

The Gospel of John

Dr. William Weinrich

- Ridderbos: fine commentary, but Dutch Reformed so misses a lot of sacramental meaning
 - Carson: good, evangelical, more open to sacramental meaning but negatively disposed
 - Moloney: Roman Catholic, Australian Jesuit, outstanding scholar, literary-critical
 - Brown: 2 volume *Anchor* commentary, many presuppositions, mildly-critical R. C.
 - Barrett: slightly outmoded, but still very good “English scholar” comments
 - Murray: *Word* commentary, worthwhile but disappointing
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- KNOW the Gospel of John in regards to its content: Content Quizzes
 - KNOW the manuscripts that are important in Johannine studies

MARCH 5, 2001: CLASS

- J.A.T. Robinson
 - The stuff of John’s Gospel was truer to the whole situation than the other gospels
 - Very important book, The Priority of John
- John’s Gospel
 - “Signs”
 - has the notion of “revelatory act”
 - Not used the same as “miracle” or “wonder” in the other gospels
 - All “signs” point to who Jesus is
 - John 20:30 The Purpose of the Book
 - The book has been edited
 - It is prepared that “you” “might believe”
 - “you”
 - *You* could be “the reader”; the Gospel as literature
 - *You* is the “historical” you, someone whom Jesus has in mind
 - “might believe”
 - an *enticement* to believe
 - a book to support those who *already* believe
 - PRESENT TENSE use: “in order that you believe”
 - 80 AD: the introduction of the birkhat ha-meniim
 - Curses against the *sectarians* or the *cults*, the *Nazareor*
 - Those who are cast out of the synagogue are being addressed in John
 - AORIST TENSE use: “in order that you *may* believe”
 - That those *currently* in the synagogue may believe he is the Christ
 - The Christ is the anointed one, the one who received the Holy Spirit, the Messiah
 - The anointing of the Spirit occurs in Baptism, where Jesus is the Christ
 - “Son of God” is also a baptismal name: “This is my...”
 - John’s Gospel has more *Father* language than *any* other gospel
 - Resolutely baptismal in its focus and attention
 - Sonship has royal notions: Psalms, “you are my Son, today I have begotten you”
 - That you (the Jew in the synagogue) might have life *in his name*

- **Purpose:** “This material, o Jew of the synagogue, is intended to convince you that Jesus is in fact the Messiah. He is the one on whom the spirit would descend, who would also be Son of God, and therefore by being convinced of this, you too should be baptized, receive the Holy Spirit, and gain eternal life in his name.”
 - See Acts 9 and the story of Paul:
 - He was blind, then received sight, on the *way*, and received the Holy Spirit
 - He then went around proclaiming Jesus as Son of God and Christ
 - DATE: 40s AD according to Weinrich

MARCH 9, 2001: CLASS

Important Texts

- Philip Comfort: “Early Manuscripts and Modern Translations”
- Descriptive of major manuscripts

A: Alexandrinus

- 4th Century
- Standardized text, developed thanks to Constantine

P⁵²: A papyrus fragment

- 110 AD, found in Egypt
- John 18:31-34, 37-38

P⁵, P⁶⁶, P⁷⁵

- If P⁶⁶ and P⁷⁵ agree, you have a good text
- P⁷⁵ tends to be the stronger papyri

Literary Style (TEST)

- *Asyndeton*: Short sentences with no connecting words
- *Parataxis*: Short sentences linked by “kai”
- *oun*: loses much of its argumentative force of “therefore”, just means kai – 190 occurrences
- *ekeino-*: used often in John
- *emoi*: used often in John
- *epexegetic ina, oti*: frequency of these Greek words is extremely high
- The words for love, truth, know, life and cosmos are found in *high* concentration
- *pater*: used more often in John than in all the New Testament combined
- *euangelion, metanoia, dikaios-*: not typical John terms

John 7:53-8:11

Text Critical

- Placed (or misplaced) early on into John’s Gospel
- Bruce Metzger: “Textual Commentary on the Greek New Testament”
- Includes non-Johannine vocabulary and grammar
- Breaks the flow of John’s narrative, which makes good sense without it
- None of the early manuscript evidence has it: A, P⁷⁵, P⁶⁶ do not
- A “synoptic-like” tradition; an authentic tradition that somehow got lost

Assumptions

- Written early
- Written in Jerusalem

- For the Jews of the synagogue to convince them Jesus is the Messiah
- That believing this, they will be baptized in his name
 - Father / Son language
 - Water language

Date

- *Old Theories*
 - Through the 1950s the view was that John was written last and late (90-130 AD)
 - Clement of Alexandria called it the “spiritual gospel”
 - Disconnected from the actual history of Jesus and any eyewitnesses
 - Seemed to be dependent on the synoptics
 - Considered to be the least Jewish, the most “Greek” of all the gospels
- *New Theories*
 - J.A.T. Robinson threw the spanner in the works
 - John must be a Jewish Gospel, addressed to a Jewish audience
 - Therefore it must be earlier rather than later, perhaps before the synoptics
 - John’s Gospel seems to be close to the source, truer to Jesus than the synoptics
 - Ex: Jesus goes 3 times to Jerusalem in John, 1 time in the Synoptics
 - But in Matthew, Jesus after the Lord’s Supper goes to the Mt. Of Olives “as was his *custom*”
 - Ex: Jesus cleanses the temple at the beginning, the synoptics at the end
 - Jesus may have cleansed the temple twice, but this seems strange
 - John 1-4 is about the relationship of Jesus to John’s baptism
 - Malachi says, “Behold I send my messenger to clear the way...”

MARCH 12, 2001: CLASS

- Textual Critical Reading of 1:18
 - “unique God” or “unique son” both exist
 - The former seems to close the prologue better than the latter
 - Matches the Thomas story: “My Lord and my God”
 - The latter is a reasonable possibility
 - See the text critical apparatus in Nestle-Aland for variants
- John 1:12-13
 - Is the power given to *plural* or *singular* people?
 - “Those who have been begotten of God” referring to the believers (P66, Sinaiticus, Majority)
 - “He who has been begotten of God” referring to Jesus (Tertullian, Justin Martyr).
 - De carne Christe (Tertullian)
 - the gnostics changed the singular to the plural
 - in order to demonstrate their own begottenness of God.
 - These are baptismal verses
 - Even with a singular reading, it refers to power “in the name of Jesus”
 - Verse 13 may refer to the virginal birth of Christ
 - 1 John 5:18: the one from God
 - Jesus’ revelation in John is at his baptism
- John 1:3-4
 - Does ο geggonon complete verse 3, or begin verse 4?
 - “was created” is not a meaning for this verb, which is intransitive

- It means “to happen” or “to be”
- So the incarnation actually is stated in verse 4, not verse 14
- And without happen nothing “happened”
- John 1:1-5
 - An “introductory hymn”
 - Step parallelism: a word that ends a passage begins the next passage
 - See notes in Logos
- We always recall that the Prologue of John’s Gospel is the *Prologue of John’s Gospel*
 - It is best interpreted in light of some other texts
 - Wisdom of Solomon 6-10
 - Ben Sirach (Ecclesiasticus) 24
 - Psalm 119
 - Proverbs 1-9
 - All these texts speak of the “law” in the way John speaks of the “Logos”
 - The Torah is:
 - The Light of the world
 - The Living water
 - The bread which comes down from heaven
 - Jesus is the incarnate expression of the Torah
 - For the Jew, o logo~ = o nomo~
 - Christ is the very expression of the Father’s will
 - “I say only that which is given me to say by him who sent me”
 - “All that I do has been given me to do by him who sent me”
 - The one sent is as the one who sends
 - So if a Jew does not follow Jesus, then he rejects the law
 - A Jew wanted to have hkl h – to be in “the way of walking”
 - Christianity was called “the way”
- John’s Gospel is the “Christification” of the Old Testament
 - The typology of the Old Testament finds its fulfillment in Jesus

MARCH 16, 2001: CLASS

- The witness of Jesus is the light which the darkness does not katel abon
 - “Overcome” or “understood”: both could be included by this term
 - Understood:
 - “The world did not know him”
 - “Now you are speaking plainly!”
 - “My Lord and my God!”
 - Overcome:
 - “I have overcome the world”
 - The resurrection
- What does kosmo~ means?
 - All of creation (1:10)
 - But does it make sense that “the world” did not know him?
 - Sometimes it has to do with the world at large
 - Sometimes the world of Jewish opposition
 - Ex: “See, the world has gone after him!” (chapter 10)
 - Connotative:

- Denotative:

MARCH 19, 2001: CLASS

- Key Features Missing but Important to John
 - Baptism is the primary hermeneutic for understanding the chapter
 - Even though Jesus' baptism is only talked about
 - The Lord's Supper is important for John
 - Even though the Supper's institution is never formally reported
- Language of "glory"
 - Very commonplace in John's Gospel
 - Often refers to the crucifixion of Jesus
- 1:19 to 4:46 seems to be one unit
 - The leaving and returning to Galilee
 - 3:23: John the Baptist makes his final appearance

MARCH 21, 2001: CLASS

- 1:19-4:46: An Interpretive Unit
 - John the Baptist at either end
 - Chapter 2: The Cana Miracle
 - End of Chapter 3, John's baptizing activity is once again highlighted
 - Chapter 4: Cana expressly mentioned again as the site of the Centurion's healing
 - THEME: The relationship of John the Baptist and Jesus
- Textual Variants
 - "This one is the Son of God" (1:34)
 - One variant has "the elect one (o ekkl ekto") of God", rather than "Son of God." P5, Sinaiticus and Syriac texts attest to this variant. This is the more difficult reading, since "son" was a more common title in John. Similar language, "elect son" appears in Luke in the account of the baptism.
 - This section of the Gospel is *filled* with titles for Jesus
 - "Lamb of God" (occurs only here)
 - Son of Man, Son of God, King of Israel
 - It may be that "The Elect One" was another title used only once by John the Baptist
 - Weinrich considers this the authentic reading
- The Lamb of God
 - Brings up imagery of Abraham and Isaac
 - Isaac in rabbinic sources is sometimes called "Lamb of God" or "the Elect Son"
- The Baptism
 - No actual baptism
 - John reports the baptism and the voice of the Father from heaven
 - In John, the disciples of John now follow Jesus, who may also have been John's disciple
 - The "Lamb of God", emphasis on the Spirit "remaining" are both unique
 - No temptation in the wilderness
 - John 12:23: a parallel with the synoptic accounts of Jesus in Gethsemane
- John the Baptist
 - Who was he? 1) Elijah
 - Elijah was supposed to return before the Messiah (Malachi)
 - *Kittel*: "Theological Workbook"
 - *Jeremias*: "Jerusalem in the time of Jesus"

- Who was he 2) The Prophet
 - Likely a reference to Deuteronomy 18:18
 - An eschatological prophet to be like Moses
- Who does he say he is?
 - The voice of one crying in the wilderness (all four use this passage, Isaiah 43)
 - This verse then leads one to the rest of Isaiah, its context and its prophecies!
 - An OT quote in the NT is more like a cross reference than a proof text
- The Glorification
 - In Chapter 12 there are allusions to Isaiah 6
 - “Whom shall I send? Who will go for us?”
 - In the LXX, Isaiah responds: “egw eimi”!
 - After this chapter, Jesus will never again address “the Jews”
- The Jews
 - In the Gospel, a set of Jewish leadership who are the primary antagonists of Jesus
 - Sometimes “the world” is almost an equivalent to “the Jews”
 - *Pharisees*: Nicodemus and Joseph of Arimethea are both Pharisees
 - There was a Pharisaic party in the early church of Jerusalem
 - They were the party in strongest opposition to Paul’s work

MARCH 23, 2001: CLASS

- John’s Perspective
 - John’s Gospel was written from the perspective of the resurrected Jesus
 - Christology is ecclesiology and vice versa in the Gospel
 - The reality and life of the church is connoted beneath the telling of Jesus’ story
 - In baptism, Christ’s story becomes OUR story, and the story of the church
 - Every “primitive” creed includes both baptism and the church in the 3rd article
 - The devil has little place in the Gospel, except in connection with Judas
 - Judas appears first at the end of John 6
 - He appears again in John 12 and then John 13
 - John 17 has an allusion to him as the “son of perdition”
 - Judas only appears in “Eucharistic Contexts”!
- Church and Baptism (1:35-45)
 - John the Baptist is leaving the scene, and his disciples are coming after Jesus
 - He witnesses to the Holy Spirit coming and remaining on Jesus
 - Isaiah 11:1-2: “The Spirit of the Lord will rest upon him”
 - Also Ezekiel 36:25: “I will sprinkle clean water on you”
 - The “church” is forming around Jesus at the beginning of the Gospel
 - Peter is named “Cephas” immediately
 - The central disciples had been John’s disciples (unique to John)
 - Bo Reicke’s Festschrift has J.T. Robinson’s essay on these disciples
 -
 - The coming of the Spirit is the fulfillment of eschatological promises
 - Jesus is king, prophet and Christ who fulfills the promises to Israel
 - All of these titles are used of Jesus in the first couple of chapters
- Lamb of God
 - Only other use is Acts 8:32, 1 Peter 2:19, not in reference to Jesus necessarily

- Used in Isaiah 53, but nowhere in the intertestamental period
- Unique appellation
- Reasons for the phrase:
 - 1) Jesus is “peaceful and gentle” like a lamb
 - 2) Paschal lamb used at the Passover to protect from the angel of death
 - This would tie with the crucifixion of Jesus being on Passover itself
 - But the Passover lamb was not for the forgiveness of sins
 - 3) Abraham and Isaac theme
 - Isaac is referred to in Rabbinical literature as “the lamb”
 - Isaac’s is saved from sacrifice by the ram provided by God
 - 4) Daily sacrifice of two one-year-old lambs
 - Two times a day, one lamb in the morning one in the evening
 - Exodus 29:38-43: but was it expiatory?
 - 5) Ol ajmno;" could translate the Aramaic *talya*, “young boy, son”
 - 6) Early church usage connected church as lambs and Christ as lamb
 - Baptismal hymn: “Receive this simple lamb whom the Holy Spirit begot in the waters”
 - Christ as lamb was associated with baptism’s creation of new sheep in the flock

MARCH 26, 2001: CLASS

- Naming of Peter
 - Verse says “you *will* be called Peter”
 - The Twelve suddenly appear in chapter 6
 - John does not overlook the significance of the 12
 - The miracle of the baskets includes 12 baskets
 - They may already have been present in chapter 2
- Uniqueness of John
 - John’s gospel must be considered on its own
 - Not written to be read alongside other gospels
 - Old Theories
 - It was assumed that it was written to complement the synoptics
 - 1930s book showed that “common stories” had no common literary components
 - Dead Sea Scrolls revealed that John’s Christology was Essene in character
 - Neoplatonism came into the church through Jewish sources
 - Ex: Tobit, 4th Maccabees, Wisdom of Solomon all platonic-influenced
 - Jewish apologetic against Hellenism was significant before Christ
 - Philo, Letter of Aristaeus
 - The use of “Logos” arises out of Old Testament and inter-testamental thought
- Miracle of Cana (2:1-11)
 - The continuing thematic is:
 - John to Jesus
 - Baptism
 - Three stories essential to Epiphany
 - Baptism of Jesus
 - Wedding at Cana
 - Coming of the Magi

- “On the third day”
 - Symbolic of the resurrection?
 - John *doesn't* use “third day” language in his gospel
 - 1 Corinthians 15 and the Synoptics *do* indeed refer to “third day” language
 - Try and remain faithful to the Johannine narrative itself
 - Could also mean “Tuesday”
- Cana at Galilee
 - Mentioned at the end of chapter 4, introducing the healing of the son of the basiliko-
 - The home town of Nathanael
- “My hour”
 - In John’s gospel, this usually refers to his death
 - His mother is mentioned by name “Mary” only here and at the cross
 - The changing of “water” into “wine”
 - *Ridderbos*:
 - Mary’s faith empowers Jesus to do the miracle
 - Only when the servants have faith to fill the jars does the miracle occur
 - The “hour” is one of power and miracle; *abundance*
 - Abundance of wine: the coming Kingdom of God (Isaiah)
 - The “abundance” passages refer more to *quality* than quantity
 - The steward is amazed at the quality, not quantity, of wine
 - “Has not yet come”
 - The sign reveals the coming cross, but is not the cross itself
 - It is not the hour of crucifixion, the ultimate sign
- “The first sign”
 - The *beginning* or the *first* of the “signs” of Jesus
 - The second (deutero-) is the healing of the basiliko- son
 - These signs are indications of the crucifixion
 - This is the sign which is indicative of *all* the signs
 - All signs are revelatory signs of Christ’s mission

MARCH 28, 2001: CLASS

- Miracle at Cana (con’t)
 - The signs “show forth” but do not always “make known”
 - Making visible or revealing does not always end in belief
- “Why a wedding?”
 - Messianic marriage of God and his people
 - Isaiah 62
 - Song of Songs
 - Two become one flesh, like in the Eucharist
- “Why water into wine?”
 - Christ fulfills the task of the bridegroom
 - Jesus is said to the bridegroom and John the Baptist the “friend of the bridegroom”
 - “He who has the bride is the bridegroom” – J the B
 - “The friend of the bridegroom is the one who rejoices with joy” – J the B
 - John essentially says his time is over: he must decrease, Jesus must increase
 - John speaks of his baptism being in water, Jesus’ being in the Holy Spirit
 - In the controversy of John 3, “purification” is spoken of

- The only other time this is used is in regards to the jars of water at the wedding
 - These jars may indeed be symbolic of John's baptism
- The first three chapters are the movement of John to Jesus
- The changing of water into wine
 - is the taking of John's baptism up
 - into Jesus' own baptism in blood on the cross
 - Baptism with water (John the Baptist) *and* the Spirit (Jesus' cross) is now required
 - The wine is not eucharistic, but an indication of Christ's passion
- Allusions to:
 - The changing of water into blood in the Nile by Moses
 - The sword in Jesus' side that causes water and blood to flow
 - 1 John where the Spirit, water and blood all testify
- Those in Acts who has received "water baptism":
 - They had been baptized by John
 - The Holy Spirit would be given through the laying on of hands
 - Jesus takes up John's baptism and fulfills it
- Jesus brings the kingdom because he bears the Spirit as the Anointed One

APRIL 4, 2001: CLASS

- John disappears from the scene after chapter 3
- Only one cleansing of the temple
 - Likely at the beginning of the Gospel, as John has it
 - The Synoptics put it last, because they have only one visit to Jerusalem
 - Note: Malachi 3:1
 - "I": the Father
 - "His messenger": John the Baptist
 - John testifies in John 1
 - Jesus is baptized
 - "to prepare the way": the Son
 - Jesus "comes to his temple" immediately in John 2
 - What significance of placing it at the beginning?
 - 2 Chronicles 29:18 the cleansing of the temple by Hezekiah
 - "We have cleansed all the house of the Lord"
 - 2 Chronicles 34: the reform of the temple by Josiah
 - The book of the covenant is found in the temple
 - "he did not turn aside to the left or to the right": a Messiah-King
 - The Messiah-Kings always cleans the house of the Lord for proper worship
 - Jesus is showing himself to be in the line of Hezekiah and Josiah
 - The establishment of "right religion" is prefigured
 - "Those who are the true worshippers will worship in Spirit and truth"
 - Jesus saying "Glorify my name" could be translated "Make me a king!"
 - Zechariah 14:21: "And there shall no longer be traders in the house of the Lord"
 - Sacrifices will no longer be needed, so there is no need for traders
 - Jesus as "the lamb of God" may still be shining through here
 - Psalm 69: "will consume me" quoted here, referring forward to the Passion
 - "remember" is important: they remembered *after he had risen*
 - Unlikely that the disciples simply thought of it "in passing"

- The Spirit has *recalled* to their mind what Jesus said and did
- What Jesus did must be understood in the context of Psalm 69
- 69:9: “Zeal for your house *has* consumed me”
- 69:21: “They gave me poison for food, and for my thirst they have me drink”
- Important psalm for understanding the passion in the New Testament
 - Romans 11:9-10, also in Acts
- “Destroy this temple, and in three days I will raise it up”
 - A cryptic speaking about his passion
 - The verb used is imperfect, so Jesus may have spoken this way about temple *often*
 - “He used to say this, and they believed the Scripture and the word which Jesus said”
 - The Scripture probably refers to Psalm 69
 - Jesus’ acts are the fulfillment of the Old Testament

APRIL 20, 2001: CLASS

3:5: Variant reading is not to be accepted: go with Nestle-Aland

3:13: The variant: “the Son of Man...*who is in heaven*”

- The one who comes down from heaven but does not leave heaven to do so
 - The variants are not well attested compared to Nestle-Aland
- 3:15: “The one who believes in him has life” or “The one who believes has life in him”
- Usually belief is *ei* ~ but not always
 - Quite likely it is “The one who believes has eternal life *in him*”
- 3:16: *outw*~..*ina* clause

2:23-3:21: The Nicodemus Discourse

3:1: The *kai* may be translated “but”, singling him out of the people in 2:23-25

- Nicodemus may be among those who believe because of the signs

3:2: Who is the “we” of this passage?

- Psalm 119:55, 62: coming at night

Excursus on Faith

- “Believing” in John’s gospel does not always have full salvific freight in his gospel
- In John 6, some who “believed” leave Jesus
- One must ask of the people who “believe”, whether they are saved “believers”
- Weinrich: “These things are written in order that you, Jew of the synagogue, might come to the conviction that Jesus is the Christ, the Son of God. Having this conviction, you come to baptism that you might have eternal life in his name.”
 - Conviction more so than simple “faith”
 - Catechetical, bringing to trust more than belief
 - Justifying faith (Paul) = Receiving eternal life (John)
 - Believing (Paul) = Seeing, hearing (John)
- This explains why in John 2:23-25 Jesus does entrust himself to those who “believe in him”

APRIL 23, 2001: CLASS

- “The temple he spoke of was his body”
 - The body would be destroyed and raised up
 - The locus of worship was moving to Christ himself
- “There was in Jerusalem...many who believed”

- Jerusalemites and others who saw signs

Chapter 3: Nicodemus Discourse (con't)

- 1) “Unless someone is “born again”...”
 - ‘Born’ or ‘Begotten’?
 - John 1:12: a reference to “begotten/born not of flesh...”
 - 1 John 3:9: talks about those ‘begotten’ or ‘born’ of God
 - ‘From above’ or ‘again’
 - Should be translated ‘from above’, to stick with the passage’s thematic
 - Nicodemus thinks it means ‘again’, but Jesus really meant ‘above’
 - Child is born, a woman bears, and a man begets
 - ‘begotten from above’ is the better translation
- 2) from ‘begotten from above’ to ‘seeing’
 - “kingdom” might better be translated “rule”
 - To see the kingdom of God, is to see where God is active
- 3) “water” and “spirit”
 - When they are conjoined in the intertestamental period, they are used as “synonyms”
 - John’s Baptism was the last major locus of water
 - “Unless you have the baptism of John and my own baptism...”
 - Baptism of water is culminated in the baptism of Jesus
- 4) “flesh” and “spirit”
 - spirit = Holy Spirit
 - flesh = sons of Abraham: who are the *true* children of Abraham? (Romans 4)
 - “We are sons of Abraham not according to the flesh but according to faith”
 - Your father is now the Father: “To your Father and my Father, to your God and my God”
 - WHO is the true Israel?
 - Flesh in John’s gospel is a neutral term, more the difference between old and new Israel
- 5) Why the shift from “you” (sing.) to “you” (plur.)
 - Jesus is talking about more people than just Nicodemus
- 6) The “spirit” / “wind” blows where it wills, and you can hear it
 - Jesus’ words are spirit/wind, and anyone can hear these words
 - Later on Jesus will say “my words are spirit and life”
- 7) Why does Jesus shift to “we”?
 - There is “above”, there is “spirit”, and there is Jesus: the Trinity
 - John the Baptist: John 1:34: “I have seen and I have witnessed”
 - The same two words found in 3:11: “What we have seen, we witnessed”
 - The “we” is “John the Baptist and Jesus”, the ha is “the Spirit”
 - Jesus’ words are now the new Torah
- 2 Corinthians 3-4: Two kinds of reading of the Old Testament’
 - The Jew of the Synagogue
 - Their reading of Moses is veiled
 - Exodus: “Unless should anyone turn to the Lord, the veil is taken away”
 - By way of the Spirit
 - The only way one can read the Old Testament
 - With Christ, the glory of the Lord can be seen
 - “The letter kills but the Spirit gives life”
 - Darkness/Light and Death/Life is a common metaphor in John’s Gospel

- A new way of reading the Old Testament is now open: not through Moses but Christ
- 8) APOCALYPSE
 - Enoch, Elijah, John etc. ascend to heaven, then return and give an account
 - Jesus comes from heaven, gives an account, and then returns
 - What are the “earthly” things and the “heavenly” things
 - “Earthly” is the Torah and Jewish teaching
 - “Heavenly” is the Christological and cosmic teaching (coming of the Spirit)

MAY 2, 2001: CLASS

Chapter 3: Jesus’ Discourse

- 16) Jesus may no longer be speaking here: are these the words of the Apostle?
- There is both a realized and future eschatology
 - The realized eschatology is focused on the cross
 - The future eschatology is related to the final judgement
- John focuses not on time, but on a person
 - Jesus is “the alpha and the omega”; he contains it all
 - Jesus *is* the Resurrection; not an event, but a *person*
 - Jesus *is* the Life, and the eschatology
- We should speak not of “the end times” but of “the end one”
 - Not to escaton but o escato-
- Jesus reveals the Father
 - He speaks only what it is given to him to say
 - He, like his Father, still works: so the new creation has begun
 - He has fulfilled the Sabbath
 - Jesus reveals the Father in that he is the very image of him in word and deed
- Restoration has do to with sin
 - “Your sins are forgiven you”, “pick up your bed and walk”
 - Work on the Sabbath must not be allowed
 - “My Father works until now and I also am working”
 - The Sabbath rest was prophetic, not final, and now is coming to an end
 - “Not only did he undo the Sabbath, but he called God his own Father”
 - The Father’s work is also the Son’s work, which is new creation

MAY 7, 2001: CLASS

The Festival of Tabernacles

- Prominent in John’s Gospel in the way Passover is not
- John 7, 8, 9 all occur at the Festival of Tabernacles
- Pilgrim festival:
 - Could only be celebrated in Jerusalem
 - Difference between *diaspora* and holy nation
 - To be in *diaspora* was to represent a Judaism under the judgment of God
 - God had promised to Abraham a land for their inheritance
 - This land was associated with Jerusalem and with the Temple
 - See Ezekiel 36:
 - Ezekiel 36:11 is “creation talk”: multiply and replenish the earth

- Ezekiel 36:22 God will vindicate his name by gathering together his people
 - “The *In-Gathering*” into the holy land was expected as part of Messianic fulfillment
 - Clean water will be sprinkled on the people for cleansing of sin and idols
 - The gift of the Spirit is coordinated with the cleansing of water
 - Getting rid of idols is the symbolism of the return of right worship
 - A heart of flesh (Jesus) will replace a heart of stone (the 10 commandments)
 - *Diaspora* was an indication of continued sojourning, waiting for *ingathering*
 - Diaspora = wilderness; underway, but not yet arrived
 - This is the theology upon which the Festival of Tabernacles is built
- Harvest festival
- Wilderness
 - The Sanhedrin would extend the boundaries of Jerusalem so all could be “in the city”
 - Everyone lived in a “hut” of wood that was open to the sky
 - Reflected back to the time when God dwelt with his people in the “Tent of Meeting”
- Temple
 - There was only one temple in one place
 - It represented the final worship and hope and site of the presence of God
- During the Week
 - *Daily*: Priests took the holy utensils, and carried them to the Pool of Salome
 - As they did this, they sang the Hallel, Psalms 113-118
 - The water was poured over the altars and other utensils of the Temple
 - Water “necessary for the desert of Judea to become paradisaical again”
 - *Final Evening*: Light ceremony
 - People on the hillsides would carry their “torches” to the Temple singing the Hallel
 - “At the time there seemed to be no night but perpetual day” – symbolizing incoming
 - *Torah*: streams of living water, manna from heaven, a tree planted by rivers
- Jesus was not “learned” ie: he was not the disciple of anyone
- John 7:38: Our punctuation cannot be found until Origen’s time
 - “Whoever believes in me, as Scripture has said, streams of living water will flow from within him.”
 - “Let him who believes in me drink, as it is written, rivers of living water will flow from his belly.”
 - Pentateuch: “Living love like water from a rock”
 - It is not believers who are the source of the living water, but Jesus
 - Compare to John 3 and John 4 and John 19
 - John 19:34 “bringing a sudden flow of blood and water”
 - John 19:30 “he handed over his spirit”...to be received by those who believe in him
 - 1 John 5: Spirit, blood, and water: the three that testify
- According to Ezekiel, it was from *Jerusalem* that the living waters were to flow
- Now *Jesus* is not only the new temple, but Jerusalem itself
 - He is the new Moses, the Torah, the Temple, and Jerusalem
 - It is in his crucifixion that ingathering and unity and new obedience are found
- Narrative Thematic: a text written for the synagogue Jew that he might believe
 - The passion is the institution of Christian baptism: water, blood, and spirit
 - “We are baptized into his death in the Spirit”
 - The “Ingathering”: all are brought together

MAY 11, 2001: CLASS

John 17: “High Priestly Prayer”

- Given only to the disciples
- “Ecclesial chapter”, dealing with the church
- Follows the “paraclete” sayings
- Jesus’ words now continue in the Apostolic preaching
 - The witness of the paraclete takes form in the witness of the Apostles
 - This Spirit is given in John 20, “As the Father sent me so I send you, receive the Holy Spirit”
 - This ties into the thematic of Jesus’ baptism, which seems similar
 - This is as much “ordination” as baptismal
- What the paraclete says is of Jesus, not himself, just as what Jesus speaks is from the Father
 - The paraclete’s speaking is the speaking of the Logos, therefore the speaking of the Father
 - The Trinitarian speaking is now that of the Apostles
 - There is a unity and sameness of revelation and preaching
 - “Let them be one, even as we are one”; the unity is in the sameness of message
 - Those who hear the apostolic preaching should receive it as their own belief
- John writes from the perspective of things that have already been accomplished
 - This is not a mystery; things are written in the light of what’s been accomplished
 - Jesus prays in the light of what will be done
- **Three Sections**
- 1) John 17:1-5
 - “Father, the hour has come”
 - “Glorify your Son” in order that the Father might be glorified
 - When the Spirit is given to the Apostles, their words become those of the paraclete
 - Knowledge of God comes only through the Son of the Father
 - “By that glory which I had before the world with you”
- 2) John 17:6-19
 - The apostolic testimony is of the Father
 - “Your word is true” does not simply mean “I am not lying”
 - It means that what Jesus is, is true reality
- 3) John 17:20-26
 - preaching
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The Gospel of John

1:1-18: The Prologue

- Logos preexistent to creation: 1:2
- Logos at work in history: 1:3-4
- Logos incarnate: 1:9, 14

1:19-28: The Priests sent to John the Baptist: “Who are you?”

- Priests and Levites sent by the Jews of Jerusalem
- “Who are you?”
- “I baptize with water...”

1:29-34: Jesus is the Lamb of God

- John testifies that Jesus is the Christ
- “Look, the Lamb of God”

1:35-42: Jesus’ First Disciples

- Andrew: “we have found the Messiah”
- Peter is renamed Cephas
- “Come and see”!

1:43-51: Philip and Nathaniel called

- Jesus leaves for Galilee
- Philip confesses to Nathaniel
- Nathaniel confesses
- Angels of God ascending and descending

2:1-11: The Wedding at Cana

- The first miraculous sign
- He thus revealed his glory

2:12-25: Cleansing of the Temple

- “Destroy this temple”
- People saw the signs, and believed

3:1-21: Jesus teaches Nicodemus

- “...unless he is born again”
- “For God so loved the world”

3:22-36: John the Baptist’s Testimony

- “He must become greater, I must become less”
- “The Father loves the Son and has placed everything in his hands”

4:1-26: The Woman at the Well

- Streams of living water
- “I who speak to you am he...”

4:27-43: The Disciples Return

- “I have food to eat”
- My food is to do the will of him who sent me

4:44-54: Jesus Heals the Official’s Son

- “Unless you people see miraculous signs...”
- The second sign: they *believed*

Chapter 5

- Some time later
- Jesus goes up to Jerusalem
- For a feast of the Jews
- Bethesda (Aramaic name of the pool)
- Near the Sheep Gate
- Five covered colonades
- Blind, lame, paralyzed
- 38 years an invalid
- “Do you want to get well?”
- Get up! Pick up your mat, and walk!
- Sabbath
- Jews said to the man: “forbidden to carry mat”
- He did not know who Jesus was
- Jesus saw him at the temple
- Stop sinning or something worse may happen to you

- The Jews persecuted him
- Doing things on the Sabbath
- “My Father is at work and so I work”
- The Jews tried to kill him
- 1) He broke the Sabbath, 2) Called God his Father, 3) made himself equal with God
- “The Son can do nothing himself”
- The Son gives life to whom he pleases because the Father raises the dead
- The Father judges no one, but had trusted all judgement to the Son
- Honor the Son to honor the Father
- Whoever hears 1) my word and 2) believes him who sent me has *eternal life*
- The dead will hear the voice of the Son of God and live
- Authority to judge because he is the Son of Man

- **John testifies about Jesus** so the testimony about Jesus is valid
- John was a lamp
- You chose *for a time* to enjoy his light
- Jesus work testifies that the Father has sent him
- **The Father testifies about him**
- The study of **the Scriptures that testify** about him
- The accuser is Moses

Chapter 6

- Some time after this
- Near the time of the Jewish Passover feast
- Crossed to the far shore of Galilee / Tiberias
- Jesus sat down with his disciples
- Jesus asks *Philip* where they will find food
- **8 months wages** for bread
- Andrew finds the boy
- 5 small barley loaves, 2 small fish

- five thousand people
 - took, gave thanks, distributed
 - Gather the pieces: twelve baskets (no fish)
 - *Miraculous sign*
 - Call him *The Prophet*
 - Jesus withdraws, not wanting to be made king
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- Disciples set off for Capernaum in the evening
 - 3 – 3 ½ miles of rowing they saw Jesus, 25-30 stadia
 - “It is I, don’t be afraid!” egw eimi
 - Immediately the boat reached the shore when they took him in
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- Some boats from Tiberias arrived
 - They went to Capernaum to search for Jesus
 - “Rabbi, when did you get here?”
 - “Do not work for food that spoils, but endures to eternal life”
 - The *Son of Man* will give you
 - God the Father has placed his seal of approval
 - The work of God: to believe in the one he has sent
 - Forefathers ate manna – what sign will you give?
 - **“I am the bread of life”**
 - “whoever comes to me I will never drive away”
 - It is the will of the Father that Jesus lose none of all he has given him, but raise them up
 - “No one can come to me unless the Father who sent me draws him”
 - “They will all be taught by God” – **Isaiah 54:13**
 - “This bread is my flesh, that I will give for the life of the world”
 - The Jews argues sharply: “How can this man give us his flesh to eat?”
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- “This is a hard teaching – who can accept it?”
 - The disciples were grumbling
 - “What if you see the Son of Man ascending?”
 - “No one can come to me unless the Father enables him”
 - Peter: “We believe and know that you are the Holy One of God”
 - “One of you is a devil!” Judas, son of **Simon Iscariot**

Chapter 7

- Went around Galilee, stayed away from Judea
- The Jews wanted to kill him
- The **Feast of Tabernacles** was near
- Jesus’ brothers: “do miracles in Judea; don’t remain in secret”
- “The right time for me has not yet come”
- Jesus goes in secret
- “He is good man” – “He deceives the people”
- ... for fear of the Jews
- He started to teach ½ through the feast
- “My teaching is not my own.”
- “I did one miracle, and you are all astonished”
- Controversy over the healing on the Sabbath

- But children are circumcised on the Sabbath
- “Stop judging by mere appearances”
- They tried to seize him, but couldn’t – his time has not yet come
- Pharisees heard, chief priests and Pharisees try to arrest him
- “Where I am, you cannot come”
- Will he go to the Greeks?
- **On the last day**, “If anyone is thirsty...”
- “Streams of living water will flow from him...”
- The Spirit had not been given, because Jesus had not been glorified
- Surely this man is The Prophet, or the Christ
- The Christ can’t come from Galilee, but from Bethlehem
- Nicodemus asks for a hearing for him
- “A prophet does not come out of Galilee!”
- Each went to his own home.

Chapter 8

- Jesus went to the Mt. Of Olives
- At dawn appeared in the temple courts
- Writes on ground twice: before, and after
- The older ones leave first, then only Jesus is left
- “I am the light of the world”
- Not walk in darkness, but have life
- Now his own testimony is valid!
- “You judge by human standards; I pass judgement on no one”
- “The Son is one witness, the Father is the other”
- “If you knew me, you would know the Father”
- Will he kill himself?
- “You are from below, I am from above”
- “When you have lifted up the Son of Man, then you will know I am the one I claim to be”
- Many put their faith in him
- “If you hold to my teaching, you are truly my disciples”
- “If the Son set you free...”
- “You belong to your father, the devil, and you want to carry out your father’s desire”
- Accuse him of being *Samaritan* and *Demon Possessed*
- “If anyone keeps my word, he will never see death”
- The Father glorifies the Son
- “Before Abraham was, I am!”
- They tried to stone him, but he slipped away