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John 1-11

REVIEW

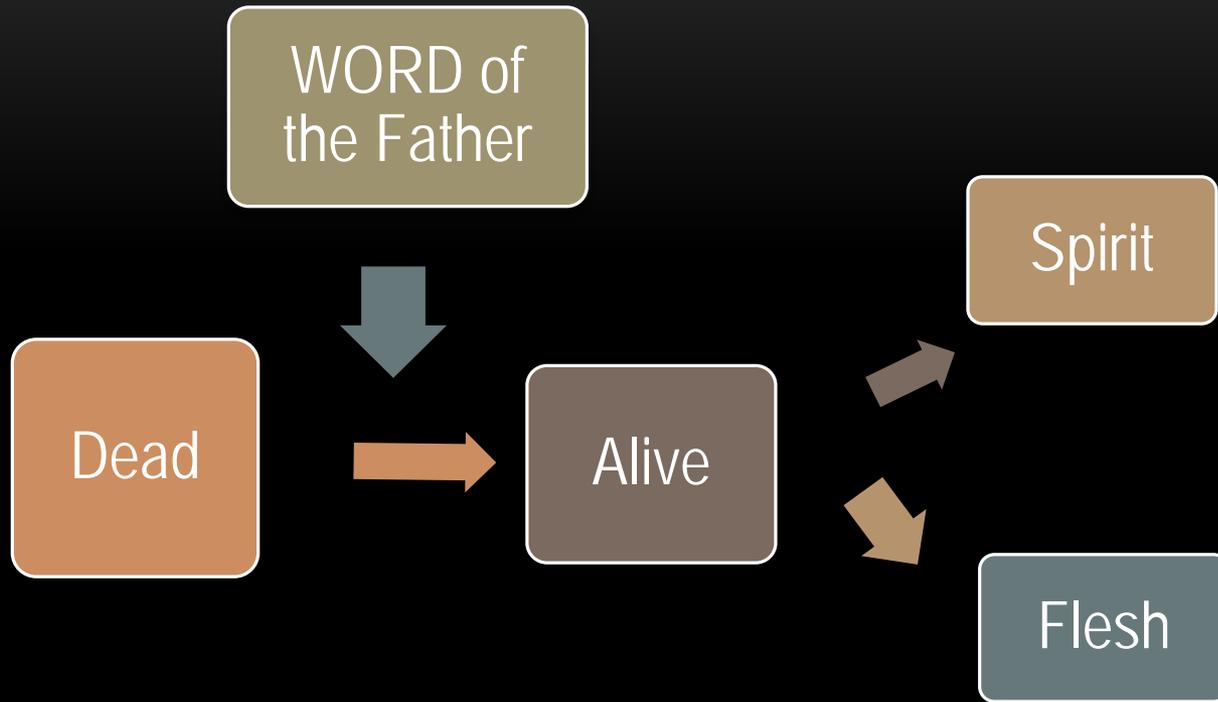
- “In the beginning...” before anyone was around to see, God brought a first, visible creation into existence by His Word.
- Now, through that same Word made flesh, God is bringing about a new creation that cannot be seen with the eye of flesh.
- This new creation, God’s offspring are becoming fully and truly alive. They are starting to un-learn what seems true, primarily that “what you see is ALL that you get”. They are also starting to learn what, primarily that I AM – God who made Himself known to Abraham, to Jacob, and to Moses – has come into our midst as true light to reveal people’s deeds and to make truth known, and as true bread and water to truly satisfy and nourish the offspring of God. They also learn that I AM’s work is no more finished now than it was in the day of Abraham, Jacob, or Moses, and that I AM who is the good shepherd must continue to gather His flock!
- They also learn that I AM is true joy.... But paradoxically only in death (the lamb who will die or the shepherd who will die). And not just His death but also theirs: they must die (symbolized by eating his flesh and drinking his blood, which will actually be stripped from him in the death on the cross) and only then live fully (as the Word, which they have taken in, i.e. eaten, comes to full fruit in them).

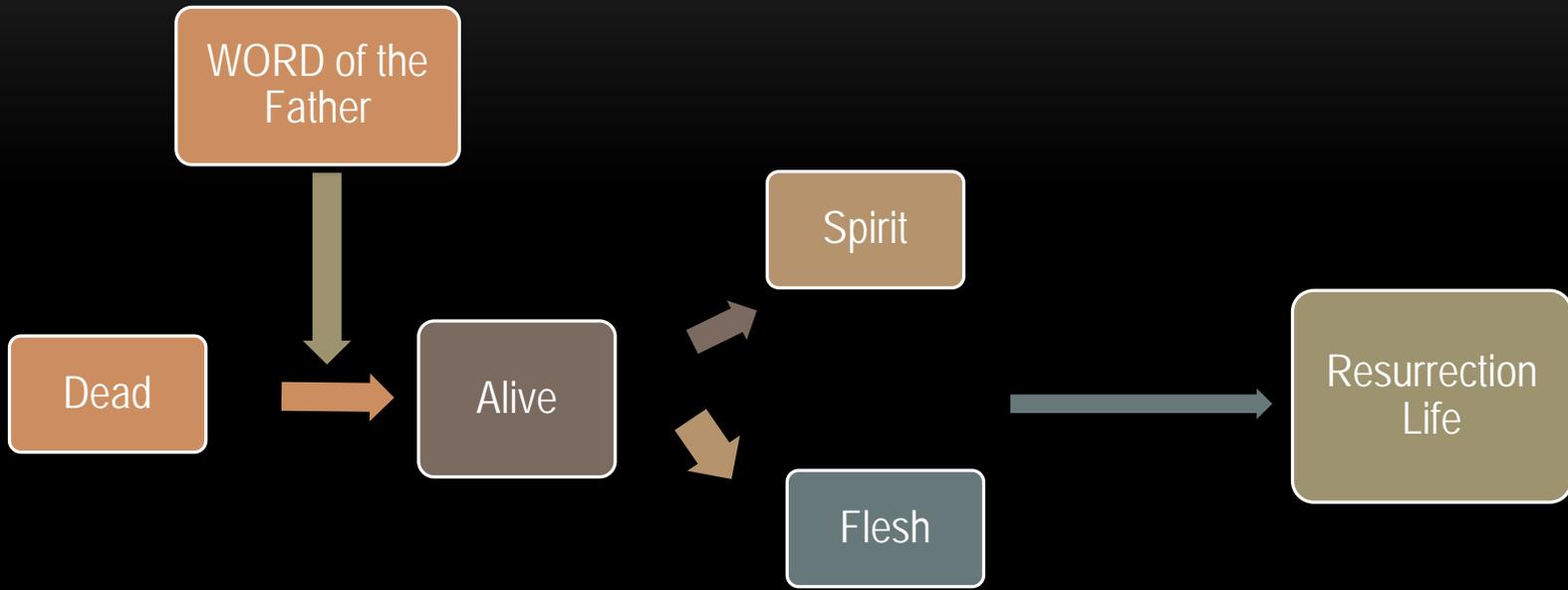
WORD of
the Father

Dead



Alive





The Word's final words to the learners about what he expects and what they can expect as a result!

JOHN 12-17

JOHN 12:1 – 13:30

- The material of 12:1 – 13:30 is intended to be read together
 - Two suppers
 - Two anointings
- The start of Jesus' last passover (Jerusalem) and the beginning of the end

JOHN 12:1 – 13:30: TWO SUPPERS

John 12

- 6 days before the Passover
- Supper
- *Anointing*

- The people: Jesus' entry into Jerusalem to reign as king

John 13

- "Before the Passover"
- Supper
- *Anointing*

- Jesus: Preparing for dying and reigning as TRUE KING)

- NB: This is NOT a Passover meal
- NB: There is no Eucharistic institution.

JOHN 12:1 - 13:30: TWO ANOINTING STORIES

John 12

- Anointing
- Supper
- Wipes with hair
- Presence of Judas
- Protest by Judas
- Avarice of Judas
- Final word to Judas

John 13

- Washing
- Supper
- Wipes with towel
- Presence of Judas
- Protest by Peter
- Judas as treasurer
- Bread given to Judas

WHAT IS THE POINT OF JOHN 12:1 – 13:30

- John 12:
 - Jesus is being anointed (prepared) for his death and burial, in which he will reign as true king (“Now is the hour for the Son of Man to be glorified” 12:23)
 - The true man of the flesh – Judas – can only see fleshly concerns
 - The story ends with the people of the flesh (“Jews”) honouring Jesus as Israel’s king
 - John 13:
 - Jesus is anointing (preparing) his followers – for THEIR death and burial
 - The man of the flesh who is slowly learning – Peter – still has trouble seeing; Judas, agent of the devil, has no trouble seeing and seals Jesus’ death
 - The story ends with the beginning of Jesus’ final dying, which will mark the beginning of his reign as true king (“Now is Son of Man glorified” 13:31)
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JOHN 13-17: PREPARING THE OFFSPRING FOR THEIR NEW LIFE

- John 13:31 marks the beginning of four + chapters (13-17) about the new life of the offspring of God
- These chapters begin to show what kind of life that will be ...

A life of dying!

A LIFE ... OF DYING?

- Seems paradoxical:
 - Aren't we given new life to live?
 - Was the blind man healed / given eyes simply to live life to the fullest?
 - Was Lazarus restored to life in order to live out a full life?
- In both cases, the story tells us that because of the Word's action in giving them life (giving sight to the man born blind; giving life back to Lazarus)
 - One immediately begins to die (the blind man is expelled from the synagogue)
 - The other becomes marked (the Temple authorities seek to kill Lazarus).

These are pictures of what those who receive life from the Word can expect.

A BETTER PATH TO DYING

- The offspring will die, but they can do so either by waiting to be killed or embracing dying in order to live
- The Word gives us the model that those who are learning from him should follow: 'A new commandment I give to you: love one another as I have loved you' (13:34-35)
 - Love is obedient service (usually to a master, a husband, a parent)
 - One who loves is one who is willing to die for the one s/he serves
 - But note: in John God loves!! John 3:16 and now 13:34-35
 - In John, to love is to die in bringing the dead to life and in keeping the fellow offspring alive ... and this is what Jesus does... along with the offspring of God
- Peter here gets it! (13:37), but only partly because Jesus answers him: You will die with me, but before you do, you are still not ready. You are still using your eyes, Peter.(13:36,38).

JOHN 14-16: LEARNING HOW TO LOVE AND DIE

- Jesus' final words to those who are unlearning apparent truths and learning the truth
- Here is the most difficult lesson of all: how dying as an offspring of God leads to true life (the glorification of the Son of Man, which includes the glorification of the offspring of God) and why we should embrace loving as dying in order to live!
 - Do not worry (14:1-7, 27-31)
 - Through the Son the Father will send the Advocate (14:15-31; 16:4-15)
 - NB: The language is of a defending attorney in a trial.
 - In the flesh, you will do the kind of things that Jesus has done (14:12-14; 15:1-11)
 - But only if you continue to die as Jesus has done! (15:12-17)
 - Will they? (16:12-33)
 - Jesus' way – the way of the incarnate Word – is the only way to the Father (14:8-11)
 - ... but what is Jesus' way?

WHAT IS JESUS' WAY?

- To be born from the Father through the Word = to become offspring of God
 - But, as an offspring of God to die / be killed in the realm of the flesh
 - through loving/serving one another, and
 - through being hated by the world of the flesh (15:18 – 16:11)
 - In dying as offspring of God, to become fully alive in the Spirit.
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THE JOHANNINE LORD'S PRAYER (JOHN 17)

- There is no teaching of how to pray in John (unlike Matthew and Luke: Lord's Prayer)
 - Jesus is always in the bosom of the Father: always listening to God and speaking forth the words of God (true Johannine prayer)
- What prayer there is in John is intended for teaching (for learning) about the relationship between the Son (and sons) and the Father: "Here's what we want for you..."
 - 17:1a That you know that the time for Jesus' death is now here: "The hour has come"
 - 17:1b-5 That you know that this is the True King's moment: "Glorify (your son)"
 - 17:7-26 That you now remember what I have told you ...
 - 17:6-8 I have given you the Father's name and you have believed
 - 17:7-19: It is now time for you to start to die
 - 17:20-26: ... and when you die, others will come to life through you just as you have through me!

THE GREAT JOHANNINE PARADOX & MYSTERY

- The offspring of God will be born in dying ('It is in dying that we are born to eternal life')
 - The offspring have been generated by the Word
 - They are now as if in a womb (i.e., still in the world) awaiting birth
 - They don't know exactly what life outside the womb will look like!
 - Their birth will come through dying and being raised to new (resurrection) life, fully alive
 - Mysteriously, when they die others will be come to birth through them and because of their death.
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QUESTIONS FOR REFLECTION

- What does it mean to die in order to live? Give an example from your life.
- How can others come to life through your dying? (In order to begin to reflect on this point: think about how Jesus' disciples came to birth through his dying... starting with His incarnation, not just with his death on the cross.)
- Why do you think that John does not depict Jesus providing the Eucharist or any words to celebrate it?
- After you have read and heard John 12-17 explained, when you close your eyes and listen for the voice of the Father, what do you hear Him saying to you?