders picked up rocks again to stone him to death. **32** Jesus said to them, "I have shown you many good deeds from the Father. For which one of them are you going to stone me?" **33** The Jewish leaders replied, "We are not going to stone you for a good deed but for blasphemy, because you, a man, are claiming to be God."

**John 10:34** Jesus answered, "Is it not written in your law, '**I said, you are gods**'? **35** If those people to whom the word of God came were called 'gods' (and the scripture cannot be broken), **36** do you say about the one whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? **37** If I do not perform the deeds of my Father, do not believe me. **38** But if I do them, even if you do not believe me, believe the deeds, so that you may come to know and understand that I am in the Father and the Father is in me." **39** Then they attempted again to seize him, but he escaped their clutches.

**John 10:40** Jesus went back across the Jordan River again to the place where John had been baptising at an earlier time, and he stayed there. **41** Many came to him and began to say, "John performed no miraculous sign, but everything John said about this man was true!" **42** And many believed in Jesus there.

### Temple sayings

- John 2:18-22 - The Temple sayings
- John 4:19-26 - Worship in Spirit

### Notice

**John 10:24** ...the **Christ**.. 25 ...you do not **believe**. The **deeds** I do...**26** But you refuse to **believe** ... **29 My Father**... **my Father's** hand. **30** The Father and I are one." **33** ...you, a man, are claiming to be **God**." **36** 'I am the **Son of God**'? **37** the **deeds** of **my Father**, do not **believe** me. **38** ... even if you do not **believe** me, believe the deeds, ...**I am in the Father and the Father is in me**." .... **42** ...And many **believed** in him (Jesus) there.

- Hanukkah: rededication of the Temple
- Hanukkah: a petition for restoration of the nation



- Jesus is being rejected because he resembles Antiochus (!)
- Jesus does the “works” of God, i.e. giving life and judging
- *Therefore*, Jesus may be identified with God
- *Therefore*, national restoration has begun (Jn 10:16)
- *Therefore*, renewed worship (precisely) is through Jesus (cf. **Jn 4:23-26**)

### Prayer

We praise you O God, for the light of Christ's Resurrection, which shines all the more brightly in our lives during this Easter season. May it illumine our hearts and minds as we ponder our call to be light for the world in your Son, Jesus.

We thank you, Lord, for the light of Christ's love that burns in our hearts. Help us to guard it well and share it with joy. We make this prayer in the name of Jesus. Amen

## Presentation 12 Beth-zatha (John 5:1-14)

### Sequence

- Introduction
  - \* The feasts again (briefly)
  - \* Read the story (all of it)
  - \* A textual problem
  - \* Synoptic traditions?
- Chapter 5
  - \* The Healing
  - \* The Sabbath
  - \* The Discourse
  - \* The Dispute (Five Witnesses)
- And so...
- Prayer

### Read the story

- Questions?
- Puzzles?
- Observations?
- Omitted in the lectionary

### A Textual Problem

- The majority of later MSS add the following to 5:3: "waiting for the moving of the water. **5:4 For an angel of the Lord went down and stirred up the water at certain times. Whoever first stepped in after the stirring of the water was healed from whatever disease which he suffered.**"
- Other MSS include only v. 3b or v. 4. Few textual scholars today would accept the authenticity of any portion of vv. 3b-4, for they are not found in the earliest and best witnesses and they include un-Johannine vocabulary and syntax.
- We will follow NA28 in omitting the verse number, a procedure also followed by many contemporary translations

### The Healing

**John 5:1** After this there was a Jewish feast, and Jesus went up to Jerusalem. **2** Now there is in Jerusalem by the Sheep Gate a pool called *Bethzatha* in Aramaic, which has five covered walkways. **3** A great number of sick, blind, lame, and

paralysed people were lying in these walkways. **5** Now a man was there who had been disabled for thirty-eight years. **6** When Jesus saw him lying there and when he realised that the man had been disabled a long time already, he said to him, "Do you want to become well?" **7** The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up. While I am trying to get into the water, someone else goes down there before me." **8** Jesus said to him, "Stand up! Pick up your mat and walk." **9** Immediately the man was healed, and he picked up his mat and started walking.

### The Synoptic Tradition

- Any parallels with Mark 2:1-12?

Mark 2	John 5
House in Capernaum	Beth-zatha in Jerusalem
Paralytic	Sick
Man is helped by four men	Man is helpless
Friends stake the initiative	Jesus takes the initiative
Not on the Sabbath	On the Sabbath
Forgiveness of sins is the problem	The Sabbath is the problem

Features (Culpepper)

- (1) A supplicant presents Jesus with a request. **Instead**, Jesus takes the initiative: "Do you want to be made well?" (v.6).
- (2) Jesus rebuffs the request. **Instead**, the man is evasive: "Sir, I have no one to put me into the pool when the water is stirred up." (v.7).
- (3) The supplicant persists. **Instead**, Jesus persists.
- (4) Jesus gives instruction that will grant the request: "Stand up, take your mat and walk." (v.8).

- (5) The other person complies with Jesus' order, and the sign is accomplished: "At once the man was made well, and he took up his mat and began to walk" (v. 9)
- (6) The sign is verified by a third party: **Instead** "So the Jews said to the man who had been cured, 'It is the Sabbath; it is not lawful for you to carry your mat.'" (v. 10)
- (7) There is a response of faith. **Instead**, "the man went away and told the Jews that it was Jesus who had made him well." (v. 15).

## The Dispute

(Now that day was a Sabbath.)

**John 5:10** So the Jewish leaders said to the man who had been healed, "It is the Sabbath, and you are not permitted to carry your mat." **11** But he answered them, "The man who made me well said to me, 'Pick up your mat and walk.'" **12** They asked him, "Who is the man who said to you, 'Pick up your mat and walk?'" **13** But the man who had been healed did not know who it was, for Jesus had slipped out, since there was a crowd in that place.

**John 5:14** After this Jesus found him at the temple and said to him, "Look, you have become well. Don't sin any more, lest anything worse happen to you." **15** The man went away and informed the Jewish leaders that Jesus was the one who had made him well.

**John 5:16** Now because Jesus was doing these things on the Sabbath, the Jewish leaders began persecuting him. **17** So he told them, "My Father is working until now, and I too am working." **18** For this reason the Jewish leaders were trying even harder to kill him, because not only was he breaking the Sabbath, but he was also calling God his own Father, thus making himself equal with God.

## Sabbath

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breaking the Sabbath, but **he was also calling God his own Father, thus making himself equal with God.**

**Gen 2:2** By the seventh day God finished the work that he had been doing, and he ceased on the seventh day all the work that he had been doing. 3 God blessed the seventh day and made it holy because on it he ceased all the work that he had been doing in creation

(5) First, therefore, having **desisted** from the creation of mortal creatures on the seventh day, he began the formation of other and more divine beings.

III. For **God never ceases** from making something or other; but, as it is the property of fire to burn, and of snow to chill, so also it is the property of God to be creating. And much more so, in proportion as he himself is to all other beings the author of their working.

(6) Therefore the expression, "**he caused to rest,**" is very appropriately employed here, not "**he rested.**" For he makes things to rest which appear to be producing others, but which in reality do not effect anything; but he himself never ceases from creating. On which account Moses says, "**He caused to rest the things which he had begun.**"

Philo *Legum Allegoriae* I. NOTES

VI. (16) "Accordingly, on the seventh day, God **caused to rest** from all his works which he had made."<sup>3</sup> Now, the meaning of this sentence is something of this kind. **God ceases from forming the races of mortal creatures when he begins to create the divine races, which are akin to the nature of the number seven.**

And the reference which is here contained to their moral character is of the following nature. When that reason which is holy in accordance with the number seven has entered into the soul the number six is then arrested, and all the mortal things which this number appears to make.

Philo *Legum Allegoriae* I.

## Sabbath

John 5	John 9
Jerusalem, Festival, Temple	Jerusalem, Succoth, Temple
Pool: Beth-Zatha	Pool: Siloam
Paralytic; long period	Blind; his whole life
Jesus takes the initiative	Jesus takes the initiative
An interrogation follows	Interrogations follow
Issue: Sabbath	Issue: Sabbath
Issue: the "whence" of Jesus	Issue: the "whence" of Jesus
Jesus finds in him the Temple	Jesus finds him in the Temple
The healed man betrays Jesus	The healed man believes in Jesus

## The Discourse

- Concentric Patterns: ABA\* or ABCB\*A\* etc.
- Chiastic Patterns: ABB\*A\* or ABCC\*B\*A\* etc.
- Evidence: in the words used
- Question: Is the physical centre, the centre of meaning?
- Purpose: mnemonic device for teaching purposes
- The mini discourse in John 5 shows such a pattern

**John 5:19** So Jesus answered them, "I tell you the solemn truth, the Son **can do nothing on his own** initiative, but only what he sees the Father doing. For whatever the Father does, the Son does likewise.

**20** For the Father loves the Son and shows him everything he does, and will show him greater deeds than these, so that **you will be amazed**.

**21** For **just as the Father** raises the dead and gives them **life**, so also the Son gives **life** to whomever he wishes.

**22** Furthermore, the Father does not **judge** anyone, but has assigned all **judgment** to the **Son, 23** so that all people will honour the Son just as they honour the Father. The one who does not honour the Son does not honour the Father who sent him.

**24** "I tell you the solemn truth, the one who **hears** my message and believes the **one who sent me** has **eternal life** and will not be **condemned**, but has crossed over from **death** to **life**.

**25** I tell you the solemn truth, a time is coming—and is now here—when the **dead** will hear the **voice** of the **Son** of God, and those who hear will live.

**26** For **just as the Father** has **life** in himself, thus he has granted the Son to have **life** in himself, **27** and he has granted the Son authority to execute judgment, because he is the Son of Man.

**28** "**Do not be amazed** at this, because a time is coming when all who are in the tombs will hear his voice **29** and will come out—the ones who have done what is good to the resurrection resulting in life, and the ones who have done what is evil to the resurrection resulting in condemnation.

**30** **I can do nothing on my own** initiative. Just as I hear, I judge, and my judgment is just, because I do not seek my own will, but the will of the one who sent me.

## The Dispute

- God – John 5:32, 37-38
- John the Baptist – John 5:33-35
- The deeds of Jesus – John 5:36
- Scripture – John 5:39-40
- Moses – John 5:45-47

## The Five Witnesses

John 5:32 There is another (= God, most likely) who testifies about me, and I know the testimony he testifies about me is true.

John 5:37 And the Father who sent me has himself testified about me. You people have never heard his voice nor seen his form at any time, 38 nor do you have his word residing in you, because you do not believe the one whom he sent.

- In v. 32 “another” mostly likely refers to God rather than human testimony
- Notice the confession vocabulary of the Johannine community: testify, true, heard, seen, word, residing, believe, the one whom he has sent
- Deut 4:12 Then the Lord spoke to you from the middle of the fire; you heard speech but you could not see anything-only a voice was heard.
- Deut 5:24 You said, “The Lord our God has shown us his great glory and we have heard him speak from the middle of the fire. It is now clear to us that God can speak to human beings and they can keep on living.

John 5:33 You have sent to John, and he has testified to the truth. 34 (I do not accept human testimony, but I say this so that you may be saved.) 35 He was a lamp that was burning and shining, and you wanted to rejoice greatly for a short time in his light.

- John 1:6 A man came, sent from God, whose name was **John**. 7 He came as a witness to testify about the light, so that everyone might believe through him. 8 He himself was not the light, but he came to testify about the light.
- John 1:29 On the next day **John** saw Jesus coming toward him and said, “Look, the Lamb of God who takes away the sin of the world!



- John 1:32 Then **John** testified, "I saw the Spirit descending like a dove from heaven, and it remained on him.
- John 10:40 Jesus went back across the Jordan River again to the place where **John** had been baptising at an earlier time, and he stayed there. 41 Many came to him and began to say, "**John** performed no miraculous sign, but everything **John** said about this man was true!"

John 5:36 "But I have a testimony greater than that from John. For the deeds that the Father has assigned me to complete—the deeds I am now doing—testify about me that the Father has sent me.

- A number of deeds have already been performed.
- The wedding feast of Cana, the healing of the son of the royal official, the healing of the paralytic, the multiplication of the loaves, the walking on the water, the healing of the man born blind and the raising of Lazarus
- "The one who sent me" is a title for God in this Gospel
- The fundamental imagery is that of an ambassador with representative authority and powers

John 5:39 You study the **scriptures** thoroughly because you think in them you possess **eternal life**, and it is these same scriptures that **testify** about me, 40 but you are not willing to **come to me** so that you may have **life**.

- Scriptures: the very basis for rabbinic teaching.
- Pirqe Avot 2:8, "He who has acquired the words of the law has acquired for himself the life of the world to come."
- Pirqe Avot 6:7, "Great is the law for it gives to those who practice it life in this world and in the world to come."
- Come to me: John 5:40 (Sabbath); 6:44, 65 (Passover); 7:37 (Sukkoth)
- Eternal life: John 3:15-16, 36; 4:14, 36; 5:24, 39; 6:27, 40, 47, 54, 68; 10:28; 12:25, 50; 17:2-3

John 5:45 "Do not suppose that I will accuse you before the Father. The one who accuses you is Moses, in whom you have placed your hope. 46 If you believed Moses, you would believe me, because he wrote about me. 47 But if you do not believe what Moses wrote, how will you believe my words?"

- Moses: the key authority for Rabbinic Judaism
- "We are disciples of Moses! We know that God has spoken to Moses! We do not know where this man comes from!" (John 9:28-29)
- Moses in this Gospel: John 1:17, 45; 3:14; 5:45-47; 6:32; 7:19, 22-23; 8:5; 9:28-29
- Possibly a reference Pentecost / Shavuot celebrating the giving of the Law on Mount Sinai
- *A fortiori* argument

### And so...

- **Chapter 5 has many layers**
- 1-9a: The healing of the paralytic, a seemingly "normal" miracle
- 9b-18: The issue of the Sabbath, resulting in betrayal
- 19-30: The discourse, giving us the deep identity of Jesus
- 31-47: The dispute: allowing us to eavesdrop on arguments with the synagogue
- **Not forgetting**
- The symbolism of water
- The contrast with the healing of the man born blind
- The link with Lazarus (who hears the voice!)

### Prayer

God of healing,

We place our trust in Jesus, whom you sent as your living word. Help us to hear his message that we too may pass over from death to life. Amen.

## Presentation 13 The Bread of Life

### Sequence

- John 6: reading and reactions
- Introductory considerations
- The Multiplication
- The Walking on the Water
- Quest
- The Bread of Life Discourse
- The Outcomes
- And so...
- Prayer

### John 6: reading and reactions

#### Introductory considerations

John 6 in the lectionary

#### (16th Sunday)

**Mk 6:30-44**

**July 22, 2018**

(17th Sunday)

Jn 6:1-15

July 29

(18th Sunday)

Jn 6:24-35

August 5

(19th Sunday)

Jn 6:41-51

August 12

(20th Sunday)

Jn 6:51-58

August 19

(21st Sunday)

Jn 6:60-69

August 26

#### (22nd Sunday)

**Mk 7:1-23**

**September 2**

The Sign of the Bread

6:1-15

Cf. Moses

Walking on the Water

6:16-24

Cf. Moses

Discourse

6:25-33

Manna

First Clarification

6:34-48

Bread from

heaven

Second Clarification

6:49-58

To eat

Dénouement

6:59-71

Choices

## The Multiplication

John 6:1 After this Jesus went away to the other side of the Sea of Galilee (also called the Sea of Tiberias). 2 A large crowd was following him because they were observing the miraculous signs he was performing on the sick. 3 So Jesus went on up the mountainside and sat down there with his disciples. 4 (Now the Jewish feast of the Passover was near.) 5 Then Jesus, when he looked up and saw that a large crowd was coming to him, said to Philip, "Where can we buy bread so that these people may eat?" 6 (Now Jesus said this to test him, for he knew what he was going to do.) 7 Philip replied, "Two hundred silver coins worth of bread would not be enough for them, for each one to get a little." 8 One of Jesus' disciples, Andrew, Simon Peter's brother, said to him, 9 "Here is a boy who has five barley loaves and two fish, but what good are these for so many people?"

John 6:10 Jesus said, "Have the people sit down." (Now there was a lot of grass in that place.) So the men sat down, about five thousand in number. 11 Then Jesus took the loaves, and when he had given thanks, he distributed the bread to those who were seated. He then did the same with the fish, as much as they wanted. 12 When they were all satisfied, Jesus said to his disciples, "Gather up the broken pieces that are left over, so that nothing is wasted." 13 So they gathered them up and filled twelve baskets with broken pieces from the five barley loaves left over by the people who had eaten.

John 6:14 Now when the people saw the miraculous sign that Jesus performed, they began to say to one another, "This is certainly the Prophet who is to come into the world." 15 Then Jesus, because he knew they were going to come and seize him by force to make him king, withdrew again up the mountainside alone.

- Johannine reception of the multiplication of the loaves
- Already in Mark, the symbolic nature of the story is clear
- NB Elijah is in the background
- NB Moses is in the foreground
- The number 12 will prove significant

### The Walking on the Water

John 6:16 Now when evening came, his disciples went down to the lake, 17 got into a boat, and started to cross the lake to Capernaum. (It had already become dark, and Jesus had not yet come to them.) 18 By now a strong wind was blowing and the sea was getting rough. 19 Then, when they had rowed about three or four miles, they caught sight of Jesus walking on the lake, approaching the boat, and they were frightened. 20 But he said to them, "It is I. Do not be afraid." 21 Then they wanted to take him into the boat, and immediately the boat came to the land where they had been heading.

- An epiphany story as in Mark 6:47-52
- Already in Mark, the story speaks to the church in crisis
- John: walking rather than calming
- OT background: Psalm 107:23-30
- Water symbolises chaos and death
- Water is also associated with Moses: birth and Red Sea
- "I am" is linked to Exodus 3:14

### The Quest

John 6:22 The next day the crowd that remained on the other side of the lake realised that only one small boat had been there, and that Jesus had not boarded it with his disciples, but that his disciples had gone away alone. 23 But some boats from Tiberias came to shore near the place where they had eaten the bread after the Lord had given thanks. 24 So when the crowd realised that neither Jesus nor his disciples were there, they got into the boats and came to Capernaum looking for Jesus.

John 6:25 When they found him on the other side of the lake, they said to him, "Rabbi, when did you get here?" 38 26 Jesus replied, "I tell you the solemn truth, you are looking for me not because you saw miraculous signs, but because you ate all the loaves of bread you wanted. 27 Do not work for the food that disappears, but for the food that remains to eternal life—the food which the Son of Man will give to you. For God the Father has put his seal of approval on him."

John 6:28 So then they said to him, "What must we do to accomplish the deeds God requires?" 29 Jesus replied, "This is the deed God requires—to believe in the one whom he sent." 30 So they said to him, "Then what miraculous sign will you perform, so that we may see it and believe you? What will you do?"

- This story brings on the other figures who witnessed the multiplication
- The crowd is persistent and on a quest
- Christian language: the bread (singular) after the Lord (not just "Jesus") had given thanks
- The crowd seem to observe the "empirical residue" of the epiphany, without grasping the interior meaning
- The text gathers the audience for the discourse and lets us know that the motives are mixed.

### Homily: Introduction

John 6:31 Our ancestors ate the manna in the wilderness, just as it is written, 'He gave them bread from heaven to eat.'"

John 6:32 Then Jesus told them, "I tell you the solemn truth, it is not Moses who has given you the bread from heaven, but my Father is giving you the true bread from heaven. 33 For the bread of God is the one who comes down from heaven and gives life to the world." 34 So they said to him, "Sir, give us this bread all the time!"

- This is a homily, in Midrashic (ruminating, paraphrasing, updating) style
- It makes use of a main quotation in two parts, and these are dealt with in sequence, part I and Part II
- The beginning and the end resemble each other.
- There is subsidiary biblical citation
- First the background citations (next slide)

### Homily: Background

Main quotation

Exod 16:4 Then the Lord said to Moses, "I am going to rain bread from heaven for you, and the people will go out and gather the amount for each day, so that I may test them. Will they walk in my law or not?"

Exod 16:15 When the Israelites saw it, they said to one another, "What is it?" because they did not know what it was. Moses said to them, "It is the bread that the Lord has given you for food.

### Homily: Start and End

John 6:31 Our **ancestors** ate the manna in the wilderness, just as it is written, '**He gave them bread from heaven to eat.**'"

John 6:32 Then Jesus told them, "I tell you the solemn truth, it is not Moses who has given you **the bread from heaven**, but my Father is giving you the true **bread from heaven**. 33 For the **bread of God** is the one who **comes down from heaven and gives life** to the world."

John 6:58 This is the **bread that came down from heaven**; it is not like the **bread** your **ancestors** ate, but then later died. The one who eats this **bread** will live **forever**."

### Discourse: Bread of Life

**John 6:35** Jesus said to them, "**I am the bread of life**. The one who comes to me will never go hungry, and the one who believes in me will never be thirsty. 36 But I told you that you have seen **me** and still do not believe. 37 Everyone whom the Father gives me will come to me, and the one who comes to me I will never send away. 38 **For I have come down from heaven** not to do my own will but the will of the one who sent me. 39 Now this is the will of the one who sent me—that I should not lose one person of every one he has given me, but raise them all up at the last day. 40 For this is the will of my Father—for everyone who looks on the Son and believes in him to have eternal life, and **I will raise him up at the last day.**"

**John 6:41** Then the Jews who were hostile to Jesus began **complaining** about him because he said, "**I am the bread that came down from heaven,**" 42 and they said, "Isn't this Jesus the son of Joseph, whose father and mother we know? How can he now say, '**I have come down from heaven**'?" 43 Jesus replied, "Do not **complain** about me to one another. 44 No one can come to me unless the Father who sent me **draws** him, and **I will raise him up at the last day.** 45 It is

written in the prophets, '**And they will all be taught by God.**' Everyone who hears and learns from the Father comes to me. **46** (Not that anyone has seen the Father except the one who is from God—he has seen the Father.) **47** I tell you the solemn truth, the one who believes has eternal life. **48 I am the bread of life.**

- A reflection on "bread from heaven" (Exodus)
- Notice the frames: I am the bread of life
- Notice all the "I" sentences
- Notice "I came down from heaven"
- Not losing = gathering up of the scraps
- NB complaining
- NB the human origin of Jesus is misleading
- NB Echo of the prologue "No one has ever seen God"

### Discourse: Eating

**49 Your ancestors ate the manna in the wilderness, and they died. 50** This is the bread that has come down from heaven, so that a person may **eat** from it and not die. **51 I am the living bread that came down from heaven.** If anyone **eats** from this **bread** he will live forever. The **bread** that I will give for the life of the world is my **flesh**."

**John 6:52** Then the Jews who were hostile to Jesus began to argue with one another, "How can this man give us his **flesh** to **eat**?" **53** Jesus said to them, "I tell you the solemn truth, unless you **eat the flesh** of the **Son of Man** and **drink his blood**, you have no life in yourselves. **54** The one who **eats my flesh** and **drinks my blood** has eternal life, and **I will raise him up on the last day. 55** For my **flesh** is **true food**, and **my blood** is **true drink. 56** The one who **eats my flesh** and **drinks my blood** resides in me, and I in him. **57** Just as the living Father sent me, and I live because of the Father, so the one who **consumes** me will live because of me. **58** This is **the bread that came down from heaven**; it is not like **the bread your ancestors ate, but then later died.** The one who eats this bread will live forever."

- V. 49 takes up the main topic: desert / descent from heaven
- V. 51 changes to "living" bread



- V. 51c decodes the discourse. Flesh (not body) because of the incarnation; "for" = in favour of, for the sake of; "I will give" = existential, on the cross
- "This man" is replaced by "the Son of Man"
- "Flesh and blood" = the whole person in the Bible
- \* Vv. 55-56 – mutual indwelling is the key

### Outcomes

**John 6:59** Jesus said these things while he was **teaching in the synagogue in Capernaum.** **60** Then many of his disciples, when they heard these things, said, "This is a difficult saying! Who can understand it?" **61** When Jesus was aware that his disciples were **complaining** about this, he said to them, "Does this cause you to be offended? **62 Then what if you see the Son of Man ascending where he was before?** **63** The Spirit is the one who gives life; human nature is of no help! The words that I have spoken to you are spirit and are life. **64 But there are some of you who do not believe.**" (For Jesus had already known from the beginning who those were who did not believe, and who it was **who would betray him.**) **65** So Jesus added, "Because of this I told you that no one can come to me unless the Father has allowed him to come."

- Capernaum: hint of an original synagogue homily
- Some disciples seem to side with the complainers
- As with the Jews, Jesus' response makes it harder
- Ascending and descending: the Prologue; Jacob
- Hint of the passion (in a Passover setting)

**John 6:66** After this **many of his disciples quit following him** and did not accompany him any longer. **67** So Jesus said to the twelve, "You don't want to go away too, do you?" **68 Simon Peter** answered him, "Lord, to whom would we go? You have the words of eternal life. **69** We have come to believe and to know that you are the **Holy One of God!**" **70** Jesus replied, "Didn't I choose you, the twelve, and yet one of you is the **devil?**" **71 (Now he said this about Judas son of Simon Iscariot, for Judas, one of the twelve, was going to betray him.)**

- Schisms in the historical community are registered
- John's version of Caesarea Philippi

- Simon Peter's best moment in the Gospel
- Holy One: a name for God, frequent in Psalms and Prophets
- Holy One of God: elsewhere only in Mark 1:24 (= Luke 4:34)
- Know and believe: the catechetical language of the community

### And so...

#### Series

#### John

#### Mark

#### Multiplication for 5000 Walking on the sea

6:1-15

6:16-24

6:30-34

6:45-54

(Skip to what follows in Mark  
after the second multiplication)



#### Request for a sign Remarks on bread Faith of Peter

6:25-34

6:35-59

6:60-69

8:11-13

8:14-21

8:27-30

#### Passion theme, betrayal

6:70-71

8:31-33

### And so...

The Sign of the Bread 6:1-15 The prophet  
Walking on the Water 6:16-24 "It is I"

Discourse 6:25-33 Believe in the one God sent  
First Clarification 6:34-48 I am the bread of life  
Second Clarification 6:49-58 I came down from heaven

Dénouement 6:59-71 The Holy One of God

**John 6:2** A large crowd was **following him** because they were observing the miraculous signs he was performing on the sick. **3** So Jesus went on up the mountainside and sat down there with his disciples.

**John 6:14** Now when the people saw the miraculous sign that Jesus performed, they began to say to one another, "This is certainly **the Prophet who is to come into the world.**" **15** Then Jesus, because he knew they were going to

come and seize him by force to make him king, withdrew again up the mountainside alone.

**John 6:20** But he said to them, **"It is I.** Do not be afraid."

**John 6:24** So when the crowd realised that neither Jesus nor his disciples were there, they got into the boats and came to Capernaum **looking for Jesus.**

**John 6:27** Do not work for the food that disappears, but for the food that remains to eternal life—the food which the Son of Man will give to you. For **God the Father has put his seal of approval on him.**"

**John 6:35** Jesus said to them, **"I am the bread of life.** The one who comes to me will never go hungry, and the one who believes in me will never be thirsty. **36** But I told you that you have seen me and still do not believe.

**John 6:40** For this is the will of my Father—**for everyone who looks on the Son and believes in him to have eternal life,** and I will raise him up at the last day."

**John 6:42** and they said, **"Isn't this Jesus the son of Joseph, whose father and mother we know?** How can he now say, 'I have come down from heaven'?"

**John 6:44** No one can come to me unless the **Father who sent me** draws him, and I will raise him up at the last day.

**John 6:51** **I am the living bread** that came down from heaven. If anyone eats from this bread he will live forever. **The bread that I will give for the life of the world is my flesh."**

**John 6:57** Just as the living Father sent me, and I live because of the Father, so the one who consumes me will live **because of me.**

**John 6:62** Then what if you see the **Son of Man ascending** where he was before? **63** The Spirit is the one who gives life; human nature is of no help! The words that I have spoken to you are spirit and are life.

**John 6:67** So Jesus said to the twelve, "You don't want to go away too, do you?" **68** Simon Peter answered him, "Lord, to whom would we go? You have the words of eternal life. **69** We have come to believe and to know that you are the **Holy One of God!**"

### Commentary

- Central focus throughout is Jesus himself
- Chapter 6 is chiefly Christological: each story "lands" on the identity of Jesus
- Chapter 6 has a Eucharistic "layer" in language and symbolism
- In conjunction with John 13, it responds to particular needs in the Johannine community
- John 13: Eucharist but no practical effect
- John 6: Eucharist but an immature faith in Christ
- Further reading:
- "Opening John 6 for Preachers"
- "John 6 and 13: Why is there no Lord's Supper at the Last Supper in the fourth Gospel?"

### Prayer

In every age, O God, you give your people freedom to walk in faith or turn away.

Grant us grace to remain faithful to your Holy One, whose words are spirit and life, Jesus Christ, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

## Presentation 14 The Man Born Blind

### Sequence

- Reading and reactions
- Place in the Gospels
- Old Testament background
- Literary genre
- New Testament foreground
- Place in the Gospel as a whole
- Brief commentary
- Way of praying the text
- Prayer
- Conversation

### Reading and reactions

#### Place in the Gospels

This story is found only in the Fourth Gospel, although the other Gospels do tell of blind men (never women!) recovering their sight. Our story, very much longer than in the other Gospels, is the sixth of the seven signs: the Wedding Feast at Cana, Jacob's well, the royal official's son, the Loaves, the walking on the water, the Blind Man and Lazarus.

#### Old Testament background

(i) [a] In the Old Testament, sickness is a result of sin, sometimes parents' sins (e.g. **Ex 20:5**); [b] the blind, as handicapped people, may not enter the sanctuary (e.g. **Lev 21:18**); [c] It was forbidden to perform "works" of any kind on the Sabbath. [d] there is a mild absurdity in the text: when *could* the blind man have *sinned* so that he *would* have been born blind?!?

(ii) The Book of Tobit tells a tale of sight restored and there also it is symbolic.

(iii) Restoration of sight is part of the promise of the Messiah. Compare a text widely alluded to across the New Testament: "The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed, recovery of sight to the blind [Greek Old Testament addition], to bind up the broken-hearted, to

proclaim liberty to the captives, and release to the prisoners" (**Isa. 61:1**).

### Literary genre

This superficially simple story is a combination of three literary genres, plus a reflection on the "whence" of Jesus.

- (A) It is a miracle story, not initially unlike such stories in the Synoptic Gospels.
- (B) It is a drama, with characters, two plots, and scenes.
- (C) It is quest story or symbolic narrative, resembling other quest stories in this Gospel.
- (D) The "whence of Jesus.

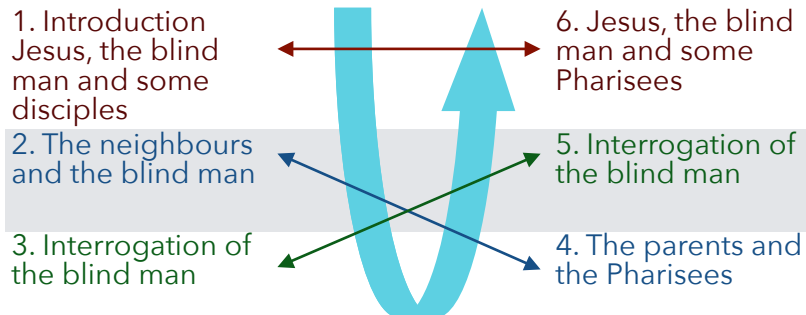
### (A) Miracle story

Actually in two parts: the event itself (vv. 1-7) and the unfolding consequences (vv. 8-41).

### (B) A drama

(i) We have here a short drama, unfolding in a sequence full of suspense:

Scene 1 (1-7a)	A Jesus and the Blind Man
Scene 2 (7b-12)	B The Blind Man, neighbours, others
Scene 3 (13-17)	C The Blind Man, the Pharisees, others
Scene 4 (18-23)	B* The Blind Man, the Jews, his parents
Scene 5 (24-34)	C* The Blind Man and the Pharisees
Scene 6 (35-41)	A* Jesus, the Blind Man, the Pharisees



Dramatically, Jesus is present only in Scenes 1 and 6, but is really present in all the other scenes as well, because his identity is the subject of the investigation. The final scene brings all the chief protagonists together for the first (and last) time. Scene 2 is the confirmation of the cure.

(ii) The “enquiry” in Scenes 3-5 (structured CBC\*) feels both official and threatening, concluding, as it does, with an expulsion. Both these features reflect two issues at the time of writing (about 95 ad).

The first issue is the obvious one: relations between Jews and “Christians” had broken down and eventually (perhaps at the “synod” of Jamnia, c. 80 ad) the followers of the Nazarene were expelled from the synagogue (this Gospel alone has the expression “thrown out of the synagogue” [**John 9:22; 12:42; 16:2**]). It may well be that family members were under pressure (at the time of writing) when one of them became a Christian.

The second issue is that the community of the Beloved Disciple, under a kind of persecution, was obliged to account for its faith ever more clearly and deeply. In hard dialogue with fellow Jews, a profound understanding of the identity of Jesus emerged. We see this in the journey of faith made by the Blind Man: the man, “I do not know”, a prophet, from God, the Son of Man, worshipped him.

### (C) A quest story

Symbolic Narrative (Dorothy Lee)

Stage 1: Foundational Image or ‘Sign’.

Stage 2: Misunderstanding.

Stage 3: Struggle for Understanding.

Stage 4: Attainment or Rejection of Symbolic Understanding.

Stage 5: Confession of Faith or Statement of Rejection.

### New Testament foreground

(i) Recovery of sight is widely used in the New Testament to speak of coming to faith: e.g. Bartimaeus (Matthew, Mark and Luke) and, most strikingly, Paul himself.

(ii) There are strong links between this story and that of Woman at the Well (water, pool, the staged journey of faith).

(iii) In this Gospel, Jesus as light frames chapters 1-12 (1:4-5, 7-9; 12:35, 46). He has just proclaimed himself Light of the World in 8:12 and repeats it here in 9:5.

Mark 8:22 Then they came to Bethsaida. They brought a blind man to Jesus and asked him to touch him. 23 He took the blind man by the hand and brought him outside of the village. Then he spit on his eyes, placed his hands on his eyes and asked, "Do you see anything?" 24 Regaining his sight he said, "I see people, but they look like trees walking." 25 Then Jesus placed his hands on the man's eyes again. And he opened his eyes, his sight was restored, and he saw everything clearly. 26 Jesus sent him home, saying, "Do not even go into the village."

Mark 10:46 They came to Jericho. As Jesus and his disciples and a large crowd were leaving Jericho, Bartimaeus the son of Timaeus, a blind beggar, was sitting by the road. 47 When he heard that it was Jesus the Nazarene, he began to shout, "Jesus, Son of David, have mercy on me!" 48 Many scolded him to get him to be quiet, but he shouted all the more, "Son of David, have mercy on me!" 49 Jesus stopped and said, "Call him." So they called the blind man and said to him, "Have courage! Get up! He is calling you." 50 He threw off his cloak, jumped up, and came to Jesus. 51 Then Jesus said to him, "What do you want me to do for you?" The blind man replied, "Rabbi, let me see again." 52 Jesus said to him, "Go, your faith has healed you." Immediately he regained his sight and followed him on the road.

(iv) "Seeing", in this Gospel as often in the New Testament, has two meanings: to see physically and to see (believe) spiritually. The final example in the Gospel is ironic: Blessed are those who have not seen, and yet believe.

(v) The man's journey of faith is facilitated by his lack of certainty:

**9:12** They said to him, "Where is he?" He said, "I do not know." **25** He answered, "I do not know whether he (= Jesus) is a sinner." **36** He answered, "And who is he, sir? Tell me, so that I may believe in him."



This enabling uncertainty is in contrast to the dead certainties of the man's opponents.

(vi) Jesus finds the man twice, once in : *As he walked along, he saw a man blind from birth (John 9:1)* and then later in *Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" (9:35)*

It is Jesus' recognition of the man's need that leads to a recovery of sight both physical and spiritual. Both are important in the story, because it is the man's first experience of healing, an experience he cannot deny, which opens him to the second healing of faith. He stands by his experience, no matter what the pressure.

(vii) There are especially strong links with the miracle in John 5, really for purposes of contrast (see below).

### **Place in the Gospel as a whole**

(i) In the sequence of feasts (light/Succoth; see previous presentation)

**John 8:12** Then Jesus spoke out again, "I am the light of the world. The one who follows me will never walk in darkness, but will have the light of life."

**John 9:5** As long as I am in the world, I am the light of the world."

(ii) Symbolism of light/sight in this Gospel (throughout, really)

Light: John 1:4-5, 7-9; 3:19-21; 5:35; 8:12; 9:5; 11:9-10; 12:35-36, 46

Blind: John 5:3; 9:1-3, 6-7, 13, 17-20, 24-25, 32, 39-41; 10:21; 11:37 (NB last two)

To see (two verbs in Greek): John 1:29; 2:23; 4:19; 5:19; 6:2, 19, 40, 62; 7:3; 8:51; 9:7-8, 15, 19, 21, 25, 39, 41; 10:12; 11:9; 12:19, 45; 13:22; 14:17, 19; 16:10, 16-17, 19; 17:24; 20:1, 5-6, 12, 14; 21:9, 20.

(iii) Comparison with the healing in chapter 5 (NB)

John 5	John 9
Jerusalem, Festival, Temple	Jerusalem, Succoth, Temple
Pool: Beth-Zatha	Pool: Siloam
Paralytic; long period	Blind; his whole life
Jesus takes the initiative	Jesus takes the initiative
An interrogation follows	Interrogations follow
Issue: Sabbath	Issue: Sabbath
Issue: the "whence" of Jesus	Issue: the "whence" of Jesus
Jesus finds in him the Temple	Jesus finds him in the Temple
The healed man betrays Jesus	The healed man believes in Jesus

#### (D) The "whence" of Jesus

- **John 2:9** When the steward tasted the water that had become wine, and did not know **where it came** from (though the servants who had drawn the water knew), the steward called the bridegroom
- **John 4:11** The woman said to him, "Sir, you have no bucket, and the well is deep. **Where do you get** that living water?"
- **John 7:27** Yet we know **where this man is from**; but when the Messiah comes, no one will know **where he is from.** **28** Then Jesus cried out as he was teaching in the temple, "You know me, and you know **where I am from.** I have not come on my own. But the one who sent me is true, and you do not know him."
- **John 8:14** Jesus answered, "Even if I testify on my own behalf, my testimony is valid because I know **where I have come from** and where I am going, but you do not know **where I come from** or where I am going."

- **John 9:29** We know that God has spoken to Moses, but as for this man, we do not know **where he comes from.**" **30** The man answered, "Here is an astonishing thing! You do not know **where he comes from**, and yet he opened my eyes.
- **John 19:9** Pilate entered his headquarters again and asked Jesus, **"Where are you from?"** But Jesus gave him no answer.

### Commentary

John 9:1 Now as Jesus was passing by, he saw a man who had been blind from birth. 2 His disciples asked him, "Rabbi, who committed the sin that caused him to be born blind, this man or his parents?" 3 Jesus answered, "Neither this man nor his parents sinned, but he was born blind so that the acts of God may be revealed through what happens to him. 4 We must perform the deeds of the one who sent me as long as it is daytime. Night is coming when no one can work. 5 As long as I am in the world, I am the light of the world." 6 Having said this, he spat on the ground and made some mud with the saliva. He smeared the mud on the blind man's eyes 7 and said to him, "Go wash in the pool of Siloam" (which is translated "sent"). So the blind man went away and washed, and came back seeing. "

- This is the symbolic world of light and darkness familiar from John 1:1-18.
- There is an echo of Genesis 2, where God uses mud to create human beings.
- Unusually, the man does not seek a cure – Jesus identifies the blindness and offers a cure.

John 9:8 Then the neighbours and the people who had seen him previously as a beggar began saying, "Is this not the man who used to sit and beg?" 9 Some people said, "This is the man!" while others said, "No, but he looks like him." The man himself kept insisting, "I am the one!" 10 So they asked him, "How then were you made to see?" 11 He replied, "The man called Jesus made mud, smeared it on my eyes and told me, 'Go to Siloam and wash.' So I went and washed, and was able to see." 12 They said to him, "Where is that man?" He replied, "I don't know."

- This seeming repetition of the miracle is very important: it establishes that people other than the blind man were aware of the cure.
- It also establishes the man's personal conviction that something wonderful has happened and no matter what the doctrine it may challenge or contradict, the experience cannot be denied. "I do not know" is very powerful.
- Knowing is both positive and negative: the negative knowledge of doctrine, the positive knowledge of experience.

John 9:13 They brought the man who used to be blind to the Pharisees. 14 (Now the day on which Jesus made the mud and caused him to see was a Sabbath.) 15 So the Pharisees asked him again how he had gained his sight. He replied, "He put mud on my eyes and I washed, and now I am able to see."

John 9:16 Then some of the Pharisees began to say, "This man is not from God, because he does not observe the Sabbath." But others said, "How can a man who is a sinner perform such miraculous signs?" Thus there was a division among them. 17 So again they asked the man who used to be blind, "What do you say about him, since he caused you to see?" "He is a prophet," the man replied.

- The first interview raises a real objection: God cannot both command the Sabbath and be the author of its breaking!?
- This was a real issue between Jews and the first followers of Jesus.

John 9:18 Now the Jewish religious leaders refused to believe that he had really been blind and had gained his sight until at last they summoned the parents of the man who had become able to see. 19 They asked the parents, "Is this your son, whom you say was born blind? Then how does he now see?" 20 So his parents replied, "We know that this is our son and that he was born blind. 21 But we do not know how he is now able to see, nor do we know who caused him to see. Ask him, he is a mature adult. He will speak for himself." 22 (His parents said these things because they were

afraid of the Jewish religious leaders. For the Jewish leaders had already agreed that anyone who confessed Jesus to be the Christ would be put out of the synagogue. 23 For this reason his parents said, "He is a mature adult, ask him.")

- Here a doubt about the authenticity of the cure is raised—hence the parents are interviewed.
- This may reflect the experience of the community at the time of writing.

John 9:24 Then they summoned the man who used to be blind a second time and said to him, "Promise before God to tell the truth. We know that this man is a sinner." 25 He replied, "I do not know whether he is a sinner. I do know one thing—that although I was blind, now I can see." 26 Then they said to him, "What did he do to you? How did he cause you to see?" 27 He answered, "I told you already and you didn't listen. Why do you want to hear it again? You people don't want to become his disciples too, do you?"

John 9:28 They heaped insults on him, saying, "You are his disciple! We are disciples of Moses! 29 We know that God has spoken to Moses! We do not know where this man comes from!" 30 The man replied, "This is a remarkable thing, that you don't know where he comes from, and yet he caused me to see! 31 We know that God doesn't listen to sinners, but if anyone is devout and does his will, God listens to him. 32 Never before has anyone heard of someone causing a man born blind to see. 33 If this man were not from God, he could do nothing." 34 They replied, "You were born completely in sinfulness, and yet you presume to teach us?" So they threw him out.

- The grounds of the argument shift to a weaker basis: argument from authority and status. The conflict has had, paradoxically, the opposite effect of making the Blind Man more convinced of his experience and inclined to detach himself from "the Jews".

John 9:35 Jesus heard that they had thrown him out, so he found the man and said to him, "Do you believe in the Son of Man?" 36 The man replied, "And who is he, sir, that I may believe in him?" 37 Jesus told him, "You have seen him; he is

the one speaking with you." [ 38 He said, "Lord, I believe," and he worshiped him. 39 Jesus said,] "For judgment I have come into this world, so that those who do not see may gain their sight, and the ones who see may become blind."

John 9:40 Some of the Pharisees who were with him heard this and asked him, "We are not blind too, are we?" 41 Jesus replied, "If you were blind, you would not be guilty of sin, but now because you claim that you can see, your guilt remains."

- All the protagonists are present and a hard judgement given against those whose certainties are dead.

### **Prayer**

God our Creator, show forth your mighty works in the midst of your people. Enlighten your church, that we may know your Son as the true light of the World and through our worship confess him as Christ and Lord, who lives and reigns with you in the unity of the Holy Spirit, holy and mighty God for ever and ever. Amen.



## Presentation 15 The “Jews” in John’s Gospel

### Sequence

- Importance of the question
- Evidence
- Ioudaios
- Hypotheses
- Key texts for analysis
- And so...
- Prayer

### The Importance of the Question

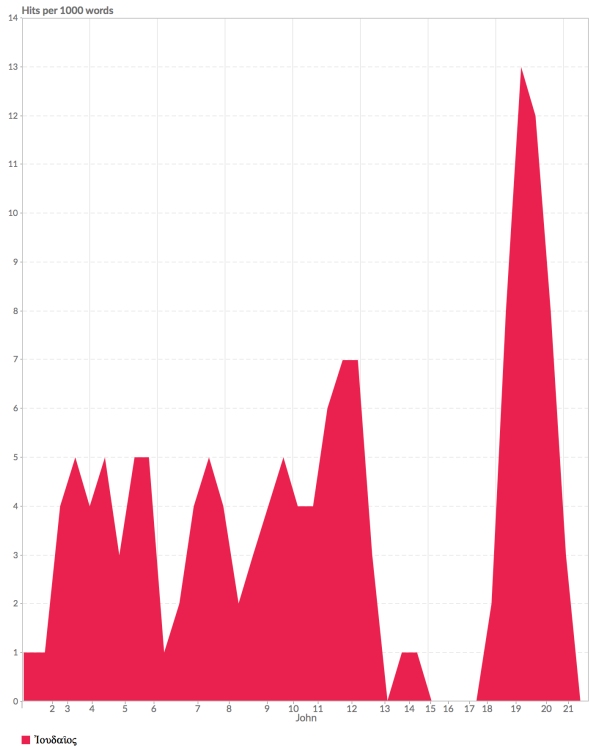
#### Evidence

	Mark	Matthew	Luke	<b>John</b>
<b>Pharisee</b>	12	29	27	<b>20</b>
<b>Scribe</b>	21	22	14	<b>1</b>
<b>Herodians</b>	2	1	–	<b>–</b>
<b>Sadducee</b>	1	7	1	<b>–</b>
<b>Elder</b>	7	12	5	<b>1</b>
<b>Priest</b>	2	3	5	<b>1</b>
<b>Highpriest</b>	22	25	15	<b>21</b>
<b>Israelite</b>	–	–	–	<b>1</b>
<b>Ioudaios</b>	7	5	5	<b>71</b>



## Chapter "Hits"

1	<b>1</b>
2	<b>4</b>
3	<b>3</b>
4	<b>3</b>
5	<b>5</b>
6	<b>3</b>
7	<b>6</b>
8	<b>5</b>
9	<b>3</b>
10	<b>4</b>
11	<b>8</b>
12	<b>2</b>
13	<b>1</b>
14-17	—
18	<b>9</b>
19	<b>13</b>
20	<b>1</b>
21	—



## loudaios

- The Hebrew tribal name Judah is the basis of the gentilic form in both its Aramaic and Greek forms.
- The word "Yehudi", which is seldom used in the OT, designates members of the tribe of Judah.
- In the post-exilic period "Yehudi" designates also the members of the people of Israel without regard to tribal membership and place of residence.
- This was also the case in the Greek-speaking Diaspora: Jews identified themselves as loudaioi
- Other terms such as Israel or Israelite were limited primarily to prayer formulations.
- Usage among Jews in Palestine was very different: In the books of the Apocrypha and Pseudepigrapha originating in Palestine loudaios either does not appear at all (Tobit,

Sirach, Judith, Psalms of Solomon, 4 Ezra, Testaments of the Twelve Patriarchs, etc.) or it appears occasionally with the more commonly used Israel, limited to specific communication situations.

- In rabbinic literature it appears seldom, most often in the rendering of Gentile statements.
- Broadly, while Jews refer to themselves as Israelites, Gentiles use the term Jews.
- Synoptic use of loudaios is remarkably similar to Palestinian Jewish usage, for it does not appear there “as a proper name for the people to whom Jesus comes”.
- Instead, the Synoptists differentiate either according to membership in a group or the position of the respective parties (highpriest, scribe, elder, Sadducee, Pharisee) or they speak of Israel when they have in mind the people as a totality.
- For the Synoptists, therefore, it is especially significant that their view of the Jewish environment (either from the tradition or from the historical Jesus) is never indicated with loudaios.
- John consistently abandons the differentiation of Jews into groups and positions and refers to “the Jews” as a homogeneous body of individuals, whose essential characteristic is portrayed in their hostility to Jesus and in their rejection of his mission.
- Just as they did with John the Baptist (1:19), they oppose Jesus from the very beginning (2:18) and continually seek his life (5:16, 18; 7:1; cf. v. 19; 8:22-24, 37-59; 10:31-39; 11:45-53; 19:7).
- Thus about half of the occurrences of loudaios are in descriptions of conflict situations between Jesus and “the Jews” or in similar texts with clear anti-Jewish tendencies (1:19; 2:18, 20; 3:25; 5:10, 16, 18; 6:41, 52; 7:1, 11, 13, 15; 8:22, 48, 52, 57; 9:18, 22; 10:24, 31, 33; 11:8, 54; 13:33; 18:12, 14, 31, 36; 19:7, 31, 38; 20:19).
- Neutral use: “the Jews” are not regarded as antagonists, but the crowd of people apart from any appraisal (10:19; 11:19, 31, 33, 36, 45; 12:9, 11; 18:20, 38; 19:12, 14, 20, 21).

- “Jews” are mentioned sometimes in contrast to non-Jews (18:33, 35, 39; 19:3, 19, 21)
- Sometimes as people whose customs and institutions must be explained (2:6, 13; 3:1; 4:9; 5:1; 6:4; 7:2; 11:55; 19:40, 42).
- The basic openness of the term can be seen in the fact that John also knows loudaioi who believe in Jesus (8:31; 11:45; 12:11) and that he has the Samaritan woman at the well call Jesus himself a Jew (4:9).

### Hypotheses

- John’s use is not consistent.
- Reference to a whole group (nationally, ethnically, religiously): 11:45 or 4:22.
- Cf. the appropriation of Israelite figures and Jewish traditions.
- Jews are the “villains” of the Gospel: persecution (5:16) misunderstanding (8:22); attempted stoning (8:59); arrest and death (18:12; 19:12); refusal to believe in him (10:31-39).

- **Raymond Brown**

- Nothing to do the Jewish people, ethnically or religiously.
- E.g. chap. 9: the parents (= Jews) are afraid of the Jews.
- The term is used interchangeably with the religious leaders (cf. 18:3 and 18:12; 8:13 and 8:22).
- In the Fourth Gospel, “the Jews” fulfil the role taken by the Sanhedrin in the Synoptic gospel.
- Hence, the terms often refers to the Jewish authorities.
- NET used this option in its translation of loudaios.

- **Robert Kysar**

- Often refers to the Jewish authorities.
- But also to a wider class of opponents.
- The ethnic and even religious dimensions are lost in John.
- They are “types” of those who reject Jesus as the Messiah.
- Literary: they act as a foil to those who do accept Jesus.
- Historical: the “synagogue across the road.”
- Thus: Jewish opponents at the time of writing are portrayed in the story itself.

- Still, the use is inconsistent.
- It may reflect a mixed use in traditional material behind the Gospel.
- The use may have been both obvious and limited at the time of writing.
- It has certainly proved deadly dangerous across the centuries.
- Each instance requires an explanatory word to help defuse the potential anti-Semitism.

### **Key texts for analysis**

- John 4: Samaritan Woman
- John 5: the Five Witnesses
- John 8: Sharp conflict
- John 19: appeal for reconciliation.

### **The Samaritan Women**

John 4:7 A Samaritan woman came to draw water. Jesus said to her, "Give me some water to drink." 8 (For his disciples had gone off into the town to buy supplies.) 9 So the Samaritan woman said to him, "How can you—a Jew—ask me, a Samaritan woman, for water to drink?" (For Jews use nothing in common with Samaritans.)

John 4:19 The woman said to him, "Sir, I see that you are a prophet. 20 Our fathers worshiped on this mountain, and you people say that the place where people must worship is in Jerusalem." 21 Jesus said to her, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22 You people worship what you do not know. We worship what we know, because salvation is from the Jews.

### **The Five Witnesses**

- God – John 5:32, 37-38
- John the Baptist – John 5:33-35
- The deeds of Jesus – John 5:36
- Scripture – John 5:39-40
- Moses – John 5:45-47

### *God*

John 5:32 There is another who testifies about me, and I know the testimony he testifies about me is true.

John 5:37 And the Father who sent me has himself testified about me. You people have never heard his voice nor seen his form at any time, 38 nor do you have his word residing in you, because you do not believe the one whom he sent.

### *The Baptist*

John 5:33 You have sent to John, and he has testified to the truth. 34 (I do not accept human testimony, but I say this so that you may be saved.) 35 He was a lamp that was burning and shining, and you wanted to rejoice greatly for a short time in his light.

### *Jesus' deeds*

John 5:36 "But I have a testimony greater than that from John. For the deeds that the Father has assigned me to complete—the deeds I am now doing—testify about me that the Father has sent me.

### *The Scriptures*

John 5:39 You study the scriptures thoroughly because you think in them you possess eternal life, and it is these same scriptures that testify about me, 40 but you are not willing to come to me so that you may have life.

### *Moses*

John 5:45 "Do not suppose that I will accuse you before the Father. The one who accuses you is Moses, in whom you have placed your hope. 46 If you believed Moses, you would believe me, because he wrote about me. 47 But if you do not believe what Moses wrote, how will you believe my words?"

## **Sharp Conflict**

- John 7 and 8 belong together
- Simple outline:
- Context: 7:1-13 (the Feast of Succoth)
- Day 1: The source of Jesus' teaching (7:14-36)
- Day 2: The deliverance Jesus offers (7:37-8:59)
- We are looking at Day 2, with its own outline.
  
- Jesus resumes his speech: 7:37-39
- The crowd debates: 7:40-44
- Meanwhile: 7:45-49

- Proof I. Jesus' testimony is valid: 8:12-19
- Proof II. Jesus resumes his speech: 8:20-24
- Dialogue with the crowd: 8:25-27
- Jesus resumes his speech: 8:28-30
- Dialogue with opponents: 8:31-47
- Final three arguments "I am": 8:48-58

### **Jesus resumes his speech: 7:37-39**

John 7:37 On the last day of the feast, the greatest day, Jesus stood up and shouted out, "If anyone is thirsty, let him come to me, and 38 let the one who believes in me drink. Just as the scripture says, 'From within him will flow rivers of living water.'" 39 (Now he said this about the Spirit, whom those who believed in him were going to receive, for the Spirit had not yet been given, because Jesus was not yet glorified.)

### **The crowd debates: 7:40-44**

John 7:40 When they heard these words, some of the crowd began to say, "This really is the Prophet!" 41 Others said, "This is the Christ!" But still others said, "No, for the Christ doesn't come from Galilee, does he? 42 Don't the scriptures say that the Christ is a descendant of David and comes from Bethlehem, the village where David lived?" 43 So there was a division in the crowd because of Jesus. 44 Some of them were wanting to seize him, but no one laid a hand on him.

### **Meanwhile: 7:45-49**

John 7:45 Then the officers returned to the chief priests and Pharisees, who said to them, "Why didn't you bring him back with you?" 46 The officers replied, "No one ever spoke like this man!" 47 Then the Pharisees answered, "You haven't been deceived too, have you? 48 None of the rulers or the Pharisees have believed in him, have they? 49 But this rabble who do not know the law are accursed!"

John 7:50 Nicodemus, who had gone to Jesus before and who was one of the rulers, said, 51 "Our law doesn't condemn a man unless it first hears from him and learns what he is doing, does it?" 52 They replied, "You aren't from Galilee too, are you? Investigate carefully and you will see that no prophet comes from Galilee!"

**Proof I. Jesus' testimony is valid: 8:12-19**

John 8:12 Then Jesus spoke out again, "I am the light of the world. The one who follows me will never walk in darkness, but will have the light of life." 13 So the Pharisees objected, "You testify about yourself; your testimony is not true!" 14 Jesus answered, "Even if I testify about myself, my testimony is true, because I know where I came from and where I am going. But you people do not know where I came from or where I am going. 15 You people judge by outward appearances; I do not judge anyone. 16 But if I judge, my evaluation is accurate, because I am not alone when I judge, but I and the Father who sent me do so together. 17 It is written in your law that the testimony of two men is true. 18 I testify about myself and the Father who sent me testifies about me."

John 8:19 Then they began asking him, "Who is your father?" Jesus answered, "You do not know either me or my Father. If you knew me you would know my Father too."

**Proof II. Jesus resumes his speech: 8:20-24**

John 8:20 (Jesus spoke these words near the offering box while he was teaching in the temple courts. No one seized him because his time had not yet come.)

John 8:21 Then Jesus said to them again, "I am going away, and you will look for me but will die in your sin. Where I am going you cannot come." 22 So the Jewish leaders began to say, "Perhaps he is going to kill himself, because he says, 'Where I am going you cannot come.'" 23 Jesus replied, "You people are from below; I am from above. You people are from this world; I am not from this world. 24 Thus I told you that you will die in your sins. For unless you believe that I am he, you will die in your sins."

**Dialogue with the crowd: 8:25-27**

John 8:25 So they said to him, "Who are you?" Jesus replied, "What I have told you from the beginning. 26 I have many things to say and to judge about you, but the Father who sent me is truthful, and the things I have heard from him I speak to the world." 27 (They did not understand that he was telling them about his Father.)

### **Jesus resumes his speech: 8:28-30**

John 8:28 Then Jesus said, "When you lift up the Son of Man, then you will know that I am he, and I do nothing on my own initiative, but I speak just what the Father taught me. 29 And the one who sent me is with me. He has not left me alone, because I always do those things that please him." 30 While he was saying these things, many people believed in him.

### **Dialogue with opponents: 8:31-47**

John 8:31 Then Jesus said to those Judeans who had believed him, "If you continue to follow my teaching, you are really my disciples 32 and you will know the truth, and the truth will set you free." 33 "We are descendants of Abraham," they replied, "and have never been anyone's slaves! How can you say, 'You will become free'?" 34 Jesus answered them, "I tell you the solemn truth, everyone who practices sin is a slave of sin. 35 The slave does not remain in the family forever, but the son remains forever. 36 So if the son sets you free, you will be really free. 37 I know that you are Abraham's descendants. But you want to kill me, because my teaching makes no progress among you. 38 I am telling you the things I have seen while with the Father; as for you, practice the things you have heard from the Father!"

John 8:39 They answered him, "Abraham is our father!" Jesus replied, "If you are Abraham's children, you would be doing the deeds of Abraham. 40 But now you are trying to kill me, a man who has told you the truth I heard from God. Abraham did not do this! 41 You people are doing the deeds of your father."

Then they said to Jesus, "We were not born as a result of immorality! We have only one Father, God himself." 42 Jesus replied, "If God were your Father, you would love me, for I have come from God and am now here. I have not come on my own initiative, but he sent me. 43 Why don't you understand what I am saying? It is because you cannot accept my teaching. 44 You people are from your father the devil, and you want to do what your father desires. He was a murderer from the beginning, and does not uphold the truth, because there is no truth in him. Whenever he lies, he speaks according to his own nature, because he is a liar and the



father of lies. 45 But because I am telling you the truth, you do not believe me. 46 Who among you can prove me guilty of any sin? If I am telling you the truth, why don't you believe me? 47 The one who belongs to God listens and responds to God's words. You don't listen and respond, because you don't belong to God."

### **Final three arguments "I am": 8:48-58**

John 8:48 The Judeans replied, "Aren't we correct in saying that you are a Samaritan and are possessed by a demon?" 49 Jesus answered, "I am not possessed by a demon, but I honour my Father—and yet you dishonour me. 50 I am not trying to get praise for myself. There is one who demands it, and he also judges. 51 I tell you the solemn truth, if anyone obeys my teaching, he will never see death."

John 8:52 Then the Judeans responded, "Now we know you're possessed by a demon! Both Abraham and the prophets died, and yet you say, 'If anyone obeys my teaching, he will never experience death.' 53 You aren't greater than our father Abraham who died, are you? And the prophets died too! Who do you claim to be?" 54 Jesus replied, "If I glorify myself, my glory is worthless. The one who glorifies me is my Father, about whom you people say, 'He is our God.' 55 Yet you do not know him, but I know him. If I were to say that I do not know him, I would be a liar like you. But I do know him, and I obey his teaching. 56 Your father Abraham was overjoyed to see my day, and he saw it and was glad."

John 8:57 Then the Judeans replied, "You are not yet fifty years old! Have you seen Abraham?" 58 Jesus said to them, "I tell you the solemn truth, before Abraham came into existence, I am!"

59 Then they picked up stones to throw at him, but Jesus hid himself and went out from the temple area.

- Two-level listening.
- Nothing to do with the historical context and cause of Jesus' death.
- Everything to do with theological arguments at the time of writing.

### Appeal for Reconciliation

John 19:25 Now standing beside Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 So when Jesus saw his mother and the disciple whom he loved standing there, he said to his mother, "Woman, look, here is your son!" 27 He then said to his disciple, "Look, here is your mother!" From that very time the disciple took her into his own home.

- Symbolism: maternity and sonship.
- The woman is being asked to recognise the child.
- The child is being asked to recognise the mother.
- Thus, a final appeal for mutual recognition and reconciliation.

### And so...

- As we saw, the use of loudaioi is varied, calling for different readings according to the context of each narrative.
- Positive affirmation: salvation is from the Jews.
- Negative portrayal: most cases in this Gospel.
- Claim to fulfilment in Jesus (NB the feasts).
- The final appeal shows that Judaism has not "gone away" in fact and is not superseded in the mind of the writer.

### Prayer

God of Abraham, Isaac and Jacob,  
You call us,  
both the children of Abraham  
and the followers of Jesus,  
to mutual respect, to fraternal understanding, and to  
acceptance of difference.

Be with us on the way  
and help us to listen with open hearts,  
open minds and open lives.

You are blessed forever and ever. Amen.

## Presentation 16 The Washing of the Feet

### Sequence

- Reading and reactions
- Last Supper and Lord's Supper
- Structure of John 13
- Commentary
- Links with the Hebrew Bible
- Background in the Synoptic tradition
- And so...
- Prayer

### Reading and reactions

#### Last Supper and Lord's Supper

- John's Gospel has a Last Supper (John 13-17).
- John's Gospel has no Lord's Supper (but see John 6).
- The community practiced Eucharist (and Baptism).
- Synoptics: Thursday evening was Passover.
- John: Friday evening was Passover.

	Thursday	Friday	Saturday	Sunday
Synoptics	Lord's Supper	Crucifixion		First day of the week
	Eve of Passover	Passover		
John	Last Supper	Crucifixion		First day of the week
		Eve of Passover	Passover	

#### Structure of John 13

- |              |   |
|--------------|---|
| A v.1        | Jesus' departure                        |
| B v.2-3      | Judas and the devil                     |
| C vv.4-5     | preparation for the washing of the feet |
| D vv.6-12    | dialogue with Peter                     |
| C* vv.12-20  | Explanation the washing of the feet     |
| B* vv. 21-30 | Judas and the devil                     |

A\* vv. 31-38 Jesus' departure

### Commentary

**John 13:1** Just before the Passover feast, Jesus knew that his time had come to depart from this world to the Father. Having loved his own who were in the world, he now loved them to the very end.

- John's third Passover season (it is clearly *not* as Passover meal)
- V. 1 functions as a title, introducing the Passion Narrative (13-19) and the washing of the feet.
- Reversal of the Prologue
- Time = "hour"
- Loved in two verb forms
- To the end = 2 meanings
- Root form: to perfect/complete
- John 4:34; 5:36; 17:4, 23; 19:28, 30

**John 13:2** The evening meal was in progress, and the devil had already put into the heart of Judas Iscariot, Simon's son, that he should betray Jesus.

- Devil: Jesus replied, "Didn't I choose you, the twelve, and yet one of you is the devil?" (John 6:70)
- Judas: John 6:**71**; 12:**4**, 6; 13:**2**, 26-31; 14:22; 18:**2-3, 5**)
- Betray: John 6:64, 71; 12:4; 13:2, 11, 21; 18:2, 5, 30, 35-36; 19:11, 16, 30; 21:20
- *Paradidomai* = both betray and hand over. In early tradition, God is the subject of the verb.
- Subject: **Judas** (x9); the **Jews** (x2); **Pilate** (x1 NB); **Jesus** (19:30 - the handing over of his Spirit).

**John 13:3** Because Jesus knew that the Father had handed all things over to him, and that he had come from God and was going back to God

- Knowledge.
- Handed over (not the same verb).
- Reversal of the incarnation from the Prologue.
- This is the key context for the washing of the feet.

**John 13:4** he got up from the meal, removed his outer clothes, took a towel and tied it around himself. **5** He poured water into the washbasin and began to wash the disciples' feet and to dry them with the towel he had wrapped around himself.

- **Rose** 13 times, almost always in reference to the resurrection of Jesus.
- **Took off** 18 times, usually in reference to Jesus' laying down his life.
- **Wrapped** only 3 times, but the links are fascinating (Peter in John 21).
- **Water** 21 times, but the contexts are always illuminating.
- **Washing** 13 times. (The man born blind in John 9)
- **Wipe** 3 times only. (Mary in John 11-12)
- **Feet** an apparently "innocent" word 14 times (Lazarus in John 11; Mary in John 11-12; Jesus in John 20) And she saw two angels in white sitting where Jesus' body had been lying, one at the head and one at the **feet**. (John 20:12)

**John 13:6** Then he came to Simon Peter. Peter said to him, "Lord, are you going to wash my feet?" **7** Jesus replied, "You do not understand what I am doing now, but you will understand after these things." **8** Peter said to him, "You will never wash my feet!" Jesus replied, "If I do not wash you, you have no share with me."

- Peter: representative of the group of disciples.
- Confessed the identity of Jesus (John 6:68-69).
- Will betray Jesus three times, as announced in John 13:35-38.
- Not understanding now is a theme in John's Gospel.
- "Never" lit. "into eternity" 12 times, with a special meaning.
- Peter has not understood – and cannot under after the resurrection.
- Share = communion.

**John 13:9** Simon Peter said to him, "Lord, wash not only my feet, but also my hands and my head!" **10** Jesus replied, "The one who has bathed needs only to wash his feet, but is completely clean. And you disciples are clean, but not every

one of you." **11** (For Jesus knew the one who was going to betray him. For this reason he said, "Not every one of you is clean.")

- Peter persists on the physical level, as if the quantity of washing mattered!
- The key is spiritual: Jesus' disposition is what counts. It is enough to allow yourself to be served.
- Peter "voices" the shocking nature of this teaching.
- Judas again or rather the forces of evil, giving us the true nature of the conflict.

**John 13:12** So when Jesus had washed their feet and put his outer clothing back on, he took his place at the table again and said to them, "Do you understand what I have done for you?"

- V. 12 introduces this second interpretation of the washing.
- Vv. 13-17 are about ruling and serving.
- Vv. 18-20 are again about betrayal.
- The question may seem strange in light of the first interpretation in the previous dialogue.
- Also, the pronouns and verbs are now in the plural, so the whole group is in view.
- We are overhearing a teaching addressed to the later community.

**John 13:13** You call me 'Teacher' and 'Lord,' and do so correctly, for that is what I am. **14** If I then, your Lord and Teacher, have washed your feet, you too ought to wash one another's feet. **15** For I have given you an example (*hupodeigma*)-you should do just as I have done for you. **16** I tell you the solemn truth, the slave is not greater than his master, nor is the one who is sent as a messenger greater than the one who sent him. **17** If you understand these things, you will be blessed if you do them.

- Keys: Teacher, Lord, servant "do".
- NB Reversal of roles.
- The beatitude in v.17 corresponds to v.12.
- V.16 is a kind of proverb. A disciple is not greater than his teacher (Luke 6:40; cf. Mt 10:24-25 and Jn 15:20).

- *A fortiori* argument.
- Finally, understanding is not sufficient for blessedness – actual putting into practice is required.
- “Example” is a special word.

### Example

- Tupos / hupotoposis
- Hupogrammos
- Hupodeigma
- Eikōn
- Charaktēr

### *Hupodeigma*

- An example of behaviour used for purposes of moral instruction, example, model, pattern.
- An indication of something that appears at a subsequent time, outline, sketch, symbol.

**2 Macc 6:27** Therefore, by bravely giving up my life now, I will show myself worthy of my old age **28** and leave to the young a noble **example** (*hupodeigma*) of how to die a good death willingly and nobly for the revered and holy laws. When he had said this, he went at once to the rack.

**2 Macc 6:31** So in this way he died, leaving in his death an **example** (*hupodeigma*) of nobility and a memorial of courage, not only to the young but to the great body of his nation.

**4 Macc 17:23** For the tyrant Antiochus, when he saw the courage of their virtue and their endurance under the tortures, proclaimed them to his soldiers as an **example** (*hupodeigma*) for their own endurance, **24** and this made them brave and courageous for infantry battle and siege, and he ravaged and conquered all his enemies.

**John 13:18** “What I am saying does not refer to all of you. I know the ones I have chosen. But this is to fulfil the scripture, **‘The one who eats my bread has turned against me.’** **19** I am telling you this now, before it happens, so that when it happens you may believe that I am he.

- Judas is again in view.

- Citation from Psalm 41:9, in a free form. Cf. Ps 41:9 Even my close friend whom I trusted, he who shared meals with me, has turned against me. (NET) Ps 40:10 (9) Indeed, the person at peace with me, in whom I hoped, he who would eat of my bread, magnified trickery against me. (LXX).
- True understanding and faith are retrospective in the light of Easter.
- NB: "**I am he**" = egō eimi (cf. 8:24 at the feast of Succoth; 4:26 with the woman at the well).

**John 13:20** I tell you the solemn truth, whoever accepts the one I send accepts me, and whoever accepts me accepts the one who sent me."

- This verse has always puzzled readers.
- Cf. I tell you the solemn truth, the slave is not greater than his master, nor is the one who is sent as a messenger greater than the one who sent him. (John 13:16)
- Both v. 20 and v. 16 take us to v. 18, on the basis of choosing and sending.
- It does echo synoptic tradition: "Whoever receives you receives me, and whoever receives me receives the one who sent me. (Matt 10:40 and parallels).

### Links with the Hebrew Bible

- In Second Isaiah (40-55), God's help to Israel is expressed in three ways: creation/redemption, the vindication of the Servant and the return to Zion.
- There are four Suffering Servant Songs: 42:1-4; 49:1-6; 50:4-11 and 52:13-53:12.
- The "servant" is both the individual prophet and all of Israel.
- In context, the suffering of the servant was exemplary, for the benefit of the community (and not substitutionary)
- These mysterious poems proved to be an especially rich resource for early Christian reflection on the cross.

### First Song: Isaiah 42:1-4

**Isa 42:1** "Here is my **servant** whom I support,  
my chosen one in whom I take pleasure.  
I have placed my spirit on him;  
he will make just decrees for the nations



**Second Song: Isaiah 49:1-6**

**Isa 49:3** He said to me, "You are my **servant**,  
**Israel**, through whom I will reveal my splendour."

**Isa 49:5** So now the Lord says,  
 the one who formed me from birth to be his **servant**—  
 he did this **to restore Jacob** to himself,  
 so that Israel might be **gathered** to him;  
 and I will be honoured in the Lord's sight,  
 for my God is my source of strength—  
**6** he says, "Is it too insignificant a task for you to be my  
**servant**,  
 to **reestablish the tribes of Jacob**,  
 and restore the remnant of Israel?  
 I will make you a **light to the nations**,  
 so you can bring my deliverance to the remote  
 regions of the earth."

**Third Song: Isaiah 50:4-11**

**Isa 50:10** Who among you fears the LORD?  
 Who obeys his **servant**?  
 Whoever walks in deep darkness,  
 without light,  
 should trust in the name of the LORD  
 and rely on his God.

**Fourth Song: Isaiah 52:13-53:12**

**Isa 52:13** "Look, my **servant** will succeed!  
 He will be elevated, **lifted high**, and greatly exalted—

**Isa 53:11** Having suffered, he will reflect on his work,  
 he will be satisfied when he understands what he has  
 done.  
 "My **servant** will acquit many,  
 for he carried their sins.

**John 3:14** Just as Moses  
 lifted up the serpent in the  
 wilderness, so must the Son  
 of Man be **lifted up**, etc.

**Isa 52:13** "Look, my servant  
 will succeed! He will be  
 elevated, **lifted high**, and  
 greatly exalted."

**John 12:38** ...so that the word of Isaiah the prophet would be fulfilled. He said, "Lord, who has believed our message, and to whom has the arm of the Lord been revealed?"

**Isa 53:1** Who would have believed what we just heard? When was the Lord's power revealed through him?

**John 11:51** (Now he did not say this on his own, but because he was high priest that year, he prophesied that Jesus was going to die for the Jewish nation, **52** and not for the Jewish nation only, but **to gather together** into one **the children of God** who are scattered.)

**Isa 49:5** So now the Lord says,  
the one who formed me from birth to be his **servant**—  
he did this **to restore Jacob** to himself,  
so that **Israel might be gathered to him**;  
and I will be honoured in the Lord's sight,  
for my God is my source of strength—

### Background in the Synoptic Tradition

**Mark 10:41** Now when the other ten heard this, they became angry with James and John. **42** Jesus called them and said to them, "You know that those who are recognised as rulers of the Gentiles lord it over them, and those in high positions use their authority over them. **43** But it is not this way among you. Instead whoever wants to be great among you must be your servant, **44** and whoever wants to be first among you must be the slave of all. **45** For even the Son of Man did not come to be served but to serve, and to give his life as a ransom for many." (Mark 10:35-45 = Matthew 20:20-28)

**Luke 12:37** Blessed are those slaves whom their master finds alert when he returns! I tell you the truth, he will dress himself to serve, have them take their place at the table, and will come and wait on them!

**Luke 17:7** "Would any one of you say to your slave who comes in from the field after ploughing or shepherding sheep, 'Come at once and sit down for a meal'? **8** Won't the master instead say to him, 'Get my dinner ready, and make

yourself ready to serve me while I eat and drink. Then you may eat and drink’?

**Luke 22:24** A dispute also started among them over which of them was to be regarded as the greatest. **25** So Jesus said to them, “The kings of the Gentiles lord it over them, and those in authority over them are called ‘benefactors.’ **26** Not so with you; instead the one who is greatest among you must become like the youngest, and the leader like the one who serves. **27** For who is greater, the one who is seated at the table, or the one who serves? Is it not the one who is seated at the table? But I am among you as one who serves.

### And so...

- The washing of the feet is unique to John and of obvious importance to the Gospel writer.
- It was inspired by certain parabolic sayings in the synoptic tradition.
- In form, it is a prophetic gesture.
- In the context, this prophetic gesture has the same “function” as the action and words over the bread and the wine.
- Jesus is articulating his disposition as he faces death.
- Thus, God is serving humanity in Jesus death and resurrection.
  
- Salvation was an act of loving service.
- In Jesus’ death and resurrection, God served humanity – an amazing idea.
- Christian service participates in God’s service of humanity in Christ.
- NB: no mention of Adam, original sin, price to be paid etc.
  
- Lifting up: John 3:14-15 and throughout
- Love: John 3:16 and throughout
- New creation: John 1:1 and in other places
- **Service: John 13:1-17**
- Liberation: John 1:19 and throughout

### Does it “speak” to us today?

- Does such a teaching speak to us today?
- How can I “access” it?

- What kind of disciple should I be?
- What kind of church should we be?

**Prayer**

O God, in the fullness of time, you revealed your love in Jesus the Lord. On the eve of his death, as a sign of your covenant, he washed the feet of his disciples and gave himself as food and drink.

Give us joy in humble service, that, bound to Christ in all things, we may pass over from this world to your kingdom, where he lives and reigns with you now and always in the unity of the Holy Spirit, God for ever and ever. Amen.

## Presentation 17 Jesus before Annas

### Sequence

- Reading and reactions
- Outline of John 18-19
- Comparisons
- Transfer to Caiaphas
- Peter's first denial
- Interrogation of Jesus by Annas
- Peter's second and third denials
- Transfer to Caiaphas / Pilate
- Prayer
- Conversation

### Reading and reactions

#### Outline of John 18-19

- A. John 18:1-12  
*Arrest of Jesus ("I am")*
- B. John 18:13-27  
*Jesus before Annas / Peter's denial ("I have spoken openly to the world")*
- C. John 18:28-19:16a  
*Jesus before Pilate ("I came to testify to the truth")*
- D. John 19:61a-42  
*Crucifixion and burial of Jesus ("It is finished")*

#### Outline in detail

- 18:1-3 The arrival in the Garden of Gethsemane (incl. **Peter**)
- 18:4-9 The encounter of Jesus with the arresting party
- 18:10-11 **Peter's** action and his rebuke by Jesus
- 18:12-14 Jesus is brought to the high priest
- 18:15-18 **Peter's** first denial
- 18:19-24 Jesus examined by the high priest / brought to Caiaphas
- 18:25-27 **Peter's** second and third denials

## Comparisons

Mark 14:53-15: 1	Matthew 26:57-27: 1	Luke 22:54-23: 1	John 18:12-28a
Jesus / HP / chief priests / elders / scribes	Jesus / HP Caiaphas / scribes / elders	Jesus / house of the HP	Jesus is taken by cohort and tribune, first to Annas and then to Caiaphas the HP.
Peter follows inside the <i>aule</i> of the HP and sigs by a blazing fire	Peter following until the <i>aule</i> of the HP; enters inside, and sits with attendants to see the end	Peter follows; they kindle a fire in the middle of the <i>aule</i> ; Peter sits in their midst	Peter and another disciple follow; the BD enters the aule of the HP; gets Peter in. <b>FIRST DENIAL.</b> servants, attendants, charcoal fire
Sanhedrin / false witness / HP questions / "I AM" / garments / blasphemy / death sentence	Sanhedrin / false witness / HP question / "You have said it" / garments / blasphemy / death	Peter's <b>THREE DENIALS</b>	HP questions about teaching and disciples; "taught openly"/ challenges the court.

Spit / strike / mock/ slap	Spit / strike / mock/ slap	Help / mock / blaspheme	Attendant slaps and rebukes Jesus, who complains about the treatment
Peter's <b>THREE DENIALS</b>	Peter's <b>THREE DENIALS</b>	Day, assembly; lead Jesus way to their Sanhedrin	Annas sends Jesus to Caiaphas; Peter's <b>SECOND</b> and <b>THIRD DENIALS</b>
Early / consultation / send him to Pilate	Early / consultation / send him to Pilate	Messiah? Son of God? Multitude leads him to Pilate	They lead Jesus from Caiaphas to the praetorium; it is early

*Transfer of Jesus to Caiaphas / Pilate*

### **Transfer to Annas**

**John 18:13** They brought him first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year.

**14** (Now it was Caiaphas who had advised the Jewish leaders that it was to their advantage that one man die for the people.)

V.14 makes the link to 11:47-53 explicit.

Annas and Caiaphas

- **Annas** the son of Seth (**ad 6-15**)
- \* Annas the son of Seth (ad 6-15)
- \* Eleazar the son of Annas (16-17)
- \* **Caiaphas** - properly called Joseph son of Caiaphas (**18-36**), who had married the daughter of Annas (John 18:13)
- \* Jonathan the ben of Annas (36-37 and 44)
- \* Theophilus son of Annas (37-41)

- \* Matthias ben Annas (43)
- \* Annas ben Annas (63)
- **CAIAPHAS** is frequently described as the high priest involved in the Jewish trial of Jesus. Served as high priest from 18 to 36.
- Luke 3:2 locates John the Baptist's wilderness appearance at the time of the high priesthood of Annas and of Caiaphas. This phrase is difficult to interpret because never more than one person served that office at a time.
- According to Josephus, however, Annas was high priest roughly between ad 6 and 15, and Caiaphas between 18 and 36 (*Ant.* 18.2.1-2; 18.4.3).
- If Josephus is correct, it was *not* Annas but Caiaphas who was high priest both at the time of John the Baptist and during the early Christian period.
- **ANNAS** had been appointed High Priest by Quirinius, the governor of Syria and served ad 6-15 (Josephus *Ant.* 18.2.1-2 [26-27]).
- In John 18:13-14 Caiaphas is clearly identified as the high priest in power; however, the account implies that Annas is the high priest who first interrogated Jesus. These references to Annas as high priest reflect the power and influence that high priests continued to exert after their deposition (*b. Pesach.* 57a).

**John 11:45** Then many of the people, who had come with Mary and had seen the things Jesus did, believed in him. **46** But some of them went to the Pharisees and reported to them what Jesus had done. **47** So the **chief priests** and the **Pharisees** called the **council** together and said, "What are we doing? For this man is performing many miraculous signs. **48** If we allow him to go on in this way, everyone will believe in him, and the **Romans** will come and take away our sanctuary and our nation."

**John 11:49** Then one of them, **Caiaphas**, who was **high priest that year**, said, "You know nothing at all! **50** You do not realise that it is more to your advantage to have one man die for the people than for the whole nation to perish." **51** (Now he did not say this on his own, but because



**he was high priest that year**, he prophesied that Jesus was going to die for the Jewish nation, **52** and not for the Jewish nation only, but to gather together into one the children of God who are scattered.) **53** So from that day they planned together to kill him.

**John 5:18** For this reason the **Jewish leaders** were trying even harder to kill him, because not only was he breaking the Sabbath, but **he was also calling God his own Father, thus making himself equal with God.**

**John 8:58** Jesus said to them, "I tell you the solemn truth, **before Abraham came into existence, I am!**"

**John 10:30 "The Father and I are one." 31** The **Jewish leaders** picked up rocks again to stone him to death.

### First Denial by Peter

**John 18:15** Simon Peter and **another disciple** followed (!) them as they brought Jesus to Annas. (Now the **other disciple** was acquainted with the high priest, and **he** went with Jesus into the high priest's courtyard.)

**16** But Simon Peter was left standing outside by the door. So the **other disciple** who was acquainted with the high priest came out and spoke to the slave girl who watched the door, and brought Peter inside. (Irony in the light of John 20:5!)

**17** The girl who was the doorkeeper said to Peter, "You're not one of this man's disciples too, are you?" He replied, "I am not. (lit. "**ouk eimi**" – an ironic reversal of egō eimi from the arrest scene.) **18** (Now the slaves and the guards were standing around a **charcoal fire** they had made, warming themselves because it was cold. Peter also was standing with them, warming himself.) NB John 21

### Jesus before Annas

**John 18:19** While this was happening, the high priest questioned Jesus about his disciples and about his teaching.

**20** Jesus replied, "I have spoken publicly to the world. I always taught in the synagogues and in the temple courts, where all the Jewish people assemble together.

I have said nothing in secret.

**21** Why do you ask me?

Ask those who heard what I said.

They know what I said."

- It is evident that this scene is not a trial.
- Annas questions are always in indirect speech.
- This is in contrast with Mark 14:53-65; 15:1.
- Missing: Temple saying - already in 2:18-22.
- Missing: Jesus as Messiah - already in 10:22-39.
- Missing: mocking (a trace is left in the slap).
- The verdict was already given: John 11:47-53.
- Focus here: activity of Jesus and identity as God's Son.
- Jesus' defence leaves Annas speechless.

"Perhaps there is no Jewish trial in the Fourth Gospel because the whole first part of the Gospel, chaps. 2-12, is a "trial" in which charges are made, witnesses are brought, and verdict is rendered. John has dramatically reversed the characters in the drama, so that it is the Jews who are on trial, with Jesus himself the eschatological judge."

E. Boring and F. Craddock,  
*The People's New Testament Commentary*, p. 348.

**John 18:20** Jesus replied, "I have spoken **publicly** to the world. I always taught in the synagogues and in the temple courts, where all the Jewish people assemble together. I have said nothing in secret.

Openly (*parrēsia*) 0-1-0-9

Mark 8:32; John 7:4, 13, 26; 10:24; 11:14, 54; 16:25, 29; 18:20

**John 18:20** Jesus replied, "I have spoken **publicly** to the world. I always taught in the synagogues and in the temple courts, where all the Jewish people assemble together. I have said nothing in secret.

**John 7:4** For no one who seeks to make a **reputation** for himself does anything in secret. If you are doing these things, show yourself to the world."

**John 16:29** His disciples said, "Look, now you are speaking **plainly** and not in obscure figures of speech! **30** Now we know that you know everything and do not need anyone to ask you anything. Because of this we believe that you have come from God."

**John 6:59** Jesus said these things while he was teaching in the synagogue in Capernaum. **60** Then many of his disciples, when they heard these things, said, "This is a difficult saying! Who can understand it?"

**John 18:20** Jesus replied, "I have spoken publicly to the world. I always taught in the synagogues and in the temple courts, where all the Jewish people assemble together. **I have said nothing in secret.**

**Isa 45:18** For this is what the Lord says,  
 the one who created the sky—  
 he is the true God,  
 the one who formed the earth and made it;  
 he established it,  
 he did not create it without order,  
 he formed it to be inhabited—  
 "I am the Lord, I have no peer.  
**19 I have not spoken in secret,**  
 in some hidden place.  
 I did not tell Jacob's descendants,  
 'Seek me in vain!'  
 I am the Lord, (**egō eimi egō eimi kyrios**)  
 the one who speaks honestly,  
 who makes reliable announcements.

**John 18:22** When Jesus had said this, one of the high priest's officers who stood nearby struck him on the face and said, "Is that the way you answer the high priest?" **23** Jesus replied, "If I have said something wrong, confirm what is wrong. But if I spoke correctly, why strike me?"  
 The dilemma leaves the officer speechless.

**24** Then Annas sent him, still tied up, to Caiaphas the high priest.

**Acts 23:1** Paul looked directly at the council and said, "Brothers, I have lived my life with a clear conscience before God to this day." **2 At that the high priest Ananias ordered those standing near Paul to strike him on the mouth. 3** Then Paul said to him, "God is going to strike you, you whitewashed wall! Do you sit there judging me according to the law, **and in violation of the law you order me to be struck?"**

**4** Those standing near him said, "Do you dare insult **God's high priest?" 5** Paul replied, "I did not realise, brothers, that he was the high priest, for it is written, *'You must not speak evil about a ruler of your people.'*"

**John 11:48** If we allow him to go on in this way, **everyone will believe in him, and the Romans will come and take away our sanctuary and our nation."**

**John 12:19** Thus the Pharisees said to one another, "You see that you can do nothing. **Look, the world has run off after him!"**

**John 7:52** They replied, "You aren't from Galilee too, are you? **Investigate carefully and you will see that no prophet comes from Galilee!"**

**John 7:15** Then the Jewish leaders were astonished and said, "**How does this man know so much when he has never had formal instruction?"**

**John 10:24** The Jewish leaders surrounded him and asked, "**How long will you keep us in suspense? If you are the Christ, tell us plainly."**

**John 10:36** do you say about the one whom the Father set apart and sent into the world, '**You are blaspheming,**' because I said, 'I am the Son of God'?

**John 5:18** For this reason the Jewish leaders were trying even harder to kill him, because not only was he breaking the Sabbath, **but he was also calling God his own Father, thus making himself equal with God.**

## Second and Third Denials

**John 18:25** Meanwhile Simon Peter was standing in the courtyard warming himself.

They said to him,

"You aren't one of his disciples too, are you?"

Peter denied it:

"**I am not!**"

**26** One of the high priest's slaves, **a relative of the man whose ear Peter had cut off**, said, "Did I not see you in the orchard with him?"

**27** Then Peter **denied** it again, and immediately a rooster crowed.

- Malchus mentioned again.
- Doorkeep: lowest slave, keeping out undesirables.
- Contrast: earlier "courage" and later cowardice.
- Contrast: *before* the rooster crows three times.
- No "cursing and swearing".
- No "he went out and wept".
- No "Jesus glanced at him".
- There will be a reconciliation – but only in chapter 21.
- Annas was eventually wordless and so is Peter.
- For the rest of the Passion Narrative, Peter is absent.
- The last word/sound is given to the rooster...fulfilling Jesus' words.

**1 John 2:22** Who is the liar but the person who **denies** that Jesus is the Christ? This one is the antichrist: the person who **denies** the Father and the Son. **23** Everyone who **denies** the Son does not have the Father either. The person who **confesses** the Son has the Father also.

**John 1:20** He **confessed**—he did **not deny** but **confessed**—"I am not the Christ!"

**John 13:38** Jesus answered, "Will you lay down your life for me? I tell you the solemn truth, the rooster will not crow until you have **denied** me three times!

## Transfer to Caiaphas / Pilate

**John 18:28** Then they brought Jesus from **Caiaphas** to the Roman governor's residence. (Now it was very early morning.) They did not go into the governor's residence so

they would not be ceremonially defiled, but could eat the Passover meal.

- The discussion with Caiaphas is inconsequential.

**29** So Pilate came outside to them and said, "What accusation do you bring against this man?" **30** They replied, "If this man were not a criminal, we would not have handed him over to you."

- Everyone has been silenced – Annas, the doorkeep, Peter.
- Only Jesus speaks.
- This is moment of revelation/glorification/disclosure.

### **Prayer**

Loving God, you gave us your Son Jesus as our way, our truth and our life. As we follow him, help us all to be true to what we believe and so to come to the fullness of life in him, Jesus, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.

## Presentation 18 The Death of Jesus

### Sequence

- Reading and reactions
- Outline of John 18-19
- A general comment
- Layout of the scenes 19:16a-42
- Discussion with Pilate (16b-22)
- Mother and beloved disciples (23-27)
- Death of Jesus (29-30)
- Discussion with Pilate (31-37)
- Burial of Jesus (38-42)
- Putting it all together
- Prayer
- Conversation

### Reading and reactions

#### Outline of John 18-19

- A. John 18:1-11  
Arrest of Jesus ("I am")
- B. John 18:12-27  
Jesus before Annas / Peter's denial ("I have spoken openly to the world")
- C. John 18:19-19:16a  
Jesus before Pilate ("I came to testify to the truth")
- D. John 19:61a-42  
Crucifixion and burial of Jesus ("It is finished")

### A general comment

In general

- All four Gospels tell the same basic story.
- The sequence can vary significantly.
- The details are changed to reflect the teaching of the Evangelist
- Extra stories are added

Special in John

- The arrest in John
- Peter's denial intercalated
- The role of the Beloved Disciple (BD)
- The role of Annas / Caiaphas
- The conversation with Pilate

- The role of the mother and the BD
- The last words of Jesus

#### Understanding Salvation

- Healing: John 3:14-15 and throughout
- Love: John 3:16 and throughout
- New creation: John 1:1 and in other places
- Service: John 13:1-17
- Liberation: John 1:19 and throughout

#### What's missing?

- No Simon of Cyrene
- No mocking
- No penitent thief
- No darkness
- No counting of the hours
- No tearing of the veil of the Temple
- No cry of dereliction
- No earthquake
- No opening of the graves
- No confession of the centurion

#### Common tradition

- Jesus bears his own Cross
- Golgotha
- Two thieves
- Inscription "King of the Jews"
- Clothing is divided
- Mary Magdalene and other women
- Vinegar / sour wine
- Jesus' last words
- His death is confirmed
- Joseph of Arimathea

#### **Layout of the scenes**

16B-22	Discussion [with Pilate]
23-27	Mother and Beloved Disciple
28-30	Death of Jesus
31-37	Discussion [with Pilate]
38-42	Burial of Jesus

#### **I. 16b-22 Discussion with Pilate**

John 10:17-19; Psalm 22:16; John 1:46; 7:41: 52



- 16b So **they** took Jesus;  
 17 and carrying the cross **by himself**,  
 he went out to what is called The Place of the Skull,  
 which in Hebrew is called Golgotha.
- 18 There they crucified him,  
 and with him two others, **one on either side**,  
 with Jesus **between** them.
- 19 **Pilate** also had an inscription written  
 and put on the cross.  
 It read,  
**"Jesus of Nazareth,  
 the King of the Jews."**

Many of the Jews read this inscription,  
 because the place where Jesus was crucified was  
 near the city;  
 and it was written in **Hebrew, in Latin, and in Greek.**

21 Then the **chief priests of the Jews** said to Pilate,  
 "Do not write,  
 'The **King of the Jews**,'  
 but,  
 'This man said,  
 I am **King of the Jews**.'"

22 Pilate answered,  
 "What I have written I have written."

## II. 23-27 Mother and Beloved Disciple

Mark 3:32-37; John 16:32

When the soldiers had crucified Jesus,  
 they took his **clothes** and **divided them** into four parts,  
 one for each soldier.  
 They also took his **tunic**;  
 now the tunic was seamless,  
 woven in one piece **from the top.**

24 So they said to one another,  
 "Let us not tear it,  
 but **cast lots** for it to see who will get it."  
 This was to fulfil what the scripture says,  
 "They **divided** my **clothes** among themselves,  
 and for my clothing they cast **lots.**"

25 And that is what the soldiers did.  
 Meanwhile, standing near the cross of Jesus

were his **mother**,  
and his mother's sister, Mary the wife of Clopas,  
and Mary Magdalene.

26 When Jesus saw his **mother**  
and the **disciple whom he loved** standing beside  
her,  
he said to his mother,

"**Woman**, here is your **son**."

27 Then he said to the **disciple**,  
"Here is your **mother**."

And **from that hour** the disciple took her into his own  
home.

### III. 28-30 The death of Jesus

Ps 69:21; John 13:1; Ps 63:1; John 4:7; 18:11

After this, when Jesus **knew** that all was now **finished**,  
he said (in order to **fulfil** the scripture),

"I am **thirsty**."

29 A jar full of **sour wine** was standing there.  
So they put a sponge full of the **wine** on a branch of  
**hyssop**  
and held it to his mouth.

30 When Jesus had received the **wine**,  
he said,

"It is **finished**."

Then **he** bowed his head and gave up his **spirit**.

**Gen 2:1** The heavens  
and the earth were  
**completed** with  
everything that was in  
them. **2** By the seventh  
day God **finished** the  
work that he had been  
doing, and he ceased on  
the seventh day all the  
work that he had been  
doing.

**Gen 2:1** Kai  
synetelesthēsan ho  
ouranos kai hē gē kai pas  
ho kosmos autōn. **2** kai  
synetelesen ho theos en t  
hēmera tēs hektēs ta erga  
autou, ha epoiēsen, kai  
katepausen tē hēmera tē  
hebdomē apo pantōn tōn  
ergōn autou, hōn  
epoiēsen.

**Psa. 69:21** "They gave me poison for food,  
and for my **thirst** they gave me **vinegar** to  
drink."

**Ps 68:22** kai edōkan eis to brōma mou cholēn  
kai eis tēn dipsan mou epotisan me oxos.

**Num. 19:6** The priest shall take cedar wood, **hyssop**, and  
crimson material, and throw them into the fire in which the  
heifer is burning.

**Num. 19:18** ...then a clean person shall take **hyssop**, dip it  
in the water, and sprinkle it on the tent, on all the furnishings,  
on the persons who were there, and on whoever touched the  
bone, the slain, the corpse, or the grave.

**Psa. 51:7** Purge me with **hyssop**, and I shall be clean;  
wash me, and I shall be whiter than snow.

**Ex. 12:22** Take a bunch of **hyssop**, dip it in the blood that is  
in the basin, and touch the lintel and the two door posts with  
the blood in the basin. None of you shall go outside the door  
of your house until morning.

### An intriguing possibility

Mark 15:33 When it was noon, darkness came over the  
whole land until three in the afternoon. 34 At three o'clock  
Jesus cried out with a loud voice, "**Eloi, Eloi**, lema  
sabachthani?" which means, "My God, my God, why have  
you forsaken me?" 35 When some of the bystanders heard  
it, they said, "Listen, he is calling for **Elijah**." 36 And  
someone ran, filled a sponge with sour wine, put it on a stick,  
and gave it to him to drink, saying, "Wait, let us see whether  
**Elijah** will come to take him down."

**Ps 22:11** עֲלֶיךָ הִשְׁלַכְתִּי מִרְחֹם מִבֶּטֶן אִמִּי אֱלֹי אֲתָהּ:

**Ps 22:11** ‘ālekā hāšlakṭi merāḥem mibbeten ‘immi **‘eli** ‘āttah:

On you I was cast from my birth,  
and since my mother bore me  
**you my God** (lit. my God, you) Cf. Pss 63:2; 118:28; 140:7

Eliatta = Eli atta = My God, it is you!  
 Eliatta = Elia tha = Elijah, come!

Hence: he is calling for Elijah.

Mark and Luke:	he expired (exepneusen)
Matthew:	he let his spirit depart (apheken to pneuma)
John:	he handed over the Spirit (paredoken to pneuma)

**John 7:39** Now he said this about the **Spirit**, which believers in him were to receive; for as yet there was **no Spirit**, because Jesus was not yet glorified.

**John 16:7** Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the **Advocate** will not come to you; but if I go, I will send him to you.

**John 20:22** When he had said this, he breathed on them and said to them, "**Receive the Holy Spirit.**"

#### **IV. 31-37 Discussion with Pilate**

John 7:37-39; 4:14; 16:7

- 31 Since it was the day of **Preparation**,  
 the Jews did not want the bodies left on the cross  
 during the sabbath,  
 especially because that sabbath was a day of great  
**solemnity**.  
 So they asked Pilate to have the legs of the crucified  
 men broken  
 and the bodies removed.
- 32 Then the soldiers came  
 and broke the legs of the first and of the other  
 who had been crucified with him.
- 33 But when they came to Jesus  
 and saw that he was already dead,  
**they did not break his legs.**
- 34 Instead, one of the soldiers pierced his side with a  
 spear,

- and at once **blood** and **water** came out.  
 35 (He who saw this has testified  
 so that you also may believe.  
 His **testimony** is true,  
 and he knows that he tells the **truth**.)  
 36 These things occurred so that the scripture might be  
 fulfilled,  
 “**None of his bones shall be broken.**”  
 37 And again another passage of scripture says,  
 “**They will look on the one whom they  
 have pierced.**”  
 38 After these things, **Joseph** of Arimathea,  
 who was a **disciple** of Jesus,  
 though a **secret** one because of his fear of the Jews,  
 asked Pilate to let him take away the body of Jesus.  
 Pilate gave him permission;  
 so he came and removed his body.  
 39 **Nicodemus**, who had at first come to Jesus by night,  
 also came, bringing a mixture of **myrrh and aloes**,  
 weighing about a **hundred pounds**.

### Myrrh and Aloes

**Psa. 45:8** your robes are all fragrant with *myrrh* and  
*aloes* and cassia. From ivory palaces strung instruments  
 make you glad;

**Prov. 7:17** I have perfumed my bed with *myrrh*,  
*aloes*, and cinnamon.

**Song 4:14** nard and saffron, calamus and cinnamon,  
 with all trees of frankincense,  
*myrrh* and *aloes*,  
 with all chief spices—

**John 19:39** Nicodemus, who had at first come to Jesus by  
 night, also came, bringing a mixture of *myrrh* and *aloes*,  
 weighing about a hundred pounds.

### V. Burial of Jesus

- 40 Then they took Jesus' body and wrapped it,  
 with the aromatic spices,  
 in strips of **linen cloth**  
 according to Jewish burial customs.

- 41 Now at the place where Jesus was crucified  
there was a **garden**,  
and in the **garden** was a **new tomb**  
where no one had yet been buried.
- 42 And so, because it was the **Jewish day of**  
**preparation**  
and the tomb was nearby,  
they placed Jesus' body there.

### Putting it all together

- Healing: John 3:14-15 and throughout
- Love: John 3:16 and throughout
- New creation: John 1:1 and in other places
- Service: John 13:1-17
- Liberation: John 1:19 and throughout

### Prayer

From the throne of grace, O God of mercy, hear the devout prayer of your people.

As your Son is lifted high upon the cross, draw into his exalted life all who are reborn in the blood and water flowing from his opened side.

We ask this through Jesus Christ, our Passover and our peace, who lives and reigns with you in the unity of the Holy Spirit, holy and mighty God, for ever and ever. Amen.

## Presentation 19 The Resurrection of Jesus

### Sequence

- Our questions
- Resurrection in the Bible
- The Gospels
- John's Gospel
- Reading and reactions
- Commentary
- Prayer
- Conversation

### Our questions

- 17% of all people believe the Bible version word-for-word.
- 31% of Christians believe word-for-word the Bible version, rising to 57% among "active" Christians (those who go to a religious service at least once a month).
- Exactly half of all people surveyed did not believe in the resurrection at all.
- 46% of people say they believe in some form of life after death and 46% do not.
- 20% of non-religious people say they believe in some form of life after death.
- 9% of non-religious people believe in the Resurrection, 1% of whom say they believe it literally.

(ComRes survey of 2,010 British adults for BBC local radio.)

### Resurrection in the Bible

- Mostly, in the OT, no belief in life after death.
- Glimmers in Ezekiel
- Isaiah 25, Daniel 12, 2 Maccabees

- Is 25:6** The Lord who commands armies  
will hold a banquet for all the nations on this  
mountain.  
At this banquet there will be plenty of meat and  
aged wine—  
tender meat and choicest wine.
- 7** On this mountain he will swallow up  
the shroud that is over all the peoples,  
the woven covering that is over all the nations;

- 8** he will swallow up death permanently.  
The sovereign Lord will wipe away the tears from  
every face,  
and remove his people's disgrace from all the  
earth.  
Indeed, the Lord has announced it!

- Dan 12:1** "At that time Michael,  
the great prince who watches over your people,  
will arise.  
There will be a time of distress  
unlike any other from the nation's beginning  
up to that time.  
But at that time your own people,  
all those whose names are found written in the  
book,  
will escape.
- 2** Many of those who sleep  
in the dusty ground will awake—  
some to everlasting life,  
and others to shame and everlasting abhorrence.
- 3** But the wise will shine  
like the brightness of the heavenly expanse.  
And those bringing many to righteousness  
will be like the stars forever and ever.

**2 Macc 7:13** After he too had died, they maltreated and  
tortured the fourth in the same way. **14** When he was near  
death, he said, "One cannot but choose to die at the hands  
of mortals and to cherish the hope God gives of being raised  
again by him. But for you there will be no resurrection to  
life!"

**2 Macc 7:20** The mother was especially admirable and  
worthy of honourable memory. Although she saw her seven  
sons perish within a single day, she bore it with good  
courage because of her hope in the Lord. **21** She  
encouraged each of them in the language of their ancestors.  
Filled with a noble spirit, she reinforced her woman's  
reasoning with a man's courage, and said to them, **22** "I do  
not know how you came into being in my womb. It was not I  
who gave you life and breath, nor I who set in order the  
elements within each of you. **23** Therefore the Creator of the



world, who shaped the beginning of humankind and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws."

- At the time of Jesus...Sadducees v. Pharisees
- Different metaphors
- 1 Corinthians 15 is the best account
- Resurrection became the dominant language of early Christianity

**Mark 12:18** Sadducees (who say there is no resurrection) also came to him and asked him, **19** "Teacher, Moses wrote for us: 'If a man's brother dies and leaves a wife but no children, that man must marry the widow and father children for his brother.' **20** There were seven brothers. The first one married, and when he died he had no children. **21** The second married her and died without any children, and likewise the third. **22** None of the seven had children. Finally, the woman died too. **23** In the resurrection, when they rise again, whose wife will she be? For all seven had married her." **24** Jesus said to them, "Aren't you deceived for this reason, because you don't know the scriptures or the power of God? **25** For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. **26** Now as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? **27** He is not the God of the dead but of the living. You are badly mistaken!"

**1 Cor 15:42** It is the same with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. **43** It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; **44** it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. **45** So also it is written, "The first man, Adam, became a living person"; the last Adam became a life-giving spirit. **46** However, the spiritual did not come first, but the natural, and then the spiritual. **47** The first man is from the earth, made of dust; the second man is from heaven. **48** Like the one made of dust, so too are those made of dust, and like the one from heaven, so too those who are heavenly.

**49** And just as we have borne the image of the man of dust, let us also bear the image of the man of heaven.

### Gospels

- **E**mpy **T**omb **P**roclamations (ETP)
- **R**esurrection **A**ppearance **N**arratives (RAN)
- Mark has ETP but no RAN – see 16:8.
- Matthew, Luke and John have both
- The RAN do not repeat across the Gospels, but are unique to each

Mark	Matthew	Luke	John
<b>ETP</b> 16:1-8	<b>ETP</b> 28:1-8	<b>ETP</b> Luke 24:1-10	<b>ETP</b> 10:1-2, 11-18
–	–	Peter visits the tomb 24:11-12	Peter and the BD 20:3-10
–	<b>RAN</b> Jesus appears 29:9-10	<b>RAN</b> Emmaus 24:13-35	<b>RAN</b> Jerusalem 20:19-23/24-25
–	Final Scene Mountain in Galilee 28:16-20	Final scene Bethany 24:5-53	First Closure 20:30-31
–	–	–	<b>RAN</b> Tiberias 21:1-14
–	–	–	<b>RAN</b> Peter 21:15-23
–	–	–	Second Closure 21:24-25

## John's gospel

- **ETP:** yes, but very developed and edited
- \* Mary Magdalen, Peter, Beloved Disciple
- **RAN:** yes, but as always unique to this Gospel
- \* Appearance in the upper room (1)
- \* Appearance to Thomas (2)
- \* Appearance by the sea of Tiberias
- \* Appearance to Peter
  
- The new creation
- One to one encounters
- The beloved disciple
- Peter
- The grave cloths / the cloth around his head
- The mission of Mary Magdalen

## Reading and reactions

John 20:1-18

- Sandwich technique, as follows:
- Mary Magdalen (vv. 1-2a)
  - \* Peter and the Beloved Disciple (vv. 2b-10)
- Mary Magdalen (vv. 11-18)

## Commentary

**John 20:1** Now very early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been moved away from the entrance. **2** So she went running to Simon Peter and the other disciple whom Jesus loved and told them, "They have taken the Lord from the tomb, and we don't know where they have put him!"

- First day: day of creation
- Dark
- Mary Magdalen alone
- Empty tomb
- Simon Peter
- The other disciple
- We (!)

**John 20:3** Then Peter and the other disciple set out to go to the tomb. **4** The two were running together, but the other disciple ran faster than Peter and reached the tomb first. **5**

He bent down and saw the strips of linen cloth lying there, but he did not go in. **6** Then Simon Peter, who had been following him, arrived and went right into the tomb. He saw the strips of linen cloth lying there, **7** and the face cloth, which had been around Jesus' head, not lying with the strips of linen cloth but rolled up in a place by itself. **8** Then the other disciple, who had reached the tomb first, came in, and he saw and believed. **9** (For they did not yet understand the scripture that Jesus must rise from the dead.) **10** So the disciples went back to their homes.

- Outran
- Linen wrappings
- Cloth on Jesus' head
- Saw and believed
- Understanding later
- (Dismissed)

**John 11:23** Jesus replied, "Your brother will come back to life again." **24** Martha said, "I know that he will come back to life again in the resurrection at the last day." **25** Jesus said to her, "I am the resurrection and the life. The one who believes in me will live even if he dies, **26** and the one who lives and believes in me will never die. Do you believe this?" **27** She replied, "Yes, Lord, I believe that you are the Christ, the Son of God who comes into the world."

**John 11:34** Jesus asked, "Where have you laid him?" They replied, "Lord, come and see." **35** Jesus wept. **36** Thus the people who had come to mourn said, "Look how much he loved him!" **37** But some of them said, "This is the man who caused the blind man to see! Couldn't he have done something to keep Lazarus from dying?" **38** Jesus, intensely moved again, came to the tomb.

**John 11:43** When he had said this, he shouted in a loud voice, "Lazarus, come out!" **44** The one who had died came out, his feet and hands tied up with strips of cloth, and a cloth wrapped around his face. Jesus said to them, "Unwrap him and let him go."

## Linking John 11 and 20

**John 20:11** But Mary stood outside the tomb weeping. As she wept, she bent down and looked into the tomb. **12** And she saw two angels in white sitting where Jesus' body had been lying, one at the head and one at the feet. **13** They said to her, "Woman, why are you weeping?" Mary replied, "They have taken my Lord away, and I do not know where they have put him!" **14** When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus.

- Angels
- White
- Head and feet
- Woman (!)
- Mary repeats herself
- No longer "we" but "I"
- Not knowing...
- NB She turned

**John 20:15** Jesus said to her, "Woman, why are you weeping? Who are you looking for?" Because she thought he was the gardener, she said to him, "Sir, if you have carried him away, tell me where you have put him, and I will take him." **16** Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni" (which means Teacher).

- Jesus repeats the angels' words (NB)
- NB What are you looking for and who are you looking for...
- Gardiner?
- Mary repeats her words
- Heavy irony at this point
- NB personal name and title
- Why in Aramaic?

**John 20:17** Jesus replied, "Do not touch me, for I have not yet ascended to my Father. Go to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'" **18** Mary Magdalene came and informed the disciples, "I have seen the Lord!" And she told them what Jesus had said to her.

- Do not continue to cling to me "as I was"
- Identity of God and Father
- Mission
- Mary proclaims
- "The Lord is risen indeed and has appeared to..."

### Mary Magdalene

- Mary Magdalene is a mysterious figure.
- Mary suddenly appears in Jn 19:25 for the first time.
- Her only other appearance is here in the resurrection account.
- She makes a journey from darkness to faith, from not knowing to restored relationship.
- She is a witness to both the cross and the resurrection.

### Easter Faith

- Relationship is an intrinsic part of coming to faith
- Love: Jesus and Lazarus
- Love: Jesus and the Beloved Disciple
- Love: Jesus and Mary Magdalene
- Wedding feast at Cana: the first of the signs
- **John 3:16** For this is the way God **loved** the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life.
- **John 11:36** Thus the people who had come to mourn said, "Look how much he **loved** him!"
- **John 13:1** Just before the Passover feast, Jesus knew that his time had come to depart from this world to the Father. Having **loved** his own who were in the world, he now **loved** them to the very end.
- **John 14:21** The person who has my commandments and obeys them is the one who **loves** me. The one who **loves** me will be **loved** by my Father, and I will **love** him and will reveal myself to him."

### Putting it all together

- **Healing:** The lifting up is alluded to ("not yet ascended")
- **Love:** central and strongly underlined here
- **New creation**
  - \* The first day of the week
  - \* The gardener
  - \* (To be developed in the next scene)

- **Service:** Little hints: Peter not understanding; feet; teacher
- **Liberation:** Death has been conquered >< Lazarus

### Prayer

God of undying life, by your mighty hand you raised up Jesus from the grave and appointed him judge of the living and the dead.

Bestow upon those baptised into his death the power flowing from his resurrection, that we may proclaim near and far the pardon and peace you give us.

Grant this through our Lord Jesus Christ, first-born from the dead, who lives with you now and always in the unity of the Holy Spirit God, for ever and ever. Amen

NOTES



