

# Jesus Challenge: Matthew and John

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# Intro to Jesus Challenge; Mt 1-4

Peter Ziolkowski, Jan 18<sup>th</sup>

## Welcome & PZ Intro

### The Jesus Challenge for Young Adults

*What does our Lord teach about discipleship in the Gospels - and how do we live it in today's world?* Living in our secular postmodern world is daunting. Catholicism seems under attack constantly, and authentic discipleship an insurmountable task. Is it even possible? How do we embrace Jesus' words to his first disciples to know the Lord and be formed as his disciple *now*?

Understand the Gospels:

1. What is Sts. Matthew's and John's purpose and literary structure and background?
2. Why did they select and arrange the sayings and deeds of our Lord in their gospels?
3. What additional insights or reflections did the HS inspire them to offer us?

Discuss Questions of Discipleship:

1. What does Jesus require for one *to become* his Disciple?
2. What does he *prescribe* for his Disciples?
3. How do we live as disciples in today's world?

*Skips:* we will skip some narrative sections, like the genealogy in Mt 1, in order to focus on discipleship related passages.

## Housekeeping

- 1) Format: Alternating Lecture and Discussion, aim for 50-50 mix. Discussion ranges from "spit-fires" to class-wide to small group.
- 2) Class Prep & Homework:
  - Read the Scripture for each session. Additional study optional, but highly beneficial!
  - Markup your Bible
  - Fill out Discipleship Worksheet
  - Memorize 1-3 Scripture verses each week
- 3) Class Notes & Session Guide draw from my own research and the following:
  - Mitch, Curtis and Sri, Edward. *The Gospel of Matthew*. Catholic Commentary on Sacred Scripture. (GR: Baker, 2010)
  - France, R.T. *Gospel of Matthew*. New International Commentary on the New Testament. (GR: Eerdmans, 2007)
  - Spangler, Ann and Tverberg, Lois. *Sitting at the Feet of the Rabbi Jesus*. (Grand Rapids: Zondervan, 2009)
- 4) Recommended Bible: Ignatius Bible (NRSV); [www.biblegateway.com](http://www.biblegateway.com) for online version.
- 5) Q&A after class or email me @ [peterz@umich.edu](mailto:peterz@umich.edu) or call (no texts pls) @ 734 330 7242

## Tonights Plan:

- I. Discipleship in Jesus' Time and Today
- II. Intro to Matthew
- III. Matthew 1-4

*Discipleship in 1<sup>st</sup> Century Palestine as a Basic Framework for 'Rabbi' Jesus*

A. Masters (*Rabbis*) and Disciples (*Talmidim*) of Jesus' time (outside of Jerusalem)<sup>1</sup>

- 1) *Torah* study (Pentateuch) was part of ordinary Jewish Life<sup>2</sup>, both at home and at the synagogue (place of communal worship and study that developed during the Babylonian exile circa 600 BC). Study was another form of prayer, like *Lectio Divina*, in which God spoke to the student.
- 2) Moral formation of Jewish boys in time of Jesus
  - Most Jewish boys (5-13)  
5-10: Learning Hebrew (2<sup>nd</sup> language to Aramaic) and memorizing the Torah  
10-13: Learning the Oral Torah<sup>3</sup>
  - Most talented Jewish Boys  
13-20: further study at a *Bet Midrash* (house of interpretation), usually part of synagogue
  - Most brilliant  
16-20s: become a disciple of a great "rabbi"
- 3) Rabbis (prior to Fall of Jerusalem in 69AD)
  - a) not from wealthy or priestly classes, but from "blue-color" families (farmers, blacksmiths, tailors, shoemakers, carpenters, and stone builders)
  - b) worked seasonally, traveling and teaching from village to village in the off-season
  - c) conducted study sessions in *bet midrash* but often outdoors in vineyards, marketplaces, or open road
  - d) relied on hospitality, were never paid
  - e) took on disciples who would study and travel with them for years
  - f) sometimes delayed marriage well beyond the usual time of 18-20 for the sake of study and travel
- 4) Disciple  
Hb: *Talmidim*, Gk: *Mathétés*: plain meaning is "learner", but in this context, one who was chosen by, followed from place to place, and was trained by a Rabbi
- 5) Discipleship
  - a) Rabbi would call a disciple from amongst the various groups of older young men. The called would have to make this commitment, usually with the consent of his parents, as joining the itinerant rabbi really impacted the family.
  - b) Elijah's discipling of Elisha (I Kings 19.19ff) possibly a model for 1<sup>st</sup> century rabbis
  - c) Often taught in parables

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<sup>1</sup> This section in part summarizes *Sitting at the Feet of the Rabbi Jesus*, 21-34 and 51-64.

<sup>2</sup> Shmuel Safra and Menahem Stern, eds., *The Jewish People in the First Century* (Amsterdam: Van Gorcum, 1976), 968, as quoted in *Sitting at the Feet of the Rabbi Jesus*, 26.

<sup>3</sup> Rabbinic interpretations of *Torah*, later fixed in writing ~200 AD, called the *Mishnah*

- d) The purpose of study ultimately was to know God. A disciple sought to “acquire his master’s character, his internal grasp of God’s law” (*Rabbi Jesus*, 34), a character that exemplified how to apply God’s word to one’s life.
- e) Disciples sought to become like their masters. Disciples often then went on to become rabbis themselves, to ‘do what their master did’.
- f) Rabbinic training was very much a hands-on apprenticeship.
- g) At least in the following centuries, a disciple would also attend to his master’s personal needs: All acts a slave performs for his master, a disciple performs for his rabbi, *except untying the sandal* (*Rabbi Jesus*, 60). In addition to freeing the master of practical chores like cooking and cleaning, the disciple learned humility and docility.
- h) Obedience (Lk 6.46). Having to follow orders is a fantastic way to curb oneself ... < story of almost getting fired from my first job >

Sp. + fire

### B. Jesus’ Discipleship Framework

With the Lord, it is always, always, always personal. He really knows us and will literally do anything to win our friendship, beginning with atoning for the damage of our sins and sanctifying by pouring out the HS. In other words, discipleship is not a ‘process’ but rather the *how* by which the Lord brings us into eternal friendship. The “how” begins with accepting J’s atonement for our sins and welcoming the regenerative grace of the Holy Spirit.

1) Jesus was more than a rabbi, but rabbinic discipleship was probably his framework:

- *Know God* (believe, learn from, and be with Jesus) ←————→ CONVERSION  
→ requires becoming his disciple

↓
- *Become Like Jesus* ←————→ TRANSFORMATION  
→ be formed as his disciple; ‘live by the Spirit’

↓
- *Do Like Jesus* ←————→ MISSION  
→ do what Jesus does: charity and good works, esp. evangelism and exercise of spiritual gifts such as exorcism and healing

2) As with his peer rabbis, one didn’t just say, oh, I am a disciple. Rather, Jesus stipulates the conditions to become his disciple

- (1) Repent from Sin
  - (2) Believe (and trust) Jesus
  - (3) All-in ... deny yourself, take up your cross
  - (4) Obey Jesus in everything
  - (5) Receive baptism of Jesus, i.e., baptism in the HS
- } < “make Jesus absolute Lord of your life”

We will see that Jesus specifies these conditions repeatedly throughout the gospels, particularly (1) thru (3).

3) See comments Transformation and Mission as they come up. God unfurls more discipleship teaching in other NT writers, the Lives of the Saints, and Church Doctors.

DQ



- 1) *Kingdom of Heaven.* Jesus' earthly ministry and proclamation (4.23, 9.35) brought the Kingdom of Heaven 'near' (3.2,4.17,10.7, 12.28), whose 'secrets' he entrusted to his Ds (13.10-17, 13.52) and that is somewhat 'hidden' prior to the J's return (13.24-30, 13.31-32, 13.33, 13.44) During his 'absence', J gave absolute authority in Kingdom to Peter (16.19) and charged his Ds with proclaiming the gospel of the kingdom (24.14, 28.19).

Some will hear of the kingdom but fail to understand, be pushed by adversity, distracted by cares of world and wealth but those who fully embrace will bear manifold fruit (13.1-9,18-23) and those who have left possessions and family will gain a great reward and eternal life (19.29).

## 2) *Discipleship.*

*Becoming a Disciple: Five Conditions or Requirments*

- (1) Repentance (e.g., 4.23, 11.20-21, 12.41)
- (2) Belief in Jesus (e.g., 13.1-9)
- (3) Baptism into Jesus and with the Holy Spirit (3.1-17 and 28.19)
- (4) Absolute obedience to Jesus and the Father (e.g., 6.10, 7.21)
- (5) Being All-In: Willingness to suffer persecution (5.10-12) and to give up everything in life for it (13.44, 13.45-6, 19.16-24), recognizing its absolute value and privilege (22.2-14).

*Being a Disciple ==> Growth (spiritual) & Fruit (evangelism + practical care for others):*

- An abiding recognition of one's poverty (5.3,18.1-4, 19.13-15, 19.23-25, 23.1-12) and the need to rely upon God (5.5, 18.1-4)
- Bearing fruit (esp. 25.31-46)
- Becoming like God himself (5.48): righteousness (5:4,6,8,17-42); and love and mercy (5.7,5.43-47,18.23ff)

## 3) *Judgment; Bearing Fruit.*

Beyond righteousness, what does the Lord require of his disciples? All the gospels record the Lord's requirement to 'be all in', especially in a willingness to 'take up one's cross', that is, to suffer persecution for the gospel. Matthew records more of the Lord's teaching on the coming judgment and on bearing fruit.

The Last Judgment (24) is only the most famous of the many judgment sayings in Matthew while the teaching on the necessity for disciples to bear fruit is the most thoroughgoing of the synoptic gospels. JnB announces the need for radical repentance against the coming judgment, which Jesus reiterates again and again, beginning with Mt 5-7.8. Until Jesus' return, God allows 'weeds and wheat to grow together' and 'good and bad fish to swim in sea'. Upon his return (16.28), Jesus will judge (8.12; 13.24-30,36-43; 13.47-50), the apostles will reign with him (19.27-28) and those who have abandoned much on earth (19.29) will be rewarded. The Eschatological Discourse further elaborates both the timing and signs preceding the Return (Mt 24) and the ensuing Judgment (Mt 25). In particular, the unprepared will be excluded (25.1-13) and judgment for entry to kingdom based upon how we invest our lives for kingdom (25.14-30) and works of mercy (25.15-46).

## General Outline: Narratives, Journeys and Discourses

<u><i>Genealogy of Jesus the Messiah</i></u>	1 <sup>1-17</sup>
Narrative 1: Infancy and Launch of Public Ministry <sup>4</sup>	1 <sup>18</sup> - 4
- Infancy Narrative (Bethlehem > Egypt > Judea > Galilee)	1.18-2.23
- Herald: JnB	3.1-12
- Reveal: Baptism of J	.13-17
- Testing: Temptation of J	4.1-11
- Move to Capernaum and beginning of Preaching	.12-17
- Calling of 1 <sup>st</sup> Four	.18-22
- Taught & Healed Gal, Decapolis, Jer, Judea & 'Jordan'	.23-25
<b>1<sup>st</sup> Discourse: Law of the Kingdom (Sermon on the Mount)</b>	5 – 7
Narrative 2: Ministry in Galilee A	8 - 9
<b>2<sup>nd</sup> Discourse: Proclamation of the Kingdom (Missionary)</b>	10
Narrative 3: Ministry in Galilee B	11 - 12
<b>3<sup>rd</sup> Discourse: Growth of the Kingdom</b>	13
Narrative 4: Ministry in Galilee C	14 - 17
<b>4<sup>th</sup> Discourse: Fellowship of the Kingdom (Community)</b>	18
<u><i>2<sup>nd</sup> Journey from Galilee to Jerusalem; Ministry in Jerusalem</i></u>	
Narrative 5: Journeys and Jerusalem Ministry	19 -23
- Journey from Galilee to Judea beyond Jordon	19.1-20.16
- ... to Jerusalem	20.17-34
- Entry & Ministry in Jerusalem	21 - 23
o Pb of the Wedding Feast	
o Woes to Scribes & Pharisees	
5 <sup>th</sup> Discourse: Consumation of the Kingdom (Eschatology)	24 – 25
- <b>Ten Bridesmaids, Talents, Judgment of Nations</b>	
<u><i>Passion &amp; Resurrection Narratives (Jerusalem &amp; Galilee)</i></u>	
- Passion	26 – 27
- Resurrection	28

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<sup>4</sup> Galilee to Jordan and Judean Wilderness and back







Unlike Luke's dual infancy narratives of Jesus and John the Baptist, Matthew narrates only that of Jesus following his genealogy<sup>5</sup>. The genealogy (1.1-17) shows that Jesus is a son of David while the infancy narrative (1.18-2.23) describes his divine birth and fulfilment of messianic prophecies, followed by his "anointing" with the Holy Spirit and the Father proclaiming that Jesus is his Son, his Beloved (3.13-17).

A. Book of the Genealogy of Jesus Christ	1.1-17
1) Title: The book ...	1
2) Abraham to David	2-6a
- Judah father of Perez <i>by Tamar</i>	
- Salmon father of Boaz <i>by Rahab</i>	
- Boaz father of Ruth of Obed <i>by Ruth</i>	
3) David to Jechoni'ah	6b-11
- David father of Solomon <i>by the wife of Uriah</i>	
4) Jechoni'ah to Joseph	12-16
5) 'three sets of fourteen generations'	17

While Luke prefaces his gospel and his infancy narrative (1.1-4) and Mark simply begins, "this is the beginning of the gospel..." and then jumps right to John the Baptist (1.1ff), without any introduction, Matthew abruptly opens with: "The book of the genealogy of Jesus Christ", which demonstrates how Jesus fulfills the messiah's requirement of Davidic lineage, especially in light of his conception by the Holy Spirit (1.20-21). In particular, this 'book of genealogy' notes the irregular unions in David's genealogy – and the union which produced Solomon, the one by whom the Lord promises everlasting kingship to David's line!

- Ta'mar, barren wife of Judah's 1<sup>st</sup> born son Er who tricks Judah into impregnating her to secure her birthright (Genesis 38)
- Rahab, a prostitute (Joshua 6.17-25)
- Ruth, who stealthily presents herself to Boaz at midnight to do 'the duty' of the next of kin (Ruth 2-4)
- "Uriah's wife" – not "Bathsheba" to call attention to the fact that David seduced her and then killed Uriah in order to marry. After they were married legally, Bathsheba conceived Solomon (II Sam 11-12)

These irregular unions in the Davidic line set the context for the irregular (and most holy) union that produced Jesus! Rather than "the father of Jesus", Joseph is "the husband of Mary, of whom Jesus was born" (1.16): Jesus' legal but not, as the reader knows or will soon find out, biological father.

#### Other Comments:

vs.1 'Jesus' = Yeshua in Aramaic, meaning, 'Yahweh Saves'

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<sup>5</sup> Matthew more compactly depicts JnB's ministry as well as JnB role in proclaiming Jesus. JnB's ministry in general: 211 words in Mt 3.1-10 vs 347 in Lk 3.3-14; JnB's role in proclaiming Jesus and gospel: 70 words in Mt 3.11-12 vs. 150 words in Lk 3.15-20

‘the Christ’ – Messiah in Aramaic, meaning ‘anointed one’, in this context, the descendant of David who would be ‘anointed’ King of Israel per God’s promise to David (and reaffirmed many times, especially in Isaiah):

I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom:

- He shall build a house for my name, and I will establish the throne of his kingdom forever.
- I will be a father to him, and he shall be a son to me.
- Your house and your kingdom shall be made sure forever before me; your throne shall be established forever. (II Sam 7.12-14,16)
- He will rule over all nations (Pss 2.8, 72.8-10 *inter alia*)
- By whom the nations shall be blessed (Ps. 72.17, Is 60.1-3 *inter alia*)

‘son of Abraham, son of David’ – making Jesus the third seminal figure

vs 17 ‘fourteen generations’ – see *gematria*, embedding meaning in the numerical value of the letters in a word. Since there were no written vowel in Hebrew, David would have been written דוד, with the numerical value of the consonants, 4+6+4, adding up to 14. Repeating a word three times, such as “holy, holy, holy” is the way to express “most holy”; the import is that Jesus was “most Davidic”.

## B. Infancy Narrative

1.18-2.23

- 1) Birth of Jesus Christ 1.18-25
- 2) Contrasting Receptions: Worship of Magi vs. Killings of Herod 2.1-18
- 3) Return from Egypt to Nazareth .19-23

While the genealogy establishes Jesus’ messianic bona fides as a ‘son of David’, the birth account proclaims his divine conception; his anointing with the HS and the Father’s proclaiming him ‘Son of God’ (3.11-17) completes this triptych of portraiture. Matthew provides Joseph’s account – or at least perspective- of Jesus’ birth as well as how the Lord directs him to flee to Egypt, then return to Israel, and finally to Galilee. Matthew then contrasts the Magi’s joyous homage to wily Herod’s murderous reception, which precipitates the Holy Family flight to Egypt.

- 1) Birth of Jesus Christ 1.18-25
  - a) Mary was seen to be pregnant and Joseph’s response 18-19  
probably told Joseph that it was through the HS. Absent any divine guidance, Joseph felt compelled by the law (being ‘righteous’) to divorce Mary. Moreover, to do otherwise would bring great dishonor to himself (breaking the law) and his family.
  - b) God instructs Joseph through a dream 20-21
    - (1) Instruction from God
      - take Mary as wife, i.e., complete marriage
      - confirms Mary’s explanation: conception by the HS
      - Mary will bear a son
      - *name him* Jesus, “YHWH saves”: he will save his people from their sins
      - “naming” confers authority, in this case, paternal authority

c) Mt Theological Comment (“Mt-Theo”): 22-23  
- HS conception by virgin → God is w us = *Emmanu-el* of Is 7.14

d) Joseph follows instructions: took Mary as wife and named boy Jesus 24-5  
- ‘knew her not’ meant to clarify that boy was not his; silent on sex after marriage.

‘Joseph’ always just ‘Joseph’ or ‘her husband’ - never ‘his father’, but Mary is always ‘his mother’

‘betrothed’ but not ‘came together’: a couple would bind themselves legally to marriage by exchanging consent before witnesses (betrothal). Husband would then prepare a dwelling place and within a year celebrate the marriage feast and live together, only then consummating the marriage (coming together)

‘just man’: per Torah, stoning is the penalty, but Rome only permitted a public trial and divorce. The alternative was for Joseph to simply write a bill of divorce.

Best way to make sense of this:

- Mary’s explanation was simply incomprehensible, let alone incredible, to Joseph and would be equally so to their families and villages.
- Claiming the child as his own meant in the eyes of his family and village, that he un-righteously fathered the boy (in betrothal stage, before the coming together).
- 1<sup>st</sup> century Israel was very much an honor and shame society: Joseph would bring great shame on his family if he acknowledged Jesus.
- Perhaps out of justice, Joseph is unwilling to impale his family’s honor but also because of the possibility Mary’s explanation somehow being true, Joseph decides to quietly put her away, on the one freeing her of the shaming of a public trial and on the other hand destroying his family’s honor and his own, by perpetrating what he believed to be a fraud.

2) Contrasting Receptions: Worship from Magi vs. Death from Herod 2.1-18

- a) Magi seek for new born king of the Jews in Jerusalem 2  
(1) We have seen his star (cf. Balaam’s star of Num 24.17)  
(2) And have come to worship him (
- b) Magi’s enquiries troubled Herod and ‘all Jerusalem’ 3
- c) Herod response  
(1) consults Sandhedrin as to *where* Messiah was to be born 4-6  
(2) consults Magi as to *when* Messiah was born 7  
(3) requests Magi to find Messiah and report back, so H can worship too! 8  
(4) Magi *led by moving star* (!) find Messiah and joyously worship 9-10  
(5) Magi present gifts of gold, frankincense and myrrh 11  
(6) Magi heed warning in dream to not report back to Herod
- d) Joseph instructed to flee to Egypt with child and his mother 13-15  
- Mt-Theo: out of Egypt I have called my son fulfills Hos 11.1
- e) Herod’s torches Bethlehem’s earth 16-18  
- Mt-Theo: fulfills Jer 31.15

- Magi - probably servants of Eastern Kings (East of Roman provinces), obviously dignitaries either supported by their own wealth for such a discretionary and expensive expedition or by that of one or more kings
- fulfil prophecy of the gentiles of Is 60.1-6, coming to Jesus' light (star), bringing gold and frankincense, and proclaiming the praise of the Lord.
  - Traditional symbolism (per Ireneas): gold-royalty; frankincense-divine worship; myrrh-lux gifts for a king. (France, 76)

## Herod the Great

BIBLICAL  
BACKGROUND

Herod the Great was born in the late 70s BC into an aristocratic Idumean family that converted to Judaism a half century earlier. He was appointed by the Romans to rule over the Jews, first as governor over Galilee (47-37 BC) and then as king of the Jews (37-34 BC). Herod was known for his massive building projects that brought him fame throughout the Roman Empire and for imposing heavy taxes that caused hardship among the Jewish people. The last ten years of his life were the most turbulent, as he became increasingly suspicious about plots from within his family to supplant him. He changed his will six times to name different sons as his successor. He even killed his own wife, mother-in-law, and three eldest sons out of fear of court conspiracies. His paranoia about potential family rivals became so notorious that the neighboring governor of Syria once said he would rather be Herod's pig than Herod's son. The report in Matt 2 about Herod's killing the male children around Bethlehem out of fear of a rival newborn king is consistent with the picture we have of him in his latter years. Herod died in 4 BC, and the Romans divided his kingdom among his remaining three sons, Philip (14:3), Archelaus (2:22), and Herod Antipas (14:1-6). Herod Antipas was made tetrarch of Perea and Galilee, where most of Jesus' public ministry takes place in the synoptic Gospels.



Matthew, Mitch and Sri, p 57

- 3) Return from Egypt to Nazareth .19-23
- a) Joseph *instructed* by Angel of Lord to return from Egypt 19-21  
(1) Herod the Great dies (~ 4 BC), so safe to return
  - b) Joseph *instructed* by Angel of the Lord to relocate to Galilee 22-23a  
(1) Herod Archelaus succeeded Herod the Great
  - c) Mt-Theo: Nazorean: Nazareth play on *netser*, "branch", i.e., messianic branch of David Is 11.1-3ff<sup>6</sup> 23b

DQ

Matthew praises Joseph's heroic faith in, and obedience to, God's instructions:

- taking Mary as wife;
- bringing shame on himself and his family by acknowledging Jesus as his son (in the eyes of others);
- foster-fatherhood of Jesus (naming);
- uprooting family in flight to Egypt; again uprooting family from Egypt;
- and in resettling in Galilee.

Why does Mt fail to recount the Marian elements of Luke's infancy narrative? Matthew may have simply supplemented Luke's account from Mary's perspective (assuming his audience's familiarity w Mt). Or given the practical limits of writing, chose to omit the Marian elements. Or perhaps Luke's events were unknown to Mt.

## C. Ministry of JnB & Baptism of Jesus

3.1-17

All four gospels preface Jesus' public ministry with (1) a summary of JnB's ministry; (2) JnB identifying J as "the one who baptizes with the HS", and (3) JnB seeing the HS descend upon J

<sup>6</sup> Matthew, p59, Mitch & Sri

(Mt 3.1-17, Mk 1.1-11, Lk 3.1-22, and Jn 1.19-34). Luke contrasts JnB's baptism with water to the baptism in the HS (Acts 1.5, 10.37, 11.16, 13.24-5) and emphasizes that Jesus' ministry began with JnB's baptism (1.22, 10.38). Luke also notes that some Christians, even in the 50s, knew only the baptism of John (Acts: Apollos, 18.24-27 and twelve disciples in Ephesus, 19.1-7).

- 1) Introducing JnB 1-4
  - a) came preaching in Judean wilderness: repent for the kingdom of heaven is at hand 1-2
  - b) Mt-Theo: JnB fulfills Is 40.3ff prophecy ... "prepare the way of the Lord ... then the glory of the Lord shall be revealed" 3
  - c) Mt-Theo: JnB is the Elijah who will come (Malachi 3.1-2, 4.5), id'ed by hairy coat and leather belt (II Kings 1.8), whose identity and role Jesus later explicitly affirms (17.10-13) 4
  
- 2) Jerusalem, Judea and region about Jordan go out to JnB 5-12
  - a) *Baptized* ... in river Jordan ... confessing their sins 5-6
    - (1) Baptism of repentance
    - (2) Prob prophetic enactment based upon the initiation ritual for gentiles
  - b) Excoriation of Phars & Sads 7-10
    - (1) "You brood of vipers!
    - (2) Who warned you to flee from the wrath to come? <sup>8</sup>Bear fruit worthy of repentance.
    - (3) <sup>9</sup>Do not presume to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham.
    - (4) <sup>10</sup>Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.
  - c) JnB's Water Baptism for Repentance vs. J's Baptism in the HS 11-2
    - (1) Mightier than I: 'not worthy to untie his sandals'
    - (2) Baptize w HS & Fire: either get the power of God or judgment
      - (a) Chaff he will burn with unquenchable fire
  
- 3) Baptism of Jesus 13-17
  - a) J came from Galilee to Jordan *to be baptized by him* 13
  - b) JnB: protest, I need to be baptized by you (i.e., with the HS) 14
  - c) J: fitting to fulfill all righteousness
    - (1) the Father's anointing of J with the HS immediately following JnB's baptism (water) can be seen as a prophetic enactment that
      - reinforces the importance of repentance
      - indicates the superiority of J's baptism
      - creates the occasion for J's "anointing", which models all of our anointing, i.e., being christened through baptism
    - (2) Theophany: Heavens opened; Spirit of God descended and alighted, and Father's Voice: This is my beloved Son in whom I am well-pleased.

v.12: He will baptize you with the HS. Fundamentally different baptism. Not just cleansing, but the purpose of God's cleansing, the outpouring of the Holy Spirit: God's personal indwelling. All four gospels identify Jesus as "the one who baptizes with the HS" and this baptism is precisely what we see happening whenever anyone becomes a believer in Acts. See esp. Acts 2.38 where Peter baptizes 'so that your sins may be forgiven' and (so) you will receive the Holy Spirit' and Acts 11.16, where Peter remembers the saying "John baptized with water but you will be baptized with the HS". We are probably called 'Christians', i.e., 'anointed ones', because we, too, are anointed with the HS! As we will see in Acts and throughout the NT, this anointing with the HS doesn't simply effect an



'ontological' change but initiates one into the very life of God. While this reality is always evidenced in the saints, the Lord has always intended this active experience of his presence *for all believers!* Come Holy Spirit!

v 14: Why did Jesus get baptized? He has nothing to repent of. <sup>1</sup>Jesus is the New Adam and thus demonstrates in his person the 'new reality' that makes him a New Adam (Rom 5.12ff; I Cor 15.22, 45). Moreover, we are "baptized into Christ" (Rom 6.3, I Cor 12.13, and Gal 3.27). <sup>2</sup>J's receipt of the HS upon baptism is a visible sign foreshadowing how believers, *by being baptized into the person of Christ*, thereby gain access to the HS! <sup>3</sup>Jesus empties himself in becoming a man of his communion with the HS, and here steps back into it. <sup>4</sup>Jesus is identifying himself with repentant Israel

It seems that all four gospels light up the Baptism of the Holy Spirit at the very gateway into their respective gospel. The Baptism of Jesus stands as a kind of advertisement for the reader to push forward into each gospel: "Go here if you wish to know Jesus, the Son of God by means of him baptizing you with the very Spirit of God". The experience of God's presence through the Holy Spirit is certainly the animating experience fueling the growth of the early church and what Paul, John and Peter assume of their readers.

It also makes sense for the gospel writers to sell their readers on embracing discipleship, even to the point of taking up their cross, by highlighting the supreme good an offer.

#### D. Temptation of Jesus

4.1-11

- 'was led by the HS up into (from low Jordan valley to Judean highlands) wilderness, very harsh, merciless environment; prob got water from an oasis, to be tested (*peirazo*, i.e., set a trap to test character or loyalty) by the devil (*diaballo*, divider)
- 'after a 40 day fast, he was hungry' – uh huh.
- See that Jesus undertakes nearly superhuman fast and undergoes trials to prepare for his public ministry and eventual passion

The Three Temptations:

- (1) IF you are the Son of God [being so hungry], turn the stone to bread  
J: 'man' shall not live by bread alone
- (2) IF you are the Son of God, test HIM, throw yourself down from temple!  
J: NOPE, "you shall not tempt the Lord your God"
- (3) I will Shortcut your path to Dominion [from which you could do *all your good*] IF you worship me → i.e., break from the Father  
J: will worship/serve only God [my Father]

What works a/g any and all temptation? The WORD OF GOD. Know it, memorize it.

#### E. Beginning of Jesus' Public Ministry

4.12-25

J is in Judea following the desert trials (without any mention of any public ministry there). We can't expect a travelogue from Mt, he only provides us the following details and summaries before jumping ahead to the long Sermon on the Mount

- 1) Moving records: from Judaeen wilderness to Capernaum 12-16
  - a) Hearing of JnB's arrest prompts J's (defensive) move back to Galilee (12)
  - b) J then moved from Nazareth to Capernaum (13)
    - which Mt informs us was to fulfil Is 9.1-2 (14-16)

Matthew begins his record of J's public ministry in Galilee with (a) the statement that he began preaching; (b) the call of the 1<sup>st</sup> Four Disciples; and (c) a summary of his ministry *to the crowds*.

2) J begins to proclaim in Galilee, "Repent, for the Reign of Heaven is at hand" 17

- exactly what JnB was preaching in the wilderness of Judea (3.2)
- Μετανοείτε ~ *metanoia*, imperative 2<sup>nd</sup> person plural, Repent!
- κηρύσσειν = *keryssein*, to proclaim or to preach,  
*kerygma* = that which was preached
- βασιλεία = *basileia*, active reign of a king or government, not a physical structure

3) Calling of 1<sup>st</sup> Four Disciples 18-22

a) J summons P & A to become his Ds

b) J " J & J " "

- J has already been preaching (17), which soon, together with his healing, spread his reputation throughout all Galilee and Judea, and surrounding regions, too. Had the 1<sup>st</sup> Four already heard Jesus or was Jesus' summons their first encounter?
- Δεῦτε ὀπίσω μου } - Imperative 2<sup>nd</sup> person plural – a command!  
*Come Hither! Behind Me!* }  
 language of summoning, 'come follow behind me', reflecting etiquette of a D to walk directly behind his master (not side by side).
- a disciple normally asked to become a disciple of a rabbi; here Jesus commands the Ds to become his disciples
- Not the usual 'learning' but 'to become' – a fundamental change of identity – 'fishers of men', recruiters to the kingdom, or like Jesus, an announcer/proclaimer of the good news of the reign of God (cf. 13.47-50) (Francis, 147)

4) Beginning of Galilean Ministry to the Crowds 23-25

- o Teaching and preaching the gospel of the kingdom
  - εὐαγγέλιον: *euangelion* = good news or gospel
  - o Healing every disease and infirmity
- J's fame spreads thru whole province of Syria, whose people then come to Jesus
- great crowds 'accompanied' J, from all the surrounding regions incl. Judea (not 'came behind' the 1<sup>st</sup> Four, i.e., did not 'become disciples')

**Concluding Comments.**

Christianity became appealing to me when I found Christians living like the disciples Jesus called, accepting the demands he makes of all his disciples, eventually becoming irresistibly attractive men and women, just like the Lord himself! May we imitate the eagerness and doggedness of the Magi in seeking out our Lord and the incredible faith of Joseph in obeying God's voice. Let's also take to heart St. John the Baptist (and of course, our Lord) preaching: Judgment is coming! ... both for sin and our fruitfulness. Let's urgently live and share with the world the only thing that saves and makes us fruitful: *the Gospel, the Coming of the Kingdom of Heaven*.

DQ

## Mt 5-7: Beginnings; Discourse on Discipleship

**Intro:** Matthew’s Infancy Narrative (1.18-2.23) first records Joseph’s perspective of Jesus’ birth, then contrasts reception of homage from the gentile elite from the East – led by mere astrological signs - with Herod’s murderous outrage towards a rival, despite the rich prophecies of this anointed heir of David by whom God would bring salvation to Israel. Through Joseph’s leadership, the family escapes Herod’s slaughter of the innocents, then later returns from Egypt and finally settles in Nazareth. Mt 3 jumps ahead to begin Jesus’ public ministry – probably in his late 20s – after first introducing John the Baptist. Jesus is baptized, is baptized or anointed with the HS, recognized by the Father, and then endures his desert trials (3-4.11). { pp 11-15 }

Jesus made quite a splash! Pay close attention to this crucial distinction between the Disciples whom he summoned to ‘walk behind him’, to be formed by him, typified by Peter, Andrew, James and John (4.18-22) and the “great crowds” drawn by Jesus’ healings and exorcisms but who only ‘accompany’ Jesus. Jesus now turns his attention to his Disciples, to those who have not only repented and believed in him, but have accepted his summons, i.e., the demands or conditions of becoming his Disciple. Yet he delivers this discourse on Discipleship in the hearing of the Crowds (7.29).

### A. Law of the Kingdom: The Sermon on the Mount

5-7

Jesus went up on *the mountain*, sat down, opened his mouth, and taught them.

5.1-2

The setting conveys Jesus’ supreme teaching authority: from a mountain top – as God taught Moses; sitting down to teach in the manner of a rabbi or synagogue teacher; and ‘opened his mouth’ – the idiom of an OT prophet speaking on God’s behalf. Unlike other teachers, Jesus never quotes other teachers but speaks exclusively in his own name. Changing, radicalizing, some of the Ten Commandments is in fact something only God himself would do – and might even be considered blasphemy (5.21-47). The criteria for entering the Kingdom of Heaven is obedience to Jesus’ words (7.21-27) without explicit reference to keeping Torah! Of course, obedience to Jesus’ teaching makes us disciples.

As God taught Moses the Torah, Jesus teaches his Disciples his Law, without nullifying that one taught to Moses (but actually radicalizing it). Like Moses before them, the Disciples then teach the Law to others, bringing them into the new covenant sealed by the Lord’s own blood (26.28)

J authoritatively taught his Ds, like God to Moses		5.1-2
1	Attributes of Disciples - Beatitudes	.3-12
2	Mission: <i>People</i> to be Salt & Light of the World	.13-16
3	Righteousness under New Law: Antitheses	.17-48
4	Pieties: Prayer, Fasting & Almsgiving	6.1-18
5	Poor in Spirit & Meekness (expanded discussion)	.19-34
6	Various	7.1-12
7	Gravity of the Lord’s Teaching	.13-27



	- Enter thru the Narrow Gate (Jesus; discipleship)	13-14
	- False Prophets bear Bad Fruit & will be Burned	15-23
	- Obedience to J's Word	24-27
	J 'taught as one with Authority'	7.28-29

1) Beatitudes - Portrait of the Lord, Portrait of a Disciple

5.3-12

	<b>These</b>	<b>Why</b>	<b>Key OT Reference</b>
1	<i>Poor in Spirit</i>	will receive Kingdom of Hvn	Is 66.2
2	<i>Those who mourn</i>	will be comforted	Is 61.2
3	<i>Meek</i>	shall inherit earth	Ps. 37.11
4	<i>Hungry and thirsty for righteousness</i>	shall be satisfied [w/ righteousness]	Ps 91.11-12
5	<i>Merciful</i>	shall receive mercy	Ps 42.1-2, Is 55.1-2
6	<i>Pure in Heart</i>	shall see God	Ps 24.3-6
7	<i>Peacemakers</i>	called children of God	Ps 34.14
8a	<i>Persecuted for righteousness' sake</i>	theirs is kingdom of heaven	
8b	<i>Reviled and persecuted b/c of J</i>	joyous reward in heaven	

Beatitudes are commendations or descriptions of a disciple: “happy” or properly situated is the person who is [thus]<sup>7</sup>. Each attribute is commended for its own sake – and not just to earn the prescribed reward. These God-like attributes enable us to embrace God’s reign and allow God to fully, utterly, completely transform us, to make us perfect like himself (5.48).

The first four attributes (poor in spirit, sorrow over sin, meek, and hunger for righteousness) may help produce the second set of attributes (merciful, purity of heart, peacemaking) as well as well make one vulnerable to the persecution.

a) Topsy-turvy Poor Servant Mentality: Poor in Spirit & Meekness (1 - 3)!

(1) derived meaning of *anawim*: one who, like a servant, both obeys and relies on God for his power; primarily expresses a relation (dependence) rather than a social distress

(2) *poor in spirit*: accurate self-knowledge ...

(a) which leads us to *mourn* our sins and shortcomings

(3) *meekness*: relying on God for your power and authority, waiting for the Lord (Ps 37.7-9)

(a) requires being ‘poor in spirit’ and is basis for our strength:

(i) to become righteous and loving/merciful, god-like

(ii) to take on Lord’s mission and work: show mercy, make peace, salt and light of the earth

(iii) and endure persecution

(b) Moses as an archetype: Num 12.3

<sup>7</sup> See Francis, *The Gospel of Matthew*, 160-1 for a good summary of the meaning of this word.

(c) Jesus is Meek: *All things have been delivered to me by my Father*; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him. Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for *I am gentle and lowly in heart*, and you will find rest for your souls. For my yoke is easy, and my burden is light. (Mt 11.27-30)

(d) requires trust, the greater the task, the greater the trust → J's Crucifixion

(4) the Way of Perfection: call of rich young ruler to poverty (Lk 18.18-30; Mt 19.16-22)

(5) The "Poor" are uniquely suited to rule in God's Kingdom, *a la* Jesus' rule

b) Other beatitudes gain the prize sought or trait manifested:

(1) *mourn* (repentance over sin spilling into grief) → *comfort* (freedom from sin, regeneration)

(2) *hunger and thirst* (analogous to physical longing, basis for fasting and seeking God) → *satisfied* = being made righteous

(3) *merciful* → *mercy* (in regard to forgiveness)

(a) *merciful*: giving someone better than they deserve

(b) *justice* (classical Hb & Gk): giving another what is deserved, or owed

(4) *pure in heart* = having a heart un-mixed with other desires. Desire for God must be supreme, then will be rewarded → *see God*

(5) *willingness to face persecution* testifies to the intensity of desire to be with God → *kingdom of heaven*

2) Ds' Testimony is the Salt of the Earth and the Light of the World

5.13-16

J extols the worth of the testimony that may result in the persecution:

- Unlike the 'blessed' persecuted, those who *fail to witness* become worthless and thrown out, like 'salts' which have 'lose their taste'!
- Let your light shine before men, then, like a city (meaning *together*, you plural) you will be the light of the world. 'Light': both witness and the radiance of Ds' life together characterized by meekness, purity of heart, witnessing, etc.

3) Antitheses: Righteousness must *radically* exceed that of the Law

5.17-48

Jesus has come to fulfill law, not abolish it (17) and stiffly warns against relaxing the tiniest part of the law – anyone who does so is 'least in the kingdom of God' (18-19). Entrance to kingdom requires righteousness greater than Scrs & Phs (20).

J teaches in the 1<sup>st</sup> person and as a second and equal voice to that of God.

a) Killing/anger: 21-26

(1) saying you fool; any kind of maltreatment of someone

(2) reconcile with brother and any accuser, lest you be judged

b) Adultery & Divorce: 27-32

(1) looking lustfully; cut out one's eye

(2) Divorce: no divorce (except for unchastity – in betrothal?)

c) Oaths: absolute truthfulness in all matters 33-37

d) Eye for an Eye: Non-retaliation *and* Non-resistance to the malicious 38-41

- Juridical: right cheek (max insult); pledged shirt; imposed portage

e) Love your neighbor: Love your enemy, like your Father does 42-47

- give to beggars, lend to anyone, pray for persecutors, love enemies, tax collectors, unjust – and not just your brethren

4) You must be Perfect like your Heavenly Father is Perfect

48

These standards set by the Lord are by no means the *easy yoke* of discipleship of Matthew 11, much less a yoke with a light burden! Unless, in fact, we are baptized by the one who baptized with the Holy Spirit.

DQ

Some key principles underlying chapter 6:

- Our Father knows what we need before we ask him (8, 32).
- Our Father sees all that we do (4,6,18)
- Our Father requires pure-heartedness; God or Mammon – *not both!* (19-21,24)
- Our Father is keenly aware of our need for food and clothing and other material things and will richly provide them (32).
- We activate God's providence by seeking and embracing his reign and living in a manner of life pleasing to him (33)

5) Practice of Traditional Pieties to and for *Your Father*

6.1-18

a) Give Alms (1-4), Pray (5-8) and Fast (16-18) like Ds, not Hypocrites 1-8,16-18

(1) Disciples

- Secretly: since Your Father sees in secret: (4a,6a,18a)
- Reward: by Father (4b,6b,18b)

(2) Hypocrites

- Publicly: to be seen by men
- Reward: praise of men

(3) Petitioning Prayer I:

The instruction is on Petitioning Prayer. Other forms of prayer included lively corporate worship centered on the temple; Praise and Worship Psalms; Intercessory Psalms (e.g., Psalm 22), Listening Prayer (e.g., Jesus going off to be with the Father in quiet places).

- No empty phrases like Gentiles 7
- Your Father already knows your needs *before you ask!* 8

Our Father Prayer

9-15

(a) "Our Father" implies fundamental relationship

(b) Kingdom Petitions -

- (i) make your name be held holy (other, alone, supreme) -- may all know you and worship you
- (ii) may your Kingdom come (evangelistic)
- (iii) may your will be done

(c) Sustenance Petitions


- (i) give us this day our "daily" bread
- (ii) forgive us our trespasses as we forgive those who trespass against us
- (iii) lead us not into temptation
- (iv) deliver us from evil

Sp+fire

6) Pure Heartedness; Poor for Kingdom; & Reliance on God

6.19-34

a) God or Mammon – not both!

- (1) Where treasure is, there also one's heart 19-21  
 (2) Can't serve two masters 24
- b) Be not anxious about your life-span, food and clothing 25-34  
 → anxiety is the opposite of meekness
- Our Father knows what we need before we ask  
 → Seek his kingdom and you also get butter
- (1) food and clothing 25b-6;28-30  
 (a) look how your Father feeds birds and clothes the lilies  
 (b) you are more valuable than birds, lilies, and grass  
 (2) life-span -> health 27  
 → seek first his kingdom and his righteousness {activating  
 God's providence\* } THEN get all these things yours as well 33  
 (3) "tomorrow" 34
- 7) Various 7.1-12
- a) Ministry to the 'crowds' 1-6  
 (1) Avoid judgment 1-5  
 (2) Don't waste teaching on scornful 6
- J's maybe correcting how the disciples taught about righteousness, i.e., refrain from instructing and judging until you first live the teachings well. In other words, focus on our own spiritual growth before, and by which, we can then be in a position to help others. Verse six directs who the disciples are to help: unless people first repent, believe, and become disciples, the contents of this discipleship discourse are utterly wasted upon them.
- b) Petitioning Prayer II: Vigorously petition Your Father\* 7-11  
 c) Golden Rule: Do unto others as you would have them do to you 12  
 - Hillel negatively states rule, "don't do what you would find hateful to a neighbor"  
 - Lev 19.18, "love your neighbor as yourself"
-  8) Gravity of the Lord's Teaching 7.13-27
- a) Enter through narrow gate -- **avoid destruction!** 13-14  
 b) Beware of False Teachers - look at their fruit -- **avoid destruction** 15-20  
 c) He who does the will of the Father, and not just miracles in Jesus' name, shall enter the kingdom of Hvn 21-23  
 d) Wise man is the doer of Jesus' words and **avoids destruction** 24-27
- The obedience to Jesus' words applies to all of his teaching, perhaps with particular emphasis on actively stewarding ones resources to advance God's Kingdom and on works of mercy (24-25).
- 9) Jesus taught with Authority; J comes down from the Mountain 7.28-8.1
- 10) Comparison of Mt's Sermon on the Mount with parallel Lucan passages.

a) Topical Parallels

		Matthew 5-7	Luke: 6.17-49; 11-13 (21 verses); 16.17-8; 18.29-30
	J taught from Mtn, w authority	5.1-2	
1	Beatitudes	.3-12	6.17,20-23 <partial>
2	Be Salt & Light of the World	.13-16	
3	Radicalization of Law: Antitheses	.17-48	6.27-30; 12.57-59; 16.17-8 <partial>
4	Prayer, Fasting & Almsgiving	6.1-18	11.2-4 <partial>; 12.33-34
5	Money and Material provisions	.19-34	11.34-6;12.22-34;18.29-30
6a	Judgment/hypocrisy	7.1-5	6.37-42
6b	Nagging Prayer	.7-12	11.9-13;6.31
7a	Few find the Narrow Gate	.13-14	13.23-24
7b	False Prophets bear Bad Fruit	.15-20	6.43-44 <partial>
7c	Obedience to J's Word	.21-27	6.46-49, 13.26-7
	J 'taught as one with Authority'	.28-29	

b) Comparison of Mt's Beatitudes to Lk's Woes

Luke 6.20-26

	<b>Blessed</b>	<b>Why</b>	<b>Woeful</b>	<b>Why</b>
α	<i>Poor</i>	will receive Kingdom of God	<i>Rich</i>	riches are your only consolation
β	<i>Hungry now</i>	will be filled	<i>Full</i>	will be hungry
γ	<i>Weep now</i>	will laugh	<i>Laughing</i>	will be weeping
δ	<i>Reviled b/c of J</i>	joyous reward in heaven	<i>Praised</i>	[same fate as] former 'acclaimed' false prophets

Matthew 5.3-10

	<b>Blessed</b>	<b>Why</b>
1	<i>Poor in Spirit</i>	will receive Kingdom of God
2	<i>Those who mourn</i>	will be comforted
3	<i>Meek</i>	shall inherit earth
β'	<i>Hungry and thirsty for righteousness</i>	shall be satisfied [w/ righteousness]
5	<i>Merciful</i>	shall receive mercy
6	<i>Pure in Heart</i>	shall see God
7	<i>Peacemakers</i>	called children of God
8a	<i>Persecuted for righteousness' sake</i>	theirs is kingdom of heaven
8b	<i>Reviled and persecuted b/c of J</i>	joyous reward in heaven

### **Concluding Reflection: The Matthew Two-Step**

Unlike the Gospel of Mark, where the good news seems to be simply the Lord God becoming present and available to those who repent and believe in Jesus Christ, Matthew has more of a “two-step”. The first step is to repent and believe the good news of God’s presence made evident through Jesus’ healings and miracles as we see in the beginning of his ministry in chapter 4. Mt’s second step is just for Jesus’s disciples, that is, those who have both repented and believed, but have also taken on the yoke of discipleship, a much greater commitment than simply following him around with the crowd.

Matthew may well want his readers to understand that you don’t take the second step without taking the first step. Jesus can’t form before we become a disciple. It would be sheer folly to stretch out and reach for the holiness and effervescent charity Jesus specifies for his disciples without not only surrendering oneself to him as master, but also having received the Holy Spirit, the power of God without which we are merely dead men walking.

Don’t put the cart before the horse in sharing the gospel: first gently proclaim the gospel; after they accept, then help them *become disciples* - only then help them get free from sin and *formed as a disciple*. This is especially true in evangelizing somebody who is caught up in one of the many forms of sexual immorality (be it porn or fornication, gay or straight). Only the Lord can penetrate their hearts with his word. Often we simply accompany our friends as the Lord himself convicts them of the need to repent in order to enter the deep fellowship with him and his people.

DQ

## Mt 8-10: Authority Demonstrated; Missionary Discourse

**Intro to 8-10:** After the great reveal of his divine sonship, Jesus began preaching the gospel of the kingdom and healing every infirmity attracting crowds from the surrounding territories (4.24-5), which must have taken many months. The ‘gospel’ is the arrival of the active reign, the power of God, through the person of Jesus. Mt then records an extended discourse to his disciples in which Jesus teaches with a divine authority that demands obedience (5-7). The perfection to which Jesus calls us reveals our neediness (humility, poverty of spirit, meekness), making us cry for the help that only the one who “baptizes with the Holy Spirit” can provide!

Jesus comes down from the mountain to Capernaum where he heals three times, crosses the Sea of Galilee – and calms a storm - landing on the northeast shore (into the Decapolis, the ‘Gadarenes’, prob near El Koursi), where he exorcises demons from two men. Jesus returns across the sea back to Capernaum and Galilee until 14.20.

Ten miracles in chapters 8 & 9 demonstrate Jesus’ divine authority and highlight the expectant faith of the leper (8.2), centurion (8.8), paralytic & friends (9.2), ruler (9.18), unclean woman (9.21), and the two blind men. Jesus also rules over nature (8.23-7), sanctifies even as he heals and restores life (8.3, 9.20-26), and commands even the fiercest demons (8.28-34).

This slice of J’s Galilean ministry provokes ‘marvel’ by the crowds and rejection by the Pharisees, who charge him with sorcery (9.34). Given the overwhelming reception of the needy crowds, J sends out the Twelve (9.35-38). Mt layers into this narrative some more discipleship teaching: becoming his disciple requires being all in (8.19-22), that sinners may also become his disciples (like Matthew himself 9.9-13), and fasting (9.14-17). We will first look at the miracle narrative and then the discipleship teaching.

- |   |       |
|---|-------|
| A. Cycle of Ten Miracles demonstrating Jesus’ Divine Authority                  | 8-9   |
| 1) Leper <i>by touch</i>  | 8.2-4 |
| 2) Paralytic Centurion’s servant <i>by a remote word</i>                        | 5-13  |
| - J praises gentile’s great faith that will win place in the kingdom            |       |
| - J laments ‘sons of the kingdom’ rejection that will exclude them              |       |
| 3) Peter’s fevered mother in law <i>by touch</i>                                | 14-17 |
| 4) Storm <i>by word</i>   | 23-27 |
| 5) Gadarene demoniacs <i>by word</i>  | 28-34 |
| 6) Paralytic <i>by word</i>   | 9.1-8 |
| → Authority of Forgive sins revealed by healing paralytic                       |       |
| Para & friends: bring para to J   |       |
| Jesus: seeing their faith, forgives para’s sins                                 |       |
| (some) Scribes: think - blasphemy!  |       |
| Jesus, to Scribes: I will prove that ‘Son of Man’ has authority to forgive sins |       |
| Jesus, to para: Rise ...  |       |
| Crowds: Feared and glorified God  |       |

- ‘Son of Man’ figure from Daniel 7, one ‘like a Son of Man’ who approaches Ancient of Days and receives everlasting dominion



- 7) Dead Ruler's daughter *by touch* 18-9,23-26  
 8) Hemorrhaging woman *by her touch* 20-22  
 → Power over Uncleanness & Death  
 a) Faith, Pluck, & Uncleanness of Hemorrhaging Woman  
 (1) Sick AND *unclean*  
 (2) Pluck – dares to touch Jesus, rendering him unclean  
 (3) SURPRISE – Power (and clean-ness) flows from Jesus  
 b) Faith, Pluck, & Uncleanness of Dead Girl  
 (1) Pluck – asks Jesus to touch a most ritually unclean  
*See the 'flow of holiness' from the source of holiness!*
- 9) Two blind men *by touch* 27-31  
 10) Mute Demoniac *by word* 32-34

B. Discipleship Teaching 8.18-22; 9.9-17

Jesus' move to separate from the great crowds occasions a Scribe to ask to become a disciple while one whom Jesus had summoned hesitates. Both cases begin elaborating the all-in condition required *to become* his disciple.

- 1) Request by Scribe to become a D 8.19-20  
 - Scribe is an authorized teacher of the Law, prob heard Sermon on Mt  
 - Scribe asks to follow – not 'summoned' like other Ds  
 - request to follow J 'wherever he might go' is met with a poetic 'I have no home'  
 - Scribe addresses J as Teacher or Rabbi, J answers, the 'Son of Man' (Dan 7)
- 2) Request of a D to 'bury his father' 8.21-22  
 - D was probably summoned by J some time earlier, uses more committed 'Lord'  
 - 'bury my father' prob idiom for caring for an aged father, soon to die (Francis, 329)  
 - J refuses, poetically, with a 'let the dead bury their dead' – νεκρός: necros, metaph., 'spiritually dead' (cf., Eph 2.1, Col 2.13, Rev 3.1)

Mt omits both the Scribe's and D's response, perhaps *inviting us* to ponder the cost of becoming J's disciple

- 3) Calling of Mt the tax collector 9.9-13  
 J: Calls Mt  
 J Goes to eat in Mt's house w bunch of sinners  
 Ph: Why do you eat with sinners  
 J: I desire mercy, not sacrifice (prophetic rebuke, ext vs internal purity)  
 J: Came to heal the sick, to call sinners (like us!)
- 4) Question of Fasting 9.14-17  
 - After defending his fellowship with sinners to Pharisees, Jesus defends his disciples lack of fasting to JnB's disciples.  
 - J's Ds *will fast* after the current time of *feasting* the Lord's presence



B. Naming of Twelve; Missionary Instructions	10.1-11.1
1) Authorizing, Listing, Sending Out	
a) Giving of Authority to the Twelve to Exorcise and Heal	1
b) Listing	2-4
c) Sending Out	5a, 11.1
2) Instructions	5b-42
a) Whom: Only Jews	5-6
b) Message: The kingdom of Hvn is at Hand	7
c) Acts: Heal, raise the dead, cleanse lepers, exorcise	8a
d) Provisions:	8b-15
(1) Receive no pay	8b
(2) Take no provisions incl. money	9-10a
(3) Rely upon those you preach and minister to	10b-15
- Find a worthy person to stay w in each town	
- If worthy, 'let your peace come upon it'	
- Judgment coming on villages not receiving you	
e) Persecution:	15-33
(1) Be crafty and innocent as you go among enemies	16
(2) <i>by authorities</i>	17-18a
- councils, synagogues, governors and kings	
(3) Spirit of the Father will provide ur testimony	18b-20
(4) <i>by family</i>	21-22
- will be saved if you endure to end	
(5) <i>by towns</i>	23
- you won't finish before S of M returns	
(6) Expect the persecution your master received	24-5
(7) Fear not preaching 'all' the gospel	26-27
(8) Fear not physical persecution	28-31
(9) Deny Jesus at cost of exclusion from Hvn	32-33
f) Dividing Sword → All-in D Requirement	34-39
(1) Not peace but a sword to one's family!	34-6
(2) 'worthy' – the quality or requirement: D must	
(a) Love J more than nearest kin	37
(b) Take up cross and imitate J's death	38
(3) Give up your 'life' to gain your 'life'	39
- ψυχή: psyche = life. Word play on its two senses, animal life vs spiritual	
g) Blessings upon those who receive Ds	40-42

## Mt 11-18: Full Disclosure; Growth & Order in Kingdom

**Intro:** The great disclosure of the gospel, the *good news*, is the appearance of God himself in the person of Jesus. His miracles certify his identity and offer a small foretaste of the healing and salvation from sin he provides to his disciples on the Cross (20.28). The salvation of the Cross makes possible the holiness necessary for the deep fellowship God desires to have with us, a fellowship we enjoy right now through the Holy Spirit (and the Eucharist and, indeed, through our fellows in Christ, i.e., his body, the church!).

Two additional narratives of Jesus' Galilean ministry intersperse two more discourses, the 3<sup>rd</sup> to the crowds and the 4<sup>th</sup> to the disciples:

Narrative:	Ministry in Galilee B (2 miracles & 6 IDs)	11 - 12
3 <sup>rd</sup> Discourse:	Growth of the Kingdom	13
Narrative:	Ministry in Galilee C (7 miracles & Great Reveal)	14 - 17
4 <sup>th</sup> Discourse:	Fellowship of the Kingdom (leadership, authority & wrongdoing)	18

Jesus more fully discloses his identity to the crowds in the first of these narratives, 11-12. In the following Kingdom of God discourse, Jesus invites all, starkly warns the reticent, requires an all-in commitment, noting that from small seeds and imperceptibly like leaven it will grow great. The final installment of Ministry in Galilee features seven miracles followed by Peter fully recognizing the Lord and *then* seeing his divine radiance and the Father speaking to him, 17.1-13.

### A. Ministry in Galilee B 11-12

While the 10 miracles of the first Galilean narrative (8-9) bolster divine authority of J's Sermon on the Mt, this narrative contains two additional miracles which more fully unfolds J's identity:

- Messiah 11.2-15
- Wisdom of God is His Son, not an intermediary 11.27-30
- Lord of the Sabbath 12.1-14 → withered hand on Sabbath v. 9
- God's Beloved on whom he has put Sp 12.15-21
- One who exorcises by Power of HS 12.22-32 → blind & mute demoniac v. 22

... and records the responses to these identity claims:

- Uncertainty of JnB - Are you the Messiah? 11.2-3
- Unbelief of Chorazin, Bethsaida & Capernaum 20-24
- Belief of "infants" 25-6
- Rejection of Pharisees, who begin plotting J's destruction 12.14
- Amazement of Crowds 23
- Charge of Demonic Possession by Pharisees 24
- Request for a 'sign' by Phar & Scribes 38-42
- Failure of cleansed/healed to fully receive J (Evil generation) 43-45
- Obedience of Ds (J's true brethren) 46-50

Jesus also continues to identify himself as the Son of Man as we already have seen in 8.20, 9.6, 10.23), and now in 11.19, 12.8, 12.32, and 12.40, that *Son of Man* of Daniel 7, which Jesus explicitly references at the Transfiguration 16.27-28, 19.28, and esp. 24.27-44, who the Ancient of Days makes ruler and judge all the nations.

1) JnB (cf. Lk 7.18-35)

- |   |        |
|---|--------|
| a) Uncertainty: 2 <sup>nd</sup> Question to Jesus: are you Messiah?         | 11.2-6 |
| (1) Healings fulfill Is 35.5-6 in answer to JnB's question                  | 5      |
| (2) Preaching is glad tidings of Is 40.3ff and Is 61.1-4ff                  | 5      |
| b) Jesus on JnB   | 7-19   |
| (1) The prophet in Malachi 3.1  | 7-10   |
| (2) Greatest of prophets, but least in kingdom!                             | 11     |
| (3) From days of JnB until now Kgd of Hvn <i>has suffered violently ...</i> | 12     |
| (4) 'all the prophets and law prophesied until JnB'                         | 13     |
| (5) JnB is 'the Elijah who has come [again]'                                | 14-15  |
| (6) Proverb comparing J's feasting w/ JnB's fasting                         | 16-19  |



- |   |       |
|---|-------|
| 2) Unbelief of Chorazin, Bethsaida & Capernaum: coming Judgment | 20-24 |
| 3) The Wisdom of God is <i>His Son</i> , not an Intermediary    | 25-30 |

OT 'Lady Wisdom' is a *type* for Jesus or a prophetic partial insight of Jesus' identity, though hardly the half of it. On the one hand, J is given all authority by F and is the only one whom can reveal the Father to humans. On the other hand, J himself typifies the traits of meekness and poor-ness of spirit. In other words, J himself relies upon the Father even as his Beloved Son, which is a necessary condition for us to become children of the Father.

- |  |       |
|--|-------|
| a) Belief of 'little ones': J thanksgiving to F that F revealed J to Ds<br>no one knows the S but F // No one knows the F but the S<br><i>and whom the Son chooses to reveal him</i><br>- 'little ones' in comparison to the religious leaders<br>- only God knows Wisdom (e.g. Job 28) and only Wisdom knows God (e.g. Wis 9.9-11) <sup>8</sup> | 25-27 |
| b) Jesus' instruction yields the rest (cf. Sir 51.23-27)   | 28-30 |
| (1) Labor & heavy laden ... by well-intentioned but unbalanced teaching of Pharisees   |       |
| (2) Rest – peace, serenity   |       |
| (3) ζυγός, zygos: literally, a yoke, a human yoke in context that was used to balance and spread a load across one's shoulder; in context of discipleship, usually "instruction"   |       |

<sup>8</sup> Francis, 441

- (4) Come to me – invitation to discipleship
- (5) Yoke easy, burden light – J does not lessen the requirements of Torah but makes them more difficult. The difference is that He properly forms us so that we can most easily live a life of holiness. Jesus makes the burden light by infusing us with God’s own moral power, i.e., the Holy Spirit (aka grace).

4) Jesus Lord of the Sabbath 12.1-14

a) Plucking of Grain on Sabbath 1-8

To the Ph’s challenge, J David arrogates to himself the privileges of priests to eat the shew bread, which was brought forth only on the Sabbath (I Sam 21.1-6, Num 28.9-10)

- Since priests’ work is in the temple for the purposes of worship, “something greater than the Temple is here” would point to more substantial work than that rendered by the priests. Notice, going through grainfields itself probably violated the sabbath, and that the ‘work’ was traveling to another place for preaching the Kingdom and healing. The time for J’s ministry was short and he could not afford a ‘day off’.
- Moreover, Son of Man is Lord of the Sabbath: end of argument!

b) Healing of Man with Withered Hand on Sabbath 9-14

J demonstrates to members of synagogue – pulling a sheep out of the pit - that certain kinds of work are lawful on the Sabbath.

5) J’s ongoing healings and command to “Keep it Quiet” 15-20

Mt explains J’s instruction by pointing out to us the Is 42.1-4, quoted by the F in the 1<sup>st</sup> theophany at J Baptism (3.17) & will again quote during Transfig. (17.5): This is my son, with whom I am well pleased’ ...’my Spirit is upon Him’... ‘nor will anyone hear his voice in the streets’

6) Power for Exorcisms from Be-el’zebul 24-37

- a) Pharisees make assertion 24
- b) J: illogical! 25-27,29
- c) J: exorcism by Spirit of God 28
- d) J: if not ‘with Jesus’, you are against him 30
- e) J: judgment on Pharisees
  - (1) Words a/g J forgiveable; a/g HS is unforgiveable - *ever* 31-32
  - (2) Tree known by its fruit: Words of your mouth 33-37
    - (a) You brood of vipers (parent - murders!)<sup>9</sup>
    - (b) Out of the abundance of the heart the mouth speaks ...
    - (c) Words count on judgment day



<sup>9</sup> Proverbial insult in Mediterranean culture that turned on the fanciful notion that vipers ate their way out of their mothers’ wombs just before birth and thus killing them. See

<https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.855.4558&rep=rep1&type=pdf>

7) Judgment on Scb & Phars, on ‘this generation’ 12.38-45

Scr and Phars ask J for a “sign”, prob *a la* Moses, that he is the ‘prophet like Moses’, and provide a visible sign like the great wonders worked by Moses. J rebukes them as an evil generation since:

- a) Sign Greater than Jonah → Nineveh will rise in judgment
- b) Wisdom Greater than Solomon’s → Queen of South will rise in judgment
- c) Cleansing with purity laws creates a vacuum – either fill it with God, or evil spirits will fill it

8) Prophetic enactment: J’s true brethren and mother 12.46-50

J uses the approach of his family to teach that his Ds, who obey the will his Father, are his family. J neither denies his family nor does it mean J did not welcome them – he is simply making a dramatic, memorable point.

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B. 3<sup>rd</sup> Discourse: Growth of the Kingdom 13

Growth in the Kingdom includes: (a) three stark warnings to the crowd to avoid the coming judgment by following J (1-9, 24-30, 47-50); (b) how the kingdom grows slowly and even invisibly (31-33); and (c) that it costs everything to follow Jesus (44-46). Jesus also privately explains to the Ds these parables and how they are to use parables (10-17, 34-35, 51-52).

1) God forbears Judgment to allow Growth of Kingdom Pbs

a) Pb of Seeds 3-9, 18-23

- (1) along path devoured by birds: evil one snatches word from those failing to understand
- (2) on rocky ground: initial joyous reception undermined by persecution
- (3) among thorns: growth choked by cares of world incl riches → no fruit
- (4) in good soil: understand & bear fruit, 30, 60, 100 fold

b) Weeds among the Wheat, incinerated w weeping & gnashing of teeth<sup>1</sup> 24-30,36-43

- (1) Pb: “Sower sows good seed in his field followed by his enemy who sowed weeds, yielding a mix of grain and weeds. Owner refrains from weeding lest he pull up the wheat. At harvest, weeds will be separated for burning.”
- (2) Interp: Sower = Son of Man; field = world; good/bad seed = sons of Kingdom/Devil; harvest = close of age; reapers = angels; weeds to burn = causes of sin and sinners; burning = furnace of fire weeping and gnashing of teeth; wheat into barn = righteous will shine like sun in kingdom

c) Bad fish from good, incinerated w weeping & gnashing of teeth 47-50

2) Kingdom grows great like mustard tree from small seeds and is like leaven invisible making dough into a great loaf 31-33

3) Must Sell Everything to Buy Entry to Kingdom like Great Treasure or Invaluable Pearl 44-46

4) Blessed are Ds for hearing and seeing what prophets and the righteous longed for 16-17

This narrative divides into a summary of J's rejection in Naz and then four main sections:

- |  |             |
|--|-------------|
| 1) Preaching and rejection in Naz  | 13.53-58    |
| 2) Execution of JnB  | 14.1-13     |
| 3) Seven Miracles around the Sea of Galilee  | 14.14-16.12 |
| 4) Identity: Not just "Messiah" but <i>Suffering Servant &amp; Divine Son of God</i> | 16.13-17.13 |
| 5) Teachings on Faith, Coming Passion, and Temple Tax                                | 17.14-27    |

The seven miracles are some of the most spectacular and public, rivaling the signs of Moses, including two feedings of large crowds; yet the Phars and Sads somehow fail to see them. Upon Peter's recognition of J as Messiah and Divine Son of God, Jesus installs him as his Church's leader. This narrative section concludes with some further teaching, jumping the gun a bit on next major discourse in Chpt 18. Mt 13.53-17.23 closely parallels Mark 6.17-9.32

- |   |          |
|---|----------|
| 1) Preaching and rejection in Naz                               | 13.53-58 |
| 2) Execution of JnB   | 14.1-13  |
| a) Herod believed J was risen JnB w miraculous powers           | 1-2      |
| b) Herod had imprisoned JnB for calling out adultery w Herodias | 3-4      |
| c) Account of Herod's execution of JnB                          | 5-11     |
| d) Burial   | 12       |
| e) Jesus: makes a retreat                                       | 13       |

Herod Antipas, son of Herod the Great, the great architect and murderous paranoid, was the ruler of Galilee and believed that J was JnB *resurrected* with new 'powers' by which he healed and exorcised. He refrained from killing JnB out of fear of the people but Herodias kills JnB (thru HA) for calling out their marriage.

- |   |             |
|---|-------------|
| 3) Seven Miracles & Teaching around Sea of Galilee  | 14.14-16.12 |
| a) <b>Mult of Loaves and Fishes</b> #1 (5/5k/12; proto-Euch)  | 14-21       |
| (1) Crowd spies out retreat plans – and...  | 13-4        |
| J's "heart was <i>moved with pity</i> " so he begins teaching in the wilderness ( <i>eremos topos</i> ), the setting for Lord providing manna during the Exodus (Ex 16) |             |
| (2) Dialogue w Ds   |             |
| (a) Ds: Send them away to go buy food!  | 15          |
| (b) J: <i>You</i> feed them yourselves!   | 16          |
| (c) Ds: What!   | 17          |
| (d) J: OK, I'll do " <i>it</i> " – bring me what u got  | 18          |
| (3) Feeding of 5,000  |             |
| (a) J orders crowd <i>thru the Ds</i>   | 19a         |
| (b) "took, blessed, broke, gave" <i>to his Ds</i> to "set before"   | 19b         |

- Prayer and actions prefigure Eucharist in Mk 14

(c) All 5k men (~20k) were filled with 12 baskets leftover 20-21  
Super-abundance (like manna) points to Messianic banquet in  
Isaiah (esp. 25.6, cf. 30.20ff, 49.1-12, 55.1ff) → what the Lord  
gives us will never run out.

b) Jesus **Walks on Water** and **Calms Wind**; Peter **Walks on Water** 22-33  
Now J himself needs a 'retreat', so he goes on a mt to pray, bids Ds to go across  
Sea of Galilee, then walks across water to join them at 3 am in the morning.  
Of course, Ds were startled! But having just witnessed yet another miracle –  
they should know the Lord's identity by now!

c) Crowds seek **Healings** around Gennesaret 34-36  
... touching the *tzitzit* (fringe) of Jesus' cloak, all were healed →  
superabundance too of healing power. J was very Jewish! (see Num  
15.38-39 commanding the embroidery of the *tzitzit*). *sozo* = heal or save.  
Peter's faith sinks several feet from the boat!

d) Teaching: "Defilement" – 'not Outside In, but Inside Out' 15.1-23  
Against much pressure to Hellenize, i.e., integrate into Greek culture, most Jews  
extended the biblical purity laws of washing - which applied *only to priests  
serving at the altar* - to *all Jews at all meals* and to contact with any unclean  
(unconsecrated) person or products (part of the "Oral Torah", see Healy, 135-  
6). In response to their question about his Ds failure to wash, J points out some  
examples of hypocrisy in their 'human tradition' (Oral Torah), such as their  
Law of Corban over-riding the 4<sup>th</sup> Commandment. Then, in vv 15-20, J teaches  
the crowds




- (1) Ph & Teacher: why do your Ds fail to wash hand b/f eating 1-2
- (2) To Ph & Teachers: you are hypocrites for putting corbin over 4<sup>th</sup> C 3-9
- (3) To crowds: not what goes in but out of mouth defiles a man 10-11
- (4) Ds: don't you know you are offending the Phars? 12
  - (a) J: - not planted by Father will be uprooted (like weeds) 13
  - (b) - ignore them, blind led by blind fall into a pit 14
  - (c) Peter: Please explain 15
  - (d) J: only things that 'come out' from the inside defile: evil  
thoughts [AND] murder, adultery, *fornication*, theft, false  
witness, slander. 16-20

**{ READ }**

Only to the Ds does J further explain that the 'inside things' are what come  
from the heart, first sins but also thoughts. Rather than dilute Torah, Jesus  
actually radicalizes it, as Matthew more fully records in the Sermon on the Mt.

e) **Exorcism** in Tyre & Sidon Mission: 21-28  
Gentile cleverly appeals for daughter with great faith and cleverness

f) Healings of maimed, lame, blind, mute 29-31  
Great crowds glorify God of Is – gentiles?

- g) **Mult of Loaves and Fishes #2** (7/4k/7; proto-Euch) 32-38  
 (1) J again has compassion on ‘hungry’ crowd  
 (2) “took, blessed, broke, gave”  
 (3) Apostles again help with this miracle!
- J sends crowds away and goes to other side 39
- h) Phs ask J for a “Sign from Hvn”, will only get ‘Sign of Jonah’ 16.1-4  
 i) Beware the ‘Yeast’ of the Phs & Herod! 5-12
- 4) Identity: Not just “Messiah” but Suffering Servant & Divine Son of God 16.13-17.27
- a) Peter’s Recognition and Installation 13-20  
 (1) J: Who do *people* say that *Son of Man* is? 13-14  
     *Ds*: JnB, Elij, Jer or one of prophets  
 (2) J: Who do *you* say that I am? 15-16  
     *Peter*: Messiah, Son of Living God  
 (3) J: P’s naming, foundation & powers of *ἐκκλησία* 17-19  
     (a) Blessed are you, Simon bar-Jonah  
         - J’s decl. to Peter, parallels P’s to J & that to Mary  
     (b) F revealed this to you  
     (c) You are Petros (Kepha),  
         (i) on this Rock I will build my Church  
         (ii) gates of Hell shall not prevail a/g it  
         - no one was named Petros  
     (d) I will give you the keys of the KgdM of Hvn  
     (e) What you bind on earth so shall be in Hvn  
 (4) J: Don’t tell anyone! 20  
 (5) J: Messiah, yes, but must greatly suffer & die 21-3  
     - Death & Resurrection Prophecy #1  
     *Peter*: No Way!
-   b) To crowd: Discipleship requires taking up ‘one’s cross’ 24-28  
 - cross ... be made to take up *because of* being J’s D  
 - Whoever is ashamed of J (crucifixion), J will be ashamed  
 { READ }
- You could not expect a starker contrast to what *Ds* (and crowds) expected of a ‘Messiah’- nor a starker contrast to J’s glory revealed in the Transfiguration.
-  c) Transfiguration: P, J & J 17.1-8  
 { READ }  
 - after six days – unusually precise time measure  
 - up a high mountain – ‘new’ Sinai theophany (Ex 24.17), either Tabor or Hermon (NE of Ceasarea Philippi)  
 - Elijah, greatest prophet, taken up to heaven, and Moses, great lawgiver; both of whom had theophanies on Sinai (aka Horeb) signify, resp. *Torah* and *Nephilim*, the Law and the Prophets.



- cloud casting a shadow ... ~ presence of God over tent of meeting in Ex 40.34
- 'Listen to Him' = obey Jesus (another condition of discipleship throughout gospels)
- d) J: Don't reveal J's divinity until after *Death and Resurrection* 9
- e) J: JnB is Elijah 10-13
- 5) Teachings on Faith, Coming Passion, and Temple Tax 17.14-27
  - a) Rebuke of D's lack of Faith in exorcizing and healing an epileptic 14-21  
A father brings his epileptic boy to J after Ds fail to exorcise and heal him. "If you have faith as a grain of mustard seed, you will move mountains"
  - b) Death & Resurrection Prophecy #1 22-23
  - c) Temple Tax paid from a fish's mouth 24-27
    - (1) Tax collectors to P: does your teacher pay the tax?
    - (2) P: Yes
    - (3) Back at house, J to P ≈ being the son of the king, I am exempt from the tax (for God the King's house). To avoid scandal, I will miraculously produce the tax payment

#### D. 4<sup>th</sup> Discourse: Fellowship in the Kingdom

18

Jesus teaches about servant leadership (servant-like, gravity of scandal) correction of wrongdoing, authority of leaders, and the necessity of forgiveness.

- 1) Ds: Who is the Greatest in the Kingdom of Hvn? 1-5
  - a) Prophetic Enactment: J calls to himself 'a child'
  - b) So badly do the Ds miss the point that he explains that *no one can even enter the Kingdom without becoming like a little child*. Children in that traditional society had no standing whatsoever --- much different than Western, expressive individualists, in which kids are made peers to adults. The point here isn't to somehow dumb-down to the intelligence of a child, but to take on a subservient role to those around you.
  - c) 'greatest' in the kingdom 'humbles himself like a child' 4  
==> A 'greatest' ^ 'greatest' is a group comprised of 'those who become like a child'
  - d) 'welcoming' a such a 'disciple-child' in J's name 5  
↔ welcoming J

- 2) Actions (stumbling blocks) that undermine 'little ones': 6-9  
Speaks to sin on two levels, both *individual* but also *corporate*, which latter sense fits with the solemn warning against scandal by 'you' (the Apostles), who are acting in Jesus' name, , that even someone as great as a hand, foot or

eye is to a body should be 'cut off', in order that the 'body' may survive loss of key leaders rather than for the community to lose its salvation. Similarly, the import for the individual is a dire warning of the seriousness of sin. These verses may fill out the preaching of "repentance from sin" mentioned so often.

- a) Eternal punishment
  - b) Expel them lest they lead whole community in sin
- 3) Don't despise but rejoice in 'little ones' 10-14
- a) Their [guardian] angels behold the Father's face 10
  - b) God searches a lost one out like a shepherd a lost sheep 12-14
- 4) Correcting a brother who sins against you 15-17
- a) Correct him yourself
  - b) If he doesn't repent, repeat correction before two or three brothers
  - c) If he still doesn't repent, ask Church to provide correction
  - d) " "; expel him from Church (treat like a gentile or tax collector)
- 5) Your (Ds or Apostles?) Authority 18-20
- a) Whatever you bind or loose on earth is done so in heaven 18
  - b) Whatever two or three agree upon will be done by F in heaven 19
- Principle of Delegated Authority: "Where two or three are gathered in my name, there am I in their midst" – prob means that our Lord is so present with Apostles that they can act with his authority 20
- 6) Necessity of Forgiving One Another (who repents) 21-34
- a) To P: 7 x 70 times
  - b) Pb of Unmerciful Servant: Must forgive like F has forgiven you!
    - (1) Kngdm of Hvn like a King who was settling accts with his servants
    - (2) Servant begs and receives freedom from penalty (bondage) due his great unpaid debts (15 years of wages) 23-26
    - (3) King also released servant from debt 27
    - (4) Servant then jailed his debtor over a day's wages, denying mercy 28-30
    - (5) King hears of it and jails servant for failing to also provide mercy 31-34
- each of you will be punished if you don't forgive [and] from the heart 35

# Mt 19-20: Ministry in Judea & On the Road to Jerusalem: Marriage, Sex and Culture

## A. Marriage: God's plan, Our Failings, Renewal in Christ

19.2-12

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- 1) Three Qs on Divorce
  - a) Phar Q1: Lawful to divorce one's wife? 2-6 [ READ ]  
J: male and female he created them ... two shall become one [flesh]<sup>10</sup>
  - b) Phar Q2: Why did Moses permit divorce? 7-9  
J: for your hardness of heart, but not so from beginning  
J: [now] there will be *no divorce*
  - c) Ds: Is it not expedient to marry? 10-12  
J: eunuchs from birth, castration, and freely chosen celibacy for kingdom  
- something only for those to whom it has been given
  
- 2) Way, Way Back // Way Back // Now
  - a) Creation (in and thru Jesus, btw, who is now about the *re-create* us, so to speak)
    - i) Male and female he created them ... in his image and likeness (Gen 1.27 ff)
    - ii) Man and woman are joined together as one (Gen 2.24)
    - iii) God creates us with a *fixed nature* after *his own image and likeness*
      - (1) ... so much so, that God himself can take on human form !!!!!
      - (2) After the Fall and ravages of Sin, the Father choose to *perfect our human nature* in Christ
  - b) Moses: Divorce and Hardness of Heart
  - c) Jesus: Heart softened by New Grace; divorce ~ adultery  
(Note: that economy *required* everyone to be married, unless a "eunuch".)
  
- 3) Lust = Adultery → Mt 5.27-32 [ READ ]
  - Adultery prob quite rare, very stable Jewish audience, lust was a hidden sin
  - Lust is really, really bad: Gouge out your right eye, cut off left hand to avoid hell
  - Way Back vs Now
  
- 4) "these are professionals, don't try this at home": this kind of holiness, this kind of life *requires* baptism into Christ, infilling of the Holy Spirit, and sacramental grace

## B. Sex and Intimacy in Paul

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- 1) *Christian Marriage somehow Mirrors Christ's Marriage with the Church*
- 

<sup>10</sup> Gen 1.27, 2.24,

- <sup>25</sup>Husbands, love your wives, *just as Christ loved the church* and gave himself up for her ...
  - o <sup>28</sup>In the same way, husbands should love their wives as they do their own bodies... For no one ever hates his own body, but he nourishes and tenderly cares for it,
  - o *just as Christ does for the church*, <sup>30</sup>because we are members of his body.
- <sup>31</sup>“For this reason a man will leave his father and mother and be joined to his wife, and *the two will become one flesh.*”
  - o <sup>32</sup>This is a great mystery, and I am *applying it to Christ and the church.*

2) *Divine Intimacy is Jealous and Excludes Sexual Immorality* I Cor 6.13-20

- a) Holiness makes possible Divine Intimacy and flows from Divine Intimacy
- b) Sexual misuse of our bodies destroys the possibility of Divine Intimacy
  - The **body** is meant not for fornication but **for the Lord, and the Lord for the body** ...
    - o <sup>16</sup>Do you not know that whoever is united to a prostitute becomes one body with her?
    - o your bodies are members of Christ... <sup>17</sup> anyone united to the Lord becomes one spirit with him.
  - <sup>19</sup>Or do you not know that your **body is a Temple of the Holy Spirit** within you,
  - **You are not your own** <sup>20</sup>For you were bought with a price; therefore glorify God in your body.

3) *Sexual Immorality excludes you from Kingdom and invites the Wrath of God*

- <sup>9</sup>Do you not know that **wrongdoers will not inherit the kingdom of God**? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites, ... (I Cor 6.9)
- <sup>3</sup>But fornication and impurity of any kind, or greed, *must not even be mentioned among you*...<sup>5</sup> no fornicator or impure person, or one who is greedy (that is, an idolater), has any inheritance in the kingdom of Christ and of God. <sup>6</sup> because of these things the wrath of God comes ... (Eph 5.3-6)

## C. Pastoral Helps

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### *Catholic Sexual Morality & Wisdom*

- 1) Non-Discriminatory: All sex outside of traditional marriage is gravely disordered
- 2) Orientations, Inclinations, Attractions, & Feelings vs. “Moral Acts”
  - a) Three things that make a moral act sinful: it’s *wrong*; one *knows* its wrong; and one *freely chooses* it
  - b) Disordered, but morally neutral: sexual “orientation”, erotic inclinations, gender dysphoria
- 3) General principals
  - a) Not to discount too much empathy and human wisdom, the only real help for any moral and spiritual problem is ultimately the Lord ... our job is to point people to Jesus
  - b) “God is Love” alone fails ... better to feature the incredible creaturehood and intimacy the Lord desires to have with us – and the necessity of holiness for divine intimacy.

### *Know your audience: Convinced Believers, Confused Christians, & the “Lost”*

- 1) *Convinced Christians* know, understand, believe, and form themselves in the truths of Scripture and the teaching of the Church. A Convinced Christian could experience same-sex attraction or gender dystopia but would refrain from sexually immoral acts or trying to change their sex or gender.

- 2) *Confused Christians* include anyone self-identifying as a “Christian” and believe (at a minimum) in the authority of Scripture and that Jesus saves us from our sins and provides us grace to be free of sin and be transformed. Confused Christians may be hazy even on these minimums and lack much knowledge of Scripture and their Church’s teaching; and many do not practice their faith and or follow Christian morality in general. Often, the Confused Christian is more of a “Moral Therapeutic Deist” who self-identifies as a Christian and might occasionally go to a Christian Church.
- 3) *The Lost* do not self-identify as Christians, usually have no formal religious affiliation of any sort (“Nones”), but often consider themselves “spiritual” and often articulate beliefs approximating Moral Therapeutic Deism.

Confused Christians may no longer practice their faith actively but retain Christian belief. Confused Christians and the Lost, in place of zeal for advancing God’s Kingdom, often serve a ‘greater good’ of protecting the environment and minorities; defending gay and transgender rights seems to be a matter of justice.

The limited pastoral objectives for these helps (and this discussion) are as follows:

- 1) Convinced Christians:
  - a) help understand these sexual and gender disorders
  - b) help grappling with these issues themselves
  - c) equip them to help Confused Christians and the Lost with sex and gender issues
- 2) Confused Christians (via *you* Convinced Christians!)
  - a) Gain clarity by appealing to the common ground of Scripture or philosophy, etc.
  - b) Encourage deeper conversion and fellowship with Convinced Christians
- 3) Lost
  - a) Gently explain the Christian perspective on these matters
  - b) Look and pray to bring them to faith – after which they might be convinced

<b>Study our Culture: <i>Genesis of Gender</i> by Favail; <i>Strange New World</i> by Trueman</b>
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*Helps – Convinced Believers (and others to a lesser degree)*

All of us are formed by our culture as expressive individualists. We feel things and shape and define ourselves – we (think we) form ourselves rather than conforming or fitting into an identity defined by an external culture. That is why

even convinced believers are susceptible to sexual and gender disorders. Convinced Believers may or may not have had good teachers and exemplars to counter-act the culture; indeed, many of us come from broken homes, were formed in a quasi-pious form of expressive individual both at home, school, and church. Our convictions are often the result of an adult conversion, itself often through the evangelistic intervention of a convinced believer. Those few of us blessed with good formation at home, school and church also bear shape of our culture and remain vulnerable ....

A. *Let God Accompany You*

1. Take your problems to the Lord: he really knows us and loves us.
2. Give God permission to change you: we have to let go of our lives and entrust them to God in order for him to work. Trust that God will do what seems impossible.

B. *Learn Christ*: Be not conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect. (Rom 12.2)

1. Understand how we are formed by our culture, with its supreme value of *expressive individualism* and its imperatives of *authentic self-definition* and *sexual expression*.
2. Imitate Christ and Exemplars (e.g., saints, well-formed disciples)

C. *Strengthen Convictions*: appeal to the necessity of holiness, especially sexual purity, for divine intimacy. This fact is something that is revealed and can't easily be argued with reason alone. The very heart of the good news is being with the Lord, something to experience. So, the key here is good catechesis in the relevant Scriptures, such as the 'City of God' and 'Sex in the City of God' quotes above.

D. *Patience!* There is much that is broken in our culture, families, relationships, and self-understanding and people are increasing isolated from direct interpersonal contact. Many people bear deep wounds from others, such as divorced parents, abuse, or bullying as well as from some that are self-inflicted, from drug abuse, pornography, social media addictions, etc.

### *Helps - Confused Believers*

1. Objectives

- a) Explain or clarify Christian Teaching
- b) Encourage more conversion
- c) Encourage more fellowship with convinced believers

2. Two ways to persuade the Confused

- a) Find and argue from a common frame of reference, such as Scripture, Church Teaching, or perhaps some shared critique of contemporary culture ...  
→ Try Scripture. Even the Lost usually have some regard for Scripture.
- b) Help them deepen their Prayer Life / Experience of the Lord

### *Helps - Lost*

1. Evangelize ... gently

- a) Explain the Christian Perspective, but gently and mindful that there is no shared frame of reference. Don't expect to win a person immediately to the Christian Perspective
- b) Begin a conversation about your Faith and what Jesus came to offer us. Invite people to consider a relationship with Jesus, who makes the Christian Perspective compelling.

2. Before they come to Faith, may be best to:

- a) Avoid reasoning and wisdom; avoid jargon or any kind of theological or technical terms
- b) Don't argue from a religious frame of reference in general
- c) Maybe: appeal to "What God has said in the Bible"
- d) Determine roughly their frame of reference and then state something like: I can respect your position, given your frame of reference.
- e) Admit that without a relationship with God, the Christian Perspective makes little sense to many people. Then, ask them if they are willing to hear the Christian Perspective.
- f) Share your comments with phrases such as: *I feel like, I experience, God showed me ...* → no one can argue with 'your experience' or 'feelings'
  - i. Illustrate any points you make with personal stories or experiences.
  - ii. Work in the basics of the Gospel as much as possible

## *A Few Talking Points for FAQs*

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Consider how you might respond to the following questions

1. *How could I believe in a God who would condemn someone because they are gay.*

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2. *How does gay (or straight) sex outside of marriage damages anyone ...*

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Points to Consider:

1. *I can't believe in a God who would condemn someone because they are gay.*

- a) God doesn't condemn anyone for being gay. Being gay is to experience erotic attractions towards persons of the same sex. God does say that anyone who has sex outside of marriage is greatly sinning, that is, harming themselves and others.
- b) God created and loves deeply each of us. When we sin, we harm and eventually destroy something very precious to God. On the one hand, such damage must be paid for – precisely why our Father sent his only Son to atone for our sins. On the other hand, if the damage goes un-repaired, things get worse and worse. The person who lies become a habitual liar. The person who grasps for things becomes a greedy soul.

2. *But I don't see how gay (or straight) sex outside of marriage damages anyone ...*

Sexual acts have a complement of intense pleasure, in fact, the sweetest and most compelling of bodily pleasures. To the degree any sexual act is not wholly devoted to being unified and expressing a deep fixed intimacy, the sexual act is intended for its pleasure - acting only for pleasure over time makes us more and more selfish at the expense of loving others. Eventually, sexual partners simply become objects for our pleasure and our love for that person is reduced to what they do for me erotically.

- a) At the end of the day, we are broken in various ways and all need to be fixed. Some people have difficulty governing their tempers, some are alcoholics, while some of our sins are more hidden, like vanity and pride. All are deadly and destroy us – which deeply offends God. The good news is that all we have to do is ask forgiveness through Jesus for our sins AND ask for his help in overcoming whatever our problem is. We have to remember that God is, in fact, God and not something we make up that is to our liking. Scripture tells us that God created us male and female (Genesis 1) and that any kind of sex outside of marriage is
- b) It isn't so much that God condemns anyone. Rather, in order to come into God's presence, God needs to clean us up, straighten us out, make us into persons that are capable of the kind of deep friendship and intimacy that he desires. God is awesome, holy, all loving, all seeing, his eye penetrating to the depths of our souls. While our culture radically affirms sex as merely for recreational pleasure, God sees differently.

Jesus leaves Galilee and entered Judea beyond the Jordan, followed by large crowds whom he heals, and along the way further elaborates his principle of ‘greatness’(18.1-5) in 19.13-15 and 20.20-28. The section on divorce, 19.1-12, extends the teaching on community order. Jesus’ call to the rich young ruler, 19.16-30, epitomizes his teaching on “God or mammon” and how much riches can hinder discipleship, especially in comparison with the ease that the two blind beggars become disciples in 20.29-34.

- 1) 3 Qs on Divorce
  - a) Phar Q1: Lawful to divorce one’s wife? 19.1-6  
J: male and female he created them ... two shall become one flesh<sup>11</sup>
  - b) Phar Q2: Why did Moses permit divorce? 7-9  
J: for your hardness of heart, but not so from beginning
  - c) Ds: Is it not expedient to marry? 10-12  
J: eunuchs from birth, castration, and freely chosen celibacy for kingdom  
- something only for those to whom it has been given
  
- 2) Prophetic Enactment: J lavishing time on blessing little children 13-15
  - a) Ds try to limit this – prob so Jesus can focus on adults
  - b) J: to ‘little children’ belong the Kngdm of Hvn
  
- 3) Call to Rich and Devout Young Man → condition: sell everything 16-30
  - a) Dialogue with RDY Man<sup>12</sup> 16-22  
*teleios* = complete, spiritual, maturity cf. Mt 5.48  
→ turns away
  - b) Riches can block way to kingdom: easier for a camel ... 23-26
  - c) Ds & Peter: what about us? We have left everything! 27-29  
J: you will sit on twelve thrones; judge twelve tribes of Isr;  
hundredfold makeup for loss of family; +++ inherit eternal life



What’s on Offer ... Man wanted Eternal Life. Jesus is a stand in as the person to love with ‘everything’ Ck’d all the boxes, but did he love the Lord God w everything (shema)?

d) Challenge: 2<sup>nd</sup> & 5<sup>th</sup> Conditions for *becoming* J’s disciple: Faith; All-In

1 <sup>st</sup>	Repent	
2 <sup>nd</sup>	Believe	
3 <sup>rd</sup>	Baptism	
4 <sup>th</sup>	Obey	
5 <sup>th</sup>	All-In	

- (1) “All-In” is Key to our Growth and for Church
- (2) “All-In” is prophetic to those around Us

<sup>11</sup> Gen 1.27, 2.24,

<sup>12</sup> RDY Man probably comes to J aware that keeping 10 Cs & 2 GCs isn’t enough ... and desire more.



4) Laborers in the Vineyard 20.1-16

Laborers, hired late in day paid same as though who worked all day, grumbled.  
Owner (Lord): take what you are owed – I am free to pay out what I will. Do you complain of my generosity?

$d_2$  So the last will be first and the first last 16

< Departure for Jerusalem 17a >

5) Death & Resurrection Prophecy #3 17b-19

6) Great in Kingdom will serve like Jesus (and even die) 20-28

J: I will be persecuted unto Death (but will rise) 22-3

James & John: Can we have highest places of glory?

J: Can you drink 'my chalice' and experience my 'baptism'?

James & John: Yes we can!

J: You *will get that* ... but not (necessarily) the places of glory

→ Highest glory belongs to those who suffer death like J

Other Ds: indignant at James & John 24-5

J: whoever would be great must be the servant of all 26-27

... [just like me,] who came to serve and give his life a ransom 28

7) Call to two Blind Men (opposite of R&DY Man) 29-34

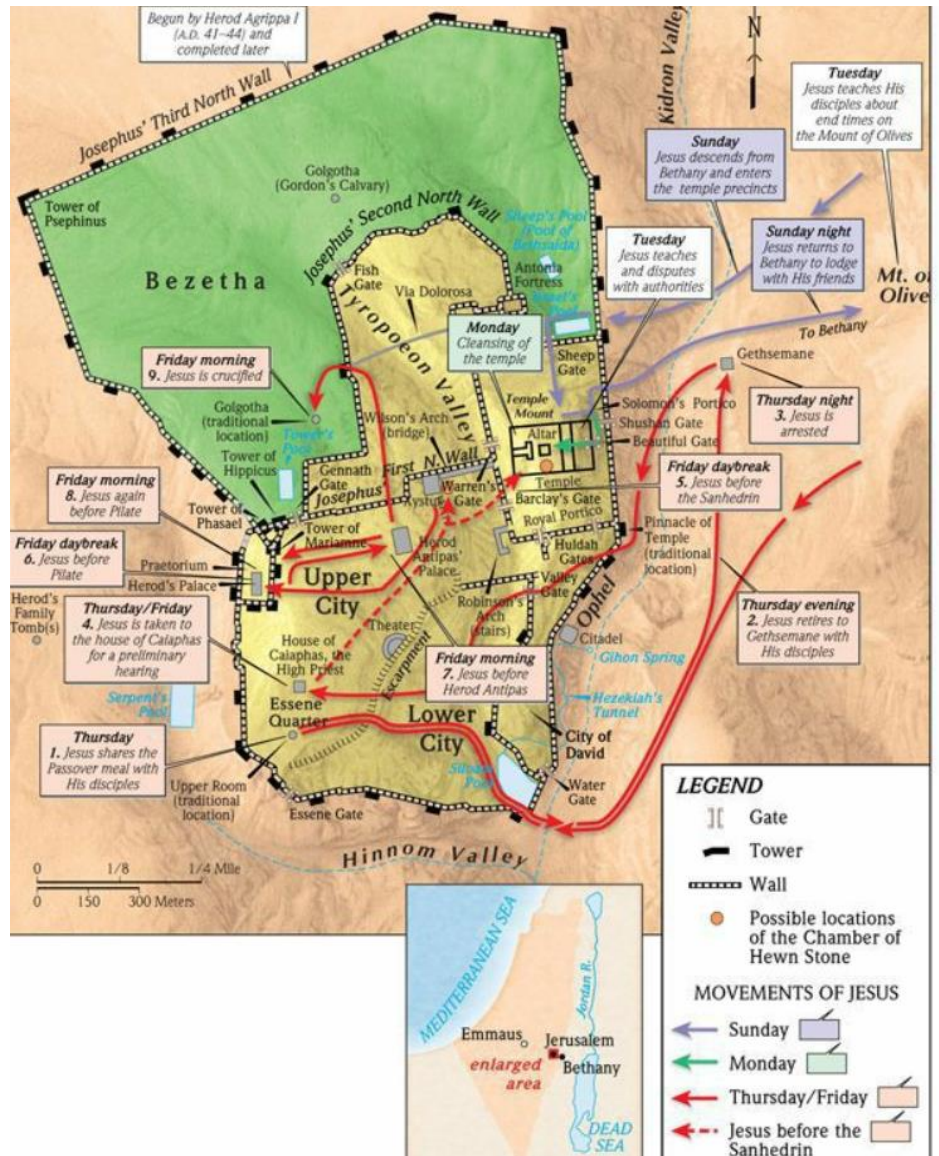
Opposite the rich young man, here are the poor men, for whom it so easy to follow the Lord! They scream out to Jesus, Jesus calls them, they ask for sight with faith (saw J with eyes of faith), **receives sight** because of their faith, then "follow him", which is to follow Jesus 'on the way' to Jerusalem, i.e., to Passion. Luke invites us, whose eyes have been opened, to follow Jesus through his passion. Be not like the RDY turns away from J's call to discipleship, but be like Blind men and poor, and follow Jesus.

**Conclusion:**

# Mt 21-25: Triumphal Entry, Battle w/Authorities, & Last Things

**Intro:** The Galilean ministry of teaching, healing, self-revelation, and, above all, forming his disciples has drawn to a close. It is now time for Jesus to reveal kingship and wield his authority in Jerusalem. Moreover, as he has repeatedly warned the Twelve, it is time for him to give his life as a ransom for many, to endure the horrific suffering on our behalf.

Jesus makes a kingly entrance into Jerusalem and the Temple amidst the huge influx of pilgrims for the Feast of Passover, then intensely battles its religious authorities (21-22). Jesus issues his indictment of these Scribes and Pharisees – and passes judgment on them in 23. The following Eschatological Dis-course in 24-25 warns of the Temple’s coming destruction and the Lord’s return, urging watchfulness. This discourse concludes with some additional criteria by which the Disciples and the Nations will be judged.



Nar 5: Entry Jerusalem, Temple Ministry and Fight w Rulers  
21 - 23

(Holman, p 333)

- Kingly Entry to Jerusalem & Temple 21<sup>1-22</sup>
- Fight w/ Religious Rulers 21<sup>23</sup> - 22<sup>46</sup>
- Indictment and Judgment of Religious Rulers 23

Disc 5: Coming Judgment

24 – 25

- of Religious Rulers and Jerusalem 24<sup>1-22</sup>
- < Jesus to Return as Judge 24<sup>23</sup> - 25<sup>13</sup> >
- of New Israel (Disciples) 25<sup>14-29</sup>
- of Nations 25<sup>31-46</sup>

Nar 6 : Passion

26 - 27

Nar 7: Resurrection

28

A. Kingly Entry to Jerus. & Judgment on Temple (3 prophetic enactments)

21.1-22

Herein lies the key to J's secrecy about his identity as "messiah". J is indeed the prophesied eternal Davidic king and *the political messiah*, but in a far more cosmic sense than most expected (see Ch 24-25). Since giving his life as a ransom (20.28) is the very object of Jesus coming and that time was now (20.17-19), this was also the time to reveal the political dimension of his lordship. J's entry as King is followed by two other prophetic enactments. The first is quite literal, the purging of the temple, while the second, cursing of the fig tree, signals the end of the temple per se; all of these enactments challenge the spiritual rulers of Jerusalem, setting up their conflict with Jesus (21.23-23.39).

1) Kingly Entry into Jerusalem

**READ** 21.1-11

Day 1

- Mount of Olives. Zechariah 14.4-9 prophesied that God's kingship would be revealed over the whole earth
- Tethered Colt. Prophetic gesture of a king entering a city on a colt in times of peace, see esp. Zech 9.9 prophecy of Jerusalem's king coming triumphant but humble, riding on a colt and Is 62.11.

Accompanying Crowds:

- Spread cloaks on the road. Gesture of homage to a newly crowned king (see 2 Kings 9.13)
- Hosanna, 'please God, save us', from Ps 118, psalm used during pilgrim journey to Feasts in Jerusalem
- Blessed is 'he who comes in the name of the Lord ... the kingdom of David that is to come' – clear political messianic expectations

People of Jerusalem: Who is this?

Accompanying Crowds: 'the Prophet Jesus of Nazareth'

Jesus clearly has the 'accompanying crowd' although they don't quite 'have' Jesus, i.e., they don't realize that his "saving" is first from sin and only later will he return to save them from political dominion and lead us in a new kingdom.



<https://emp.byui.edu/satterfield>

2) Purging Temple of merchants and money changers

12-13

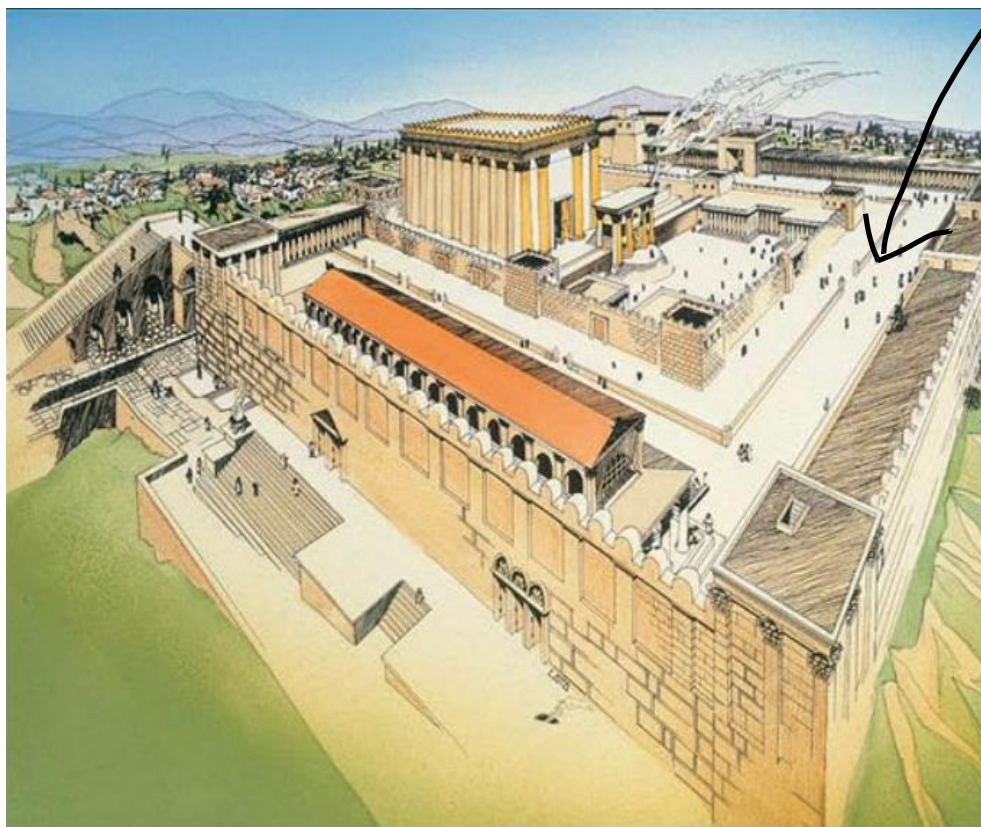
Court of Gentiles was being used for (a) Money changing required to pay the temple tax and (b) purchase of sacrificial animals, e.g., doves, for temple sacrifices. Both could be done elsewhere, but

Lt of G

temple officials sucked up huge revenue from holding it within the court of gentiles → bad use of holy space. Temple authorities grew really wealthy at time with mansions surrounding temple area. So ruling

priests wanted to protect their authority and lucrative source of income.

Moreover, use was exactly contrary to fulfilment of God's purpose for temple, i.e., to bless all gentiles everywhere. Jesus, in fact, has royal authority to clean house.



(Holman, p 172)

- 3) Healing of Blind and Lame in Temple 14
- 4) CPs and Scribes protest messianic acclaim of the children 15-17
- 5) Judgment on Temple: Barren like the Fig Tree 18-19 Days 2 - 4

Jesus 'was hungry', tree 'not in season', ordered it barren. The fig tree often represents Israel in the OT (e.g., Joel 1.7)

Spitfire

Aside - Teaching on Prayer: condition of faith

.20-2

- "faith to move a mountain" ... J uses hyperbole to indicate that great faith is required, and, indeed, will produce results. Of course, God is not to be tested by frivolous signs or for silly things, but rather, ask above all for the HS as well as the five petitions contained in the Lord's prayer (see Luke 11.1-13). And, of course, for healings and exorcisms, esp. insofar as they bring attention to the message of the gospel, precisely the commission J gives the Ds in Mt 10.

B. 5 Round Fight with Jewish Authorities

21.23-22.46

1) Round 1 vs. CP, Scr & Elders: Q of J's Authority 21.23-27

- Parry —
- counter punches {
- a) By what authority did you Purge the Temple? 23
  - b) J's trap: answer me first basis for JnB's authority 24-7
  - c) Pbl: Son who said no, but repented, Son who said yes but did not 28-32
  - d) Pbl: Coming Judgment of the Wicked Tenants 33-41  
Warning (veiled thru a parable) of coming judgment for their abuse and even killing of prophets and now the son, whom 'owner' of the vineyard had sent
  - e) The 'Great Miss': stone rejected by builders is *the cornerstone* 42-6  
J quotes Same Psalm (118.22-23) pilgrims coming to Jerusalem sang, and hailed Jesus with, to judge them

They got *It*, but feared the crowd & went off to lick their wounds. 45-6

2) Round 2: Marriage Feast of King's Son: Unworthy Invited; Unworthy Guests 22.1-14

King holds a Marriage Feast for his Son and sends his Servants, the prophets, to call the 'Invited', some of the Jewish people, prob CPs & Phar, who didn't want to come. The king sent more prophets pleading that all is ready, to which some ignored the call and others abused and killed the prophets. In response, the king destroyed the murderers and burned their city, and filled his wedding hall with 'people from the streets', i.e., either non-elite jews or simply gentiles. King condemns one who came improperly dressed, proving himself unworthy of the honor, to 'outer darkness where there is wailing and gnashing of teeth'.

- a) King sent servants to 'call' the Invited
- b) the Invited would not come
- c) King sent other servants to the Invited to say:
  - o Dinner is ready: oxen and fat calves slaughtered
  - o Everything is ready
  - o Come to the marriage feast
- d) the Invited: made light of call and went about their work, business, farm
- e) Others: seized servants, treated them shamefully and killed them
- f) King: angry, sent his troops to destroy those murders, and burned their city
- g) King to servants: 'wedding is ready, twwi not 'worthy', go into streets and invite 'as many as you find'
- h) Servants: went and gathered all whom they could find, 'both bad and good'
- i) Wedding hall filled with guests
- j) King sees a man w/o a 'wedding garment'
  - o K: friend, how did you get in w/o a wedding garment?
  - o Man: speechless
  - o K to servants: bind him hand and foot and 'cast him into the outer darkness, where there will be weeping and gnashing of teeth'

Spitfire

→ For many are called but few are chosen

3) Round 3 vs. Phs & Herodians: Q of Paying hated Tax

22.15-22

4) Round 4 vs. Sads: Q of Resurrection	.23-33
They land a punch here – J has to affirm resurrection – but J counter punches with Ex 4, that God himself discloses to Moses that Abrah, Is & Jacob are all resurrected!	
5) Round 5 vs. Clever and “Wise” Scribe: Greatest Command	.34-40
a) Clever: Scribe challenges J’s claim of divine authority – remember the whole fight is about Jesus’ authority and identity, with the purging of temple just the “trigger event” – by asking J how any divine claims he might have square with the Shema. Jesus quotes Shema verbatim, Scribe lands punch be adding in his recitation “and there is no other”.	
b) Wise: Scribe adds that “love of neighbor” > temple sacrifice” (which is a good summation of the Prophets)	
c) J praises Scribe’s 2 <sup>nd</sup> addition, that Scribe gets the teaching of the prophets – remember Rnd 1 with Jesus blasting the authorities for rejecting prophets – “You are not far from the kingdom”	
6) One last punch:	.41-46
J’s riddle: how can Ps 110 apply to a mere Messiah?	
C. Indictment and Judgment of Scribes and Pharisees	23.1-36
1) Follow teaching (not example) of Scribes and Phs, successors to Moses	2-3
<i>- practice what they teach, but not what they practice:</i>	
2) Indictment of Scrbs & Phs: Hypocrisy and Vanity	4-7
a) Tie heavy burdens and give no help, (unlike J, 11.28-30)	4
b) Show off their piety (broad phylacteries and long fringes)	5
c) Take places of honor	6
d) Crave respect and titles (‘rabbi’)	7
3) Teaching to his Ds on Honors, Humility, and Servanthood:	8-12
a) DON’T	
(1) Call yourself rabbi, since <i>Jesus is rabbi to all (!!!)</i>	8
(2) Call anyone ‘father’, since <i>God is father to all (!)</i>	9
(3) Call yourself ‘Teacher’, since <i>Messiah is teacher of all</i>	10
b) DO:	
(1) Greatest is the one who is servant to all	11
(2) Humble yourself to be exalted, lest you be humbled	12
4) Seven Woes to Scribes & Pharisees	13-36
a) Hypos: Blocking way to heaven and not entering yourself	13-14
b) Hypos: greatly striving to convert people... <i>into children of hell</i>	15
c) Blind Guides: teaching elaborate and absurd oath-taking	16-22

- d) Hypos: teach tithing herbs but omit faith, mercy and justice 23-24  
→ Blind Guides: strain out a gnat but swallow a camel
- e) Hypos: observe external purity but unclean inside 25-26  
... full of greed and self-indulgence; cleanse inside of cup first  
→ Blind Guides: clean inside of cup, to make outside clean
- f) Hypos: appear righteous but full of hypoc and lawlessness 27-28  
→ White-washed Tombs: beautiful outside, death and filth inside
- g) Hypos: honoring tombs of prophets & righteous killed by 29-36  
ancestors,  
→ Snakes, Brood of Vipers: who *will* kill, crucify, flog, and pursue the  
prophets, sages, and scribes that *Jesus will send (!)*

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*Judgment: Sentenced to Hell (33)*

- 5) Jesus Lament over Jerusalem's killing of prophets God sends it 37-39

#### D. Eschatological Discourse: Destruction of Temple & Lord's Return 24.1-25.13

Now we come to the riveting and confusing passages about Temple's Destruction, the Apocalypse, and Judgment Day

... all triggered by Jesus predicting the Temple's destruction, the Ds to ask.

Q1: When?

Q2: What will be the Signs?

J first answers Q2 in vs 4-30, then Q1 in v 32, 'before this generation passes' - forty years as it turned out, in 70 AD. J goes on to announce that a very big SOMETHING-ELSE after the Temple is destroyed:

- I will return as Godhead and gather together the dispersed Church (the elect).
- Therefore, here is new COMMAND *to everyone*: Keep Awake.

- 1) Prediction of Temple's Destruction 1-3
  - a) J: Temple to be Destroyed 1-2
  - b) P, J, J & A: Q1 -When; Q2 - What 'sign'? 3
- 2) Signs ("how you will know") 4-30
  - α a) Beware False Messiah's and Prophets 4-5  
... many impersonators who will deceive many
  - b) The Five Preliminary Signs 6-14
    - (1) Sign 1: Beg. of the End: Wars, earthquakes, famines 6-8
    - (2) Sign 2: Coming Persecution to "you" 9
    - (3) Sign 3: Apostasy, betrayal, deception among Ds

- |     |   |       |
|-----|---|-------|
| (a) | Many will turn away, betray and hate each other                     | 10    |
| (b) | Many false prophets will appear and deceive many                    | 11    |
| (c) | Love of most will grow cold   | 12    |
|     | → You will be ‘saved’ if you endure to end                          | 13    |
| (4) | Sign 4: Gospel must be preached to all nations                      | 14    |
| (5) | Sign 5: Desolating sacrifice (in temple?cf. Dan 9.27, 11.31, 12.11) | 15    |
| c)  | THEN: FLEE (after all 5 signs or just #5?)                          | 16-22 |
| (1) | Flee immediately to the mountains                                   | 16-18 |
| (2) | Worst suffering since creation                                      | 19-22 |
| d)  | THEN: FINAL GREAT SIGN will mark Lord’s return                      | 23-30 |
| (1) | False Messiahs and Prophets <i>will perform</i> great signs         |       |
|     | - Beware! Remember <i>then</i> that I am warning you <i>now</i>     |       |
| (2) | but Cosmic Sign will mark Son of Man’s coming                       |       |
| (a) | sun and moon darkening; stars falling                               |       |
| (b) | “‘Son of Man coming in clouds’ w/great power and glory              |       |
- ‘Immediately after the distress’, prob Destruction of Temple; after some period, not necessarily immediately, prophetic time, God’s clock is different than ours. One day with the Lord is like a thousand years.
- 3) Timing of Temple’s Destruction & Lord’s Return 32-41
- Three key things (1) “all these things” [ ~ destruction of Temple] will happen within 40 years (‘this generation passes’) but (2) the Return of the LORD, the END, will come at an unknown time and, therefore, (3) *KEEP AWAKE!*
- |     |  |       |
|-----|--|-------|
| a)  | Temple’s Destruction: you will see it coming and will happen within 40 years |       |
| (1) | Like a Fig Tree getting ready to fruit: if you look, you will know it!       |       |
|     | Why a fig? most other trees in Palestine are evergreen.                      | 32-33 |
| (2) | Before this generation (40 years)  | 34    |
| (3) | Jesus’ Guarantee: It’s definitely going to happen                            | 35    |
| b)  | Lord’s Return: no one knows when but vigilantly watch for it!                |       |
| (1) | Exact time <i>known only</i> to the Father                                   | 36    |
| (2) | Will come suddenly   |       |
| (a) | As when Flood came in time of Noah   | 37-39 |
| (b) | Of two men, one taken, one left  | 40-41 |
- 4) Actively Watch for Lord’s Return: Four exhortations and Three Parables 24.42-25.13
- The Lord’s explicit exhortation to actively look for his return, since the timing is unknown (24.42, 24.44, 24.50, 25.13) brackets three parables.
- |    |   |       |
|----|---|-------|
| a) | Thief in the Night. Be wary, like a home-owner guarding a/g a thief he know will come sometime in the night | 43-44 |
| b) | Faithful vs Wicked Servant left in charge   | 45-51 |
| c) | Ten Bridesmaids   | 1-13  |



E. Eschatological Discourse: Judgment Upon Lord’s Return

25.14-46

Being fruitful and about the Lord’s “work” is implicit in the exhortations and Pbls regarding watchfulness (24.42-52.13). The next section of Mt’s Eschatological discourse (25.14-30) spells out criteria of “investment gains” for the servants – probably the disciples and apostles but also any of us who have been formed as disciples (do you now wish you hadn’t taken this class?). The final section specifies the Lord’s criteria for judging “the nations” based upon ‘works of mercy’.

1) Pb Talents: Judgment of Disciples based upon Stewardship 14-30

Master evaluates three servants entrusted with talents upon his return based upon their “investment” gains.

Start/End Talents		Evaluation	Reward / Punishment
5	10	well done!	1) faithful in little so will set you over much 2) enter into the joy of your master
2	4		
1	1	wicked, slothful & worthless!	1) loss of your one talent; 2) cast into outer darkness with weeping and gnashing of teeth

Dialogue between Master and 1-Talent Servant upon Master’s return:

*1-Tal to Master:* “knew you are a hardo so out of fear [of losing your money], hid talent in ground”

*Master to 1-Tal:* “you knew I am a hardo, so [even if fearful,] you sh’ld have put money with bankers and gained interest

The implicit premises of the story include that the 1-Tal slave thought that he had nothing to gain for himself, so took no risks. Other slaves traded also with expectation of personal gain.

slaves:	disciples
type of slaves:	skilled in their master’s trade
command:	conduct the master’s trade in his absence
master’s trade:	missionary work
‘talentos’:	≠ ‘abilities’, about \$600 thousand today
‘faithful over ‘a little’:	= few things -- \$3 million isn’t a little
‘much’:	= many things

2) Judgment of the Nations

31-46

Jesus ‘the King’ having returned ‘in glory’ will sit in judgment upon his ‘glorious throne’ and will divide all nations into two groups, one to ‘inherit the kingdom prepared for them before the foundation of the world’, the other banished from the Lord’s presence into ‘the eternal fire prepared for the devil and his angels’.

When: at the ‘coming’  
 Setting: Heavenly throne room *a la* Dan 7 (not earth)  
 Who: Son of Man, the King  
 Whom: The nations (in contrast to, or as an expansion of, the ‘temple’, i.e., Israel)  
 What: Judgment  
 Criteria: Care for ‘family’ of Jesus, down to its least member, who were hungry, thirsty, a stranger, naked, sick, or imprisoned  
 Genre: Statement of fact (not parable) with sheep and goats used metaphorically  
 Sheep & Goats: Often pastured in mixed flocks; sheep of mixed color are difficult to disting from goats  
 ἐρίφων: Young male goats, most of whom are soon to be slaughtered, since only one or two males are kept per herd for breeding and to avoid rutting.  
 εὐλογημένοι: “Those of my Father who have been spoken well of”  
 Kingdom: Wow! ... prepared for those before the big bang ... LDS toehold here.

- a) “nations” → sheep = the righteous, i.e., in Mt, those who do the will of God.
- b) Judgment based upon ministering to any of Jesus’ brethren who were hungry, thirsty, a stranger, naked, sick, or imprisoned
- c) Unity of Jesus and his Body. Much more literal and intimate than we can imagine.
  - (1) Prov 19.17, whoever is kind to the poor lends to the Lord;
  - (2) Whoever welcomes a little one in my name welcomes me 10.40, 18.5
  - (3) see another hint like in 18.20 of the deeper ecclesiology of Ds making up the Body of Christ, made plain both to Paul (Acts 9.4) and by Paul (e.g., Rom 6).
  - (4) This unity is the basis for our shared priesthood, *why* our prayers count.



Like the wheat and weeds, the virgins awaiting bridegroom, and the two people in the field, sheep and goats live together in one herd, but only for a time. As with the wheat and weeds, a practiced eye of a farmer or herdsman sees difference.

Reward is to share in the kingship of Jesus, extending Mt 5.1-12, promised to the apostles in 19.28, and referenced in I Cor 4.8, Eph 2.6, Rev 1.6, 5.10, 20.6, and 22.5. The eternal fire was prepared to deal with the rebellion that emerged to spoil God’s plan. The CCC specifies that Hell is eternal separation from God – and therefore all the angels and saints who are with God.

<b>Family = Disciples</b>	<b>Family = All Humanity</b>
- earlier usage in Mt	- love of neighbor incl. Samaritan (Lk 10.29)

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>- repeated usage in Mt</li> <li>- everyman defies common sense</li> <li>- Day of Judgment of nations always is retribution for how nations abused Israel, see esp. Joel 3</li> <li>- OT use of nations is almost always negative and is used in the context of the Day of Lord or Day of Judgment</li> <li>- <u>'nations' is never used to refer to Israel, but always as 'everyone else'</u></li> </ul> | <ul style="list-style-type: none"> <li>- love your enemy (Mt 5.42-43)</li> <li>- feed and give drink to enemies (Rom 12.20)</li> </ul> |
|---|--|

The OT background is the fate of the nations that have persecuted Israel on much prophesied Judgment Day. The teaching supplements Jesus' prior announcements of the rewards and punishments to their supporters and persecutors. The "enemies" to be judged on the much prophesied 'Day of the Lord' are actually enemies of the New Israel, that is, Jesus family. Just as Jesus is the New Temple, so his disciples make up the New Israel and Judgment Day will be about how 'the nations' have treated Jesus' family, *because* they were Jesus' family.

- DQs: - Can the nations also include 'disciples' in this reading?  
 - Does 'eternal fire' mean annihilation or continual burning?

Note that Jesus has already taught emphatically the more universal criteria of judgment, i.e., following Torah, doing God's will, and, particularly, loving both your neighbor and your enemy. Jesus has already elevated the criteria for reward and punishment far above simply avoiding sin (still necessary), but to doing good. The preceding Parable of the Talents, directed explicitly at his Disciples, stipulates the judgment criterion of both increasing the kingdom through evangelism and building it up internally.

While the natural reading of Jesus statement seems to address how *the Nations* relate to Jesus' disciples, the New Israel, it also reiterates the criteria Jesus has already specified for his Ds. Even if *the Nations* doesn't include disciples, the disciples are still absolutely bound by, and will be judged by, their obedience to God including his command to love everyone from 'your neighbor' to 'your enemy'.

Sadly, 'do it to the least of my brethren' has become a modern sappy sentiment asserting that being a nice person sums up the Gospel's moral imperative, utterly ignoring the Jesus' call to holiness, obedience, going all-in, persecution, fasting, prayer, etc.

## Intro to the Gospel of John and Jn 1-4

The Gospel of John is divided into three parts: Prologue, Book of Signs (1-12) and the Book of Glory (13-21). Like the Synoptic Gospels, Jesus calls people to faith in him, as revealed through his teaching and miracles, that through his atoning death and our baptism in the Spirit brings us into come into fellowship with God. Apart from John the Baptist and the Passion Narratives, John records ministry and teaching generally missing from the Synoptics.

- 1) Prologue (1.1-18) identifies Jesus the Messiah as one with God, as creator, light and savior of the world, belief in whom we know God and become his children.
- 2) Book of Signs (1-12) unfolds these identities and some corroborating miracles.
  - a) Chapters 1-4 feature faith in Jesus as the Son of God and the new Temple, and Baptism in the Spirit, the process by which we are born from above as God's children and are able to worship him.
  - b) In 5-12, Jesus displays his Lordship over the Sabbath and Nature and uses the Feasts of Passover and Tabernacles to disclose how he himself replaces the manna of the Exodus with the Eucharist, the leadership provided by the Pillar of Fire with his own Light, the Water from the Rock with the Holy Spirit.
- 3) Book of Glory (13-21) records the Last Discourse, and Jesus' Passion and Resurrection.

### A. Introduction to the Gospel of John

- 1) Authorship

21.20-25: Peter turned and saw following them *the disciple whom Jesus loved*, who had lain close to his breast at the supper and had said ... *This is the disciple* who is bearing witness to these things, and who has written these things; and *we* know that his testimony is true. But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

  - a) No direct attribution within the text, but see "we" in prologue, "I" at end of 21
  - b) John, son of Zebedee; John of Patmos; and/or the "Beloved Disciple"
- 2) A few Key Comparisons to Synoptics
  - a) Structure: John vs [ Infancy Narrative + Words & Deeds + Passion Narrative + Resurrection Narrative ]
  - b) Moral Teaching: John only trust/believe, obedience, love one another
- 3) Jesus uses OT to explain himself
  - a) Tabernacle, Temple → "Indwelling"
  - b) Feasts of Passover and Tabernacles; Sabbath
  - c) "Signs" reveal God: 7 + 8<sup>th</sup>
    - (1) Changing water to wine at Cana 21-11
    - (2) Curing of the royal official's son at Cana 4<sup>46-54</sup>
    - (3) Curing of the paralytic at the pool of Bethesda 5<sup>1-15</sup>
    - (4) Multiplication of the Loaves in Galilee 6<sup>1-15</sup>
    - (5) Walking on the Sea of Galilee 6<sup>16-21</sup>

- |   |                    |
|---|--------------------|
| (6) Curing of a blind man in Jerusalem          | 9                  |
| (7) Raising of Lazarus from the dead at Bethany | 11 <sup>1-44</sup> |
| (8) Resurrection of Jesus                       | 21                 |
- 4) Figures:
- Key: John the Baptist, Peter, Mary, “the Beloved Disciple”
  - Minor: Nicodemus, Samaritan Woman, Lazarus, Philip, Thomas
- 5) Misunderstandings: new wine, born anew, water from well, bread, sleeping, blindness.
- 6) Discipleship
- Becoming a Disciple: Believe in Jesus; Obedience; Baptism in the HS
  - Moral Teaching: Love one another, Obedience
  - Practices: Nothing – except ‘Mutual Abiding’ in 15
  - Character Traits: Nothing
  - Mission: Nothing – except ‘Be Fruitful’ in 15

## B. Outline

*Prologue* 1<sup>1-18</sup>

*Book of Signs* 1-12

- |  |             |
|--|-------------|
| 1) Son of God, Messiah, New Temple; Baptism in the Spirit                                      | 1-4         |
| a) Revelation of J: JnB & 1st DS (Bethany beyond Jordan)                                       | 1.19-51     |
| b) Wedding at Cana - 1 <sup>st</sup> Sign (Galilee)  | 2.1-12      |
| c) Passover #1 (Jerusalem)   |             |
| (1) Cleansing of the Temple  | .13-24      |
| (2) Nicodemus & Eternal Life   | 3.1-21      |
| d) Further Testimony from JnB (Aenon)  | .22-4.3     |
| e) Samaritan Woman and Living Water (Samaria)  | 4.4-45      |
| f) Healing of Official’s son at Cana - 2 <sup>nd</sup> Sign (Capernaum)                        | .46-54      |
| 2) Lord of Sabbath & Nature, Manna, Living Water & Light of the World                          | 5-12        |
| a) Sabbath: Healing - 3 <sup>rd</sup> Sign (Jerusalem)   | 5           |
| b) Passover #2: X-loaves / Walking on Sea, 4 <sup>th</sup> & 5 <sup>th</sup> Signs (Capernaum) | 6           |
| c) Feast of the Tabernacles (Jerusalem)  |             |
| (1) The Feast Proper   | 7 - 8       |
| (2) Sabbath Healing of the Blind Man - 6 <sup>th</sup> Sign                                    | 9           |
| (3) Jesus the Good Shepherd  | 10.1-21     |
| d) Feast of Dedication (Jerusalem)   | .22-39      |
| { Escape to Ministry back at Jordan River  | 40-42 }     |
| e) Raising of Lazarus - 7 <sup>th</sup> Sign (Bethany, near Jerusalem)                         | 11.1-53     |
| { Escape to Ministry back at Wilderness  | 54 }        |
| f) Passover #3: Anointing, Triumphal Entry (Jerusalem)   | 11.55-12.50 |

- |                           |         |
|---------------------------|---------|
| 1) Last Discourse         | 13 – 17 |
| 2) Passion Narrative      | 18 – 20 |
| 3) Resurrection Narrative | 21      |

**Intro to John 1-4.** This section begins with a prologue to the entire gospel (1.1-18) which first identifies Jesus as one with God and Savior of the World and then further identifies him as ‘the tabernacle of God’ and, like the Father, full of ‘grace and truth’. JnB and the 1<sup>st</sup> Disciples further identify Jesus as messiah, son of God, and the ‘baptizer with the HS’.

The next section opens and closes with ‘a sign’ proving Jesus’ identity, both in Cana: the wedding (2.1-11) and the healing of a ruler’s son (4.46-53). The a Passover Feast, Jesus both cleanses the Temple and claims to be a New Temple (2.12-25). Chapters 3-4 focus on the baptism and worship in the Holy Spirit and turn on two ‘misunderstandings’, one with Nicodemus and the other with a Samaritan Woman.

C. Introduction to the Gospel of John 1

1) Prologue 1-18

- a) The Word 1-3
  - (1) In the beginning / with God / was God 1-2
  - (2) Through him all things were made 3
  - Λόγος: *logos*, word/ordering logic
  - דבר : *dabar*, In the beginning when God created ... he *said* (Gen 1.1 ff)
  
- b) Light of the World 4-8
  - (1) *Life* in Him was the Light of Mankind 4-8
  - ζωή: *zoa*, life in both senses of physical and spiritual
  - (2) Light shines in, and is not overwhelmed by, the darkness
  - (3) JnB: Not the light, but sent by God to testify to Light
  
- c) True Light, Power to become children of God for believers 9-13
  - (1) Came into world he made, but was unrecognized
  - ... not even by his own people
  - (2) Empowers believers to be born of God, become his children
  
- d) The Word became Flesh, Jesus Christ 14-18
  - (1) Word became Flesh and Dwelt among us 14
  - ἐσκήνωσεν: tabernacling: Sinaitic theophany - Ex25.8, 33.7-11;
  - Messianic fulfillment - Joel3.17, Zech2
  - ‘among’: ~ with or in
  - (2) Full of Grace and Truth: *hesed* and *emeth* describing God in Ex 34.6ff
  - (3) “we” have beheld his glory, that of only Son from the F
  - glory accompanies any description of tabernacle

- [ JnB bore him witness (to his preexistence and preeminence) 15 ]  
     ‘he was before me’: same vb as v2, was in the beginning
- (4) from J’s Fullness have “we” rec’d Grace upon Grace 16  
     *grace*<sub>1</sub>= God’s giving of the Law on Sinai;  
     *grace*<sub>2</sub>=atoning work of J; *upon* as complimentary *not* replacing
- (5) Law thru Moses, grace & truth thru “Jesus Christ” 17  
     inner goodness of Law, that providing life and atonement, is J
- (6) Only begotten son of God has made him known 18

*The First Week of Public Ministry*

Jord an River	}	Day 1	1.19-28	Questioning of JnB’s identity: not Christ, Elijah or Prophet, but Emissary
		Day 2	29-34	JnB ids J as: the Lamb of God, One who baptizes with the HS; Son of God
		Day 3	35-39	JnB identifies J as Lamb of God to two of his Ds, who then become J’s Ds
		(Sabbath)	40-42	Call & re-naming of Simon to Peter
		Day 4	43-51	Call of Philip and Nath, who id J as: the Prophet-like-Moses; one spoken by prophets; Son of God, and King of Israel (meaning prob., the messiah)
Galilee		Day 7	2.1-11	First Sign: Wedding at Cana

2) Witness of John the Baptist 19-34

Stage Setting & Characters:

JnB	“sent from God” (6; 33)
Priests & Levites	“sent by Jews & Pharisees in Jerus.” (19; 24)
Jesus, Son of God	“with God”, “God”, “sent by the Father” (1-18)

God himself has come as the Son, JnB, his emissary, and the “official” representatives of God’s people on earth, who have been entrusted with the law and prophets, meet at the place of Baptism.

a) JnB’s Identity 19-28

- Not the Messiah (“Davidic king”, anointed savior in Isaiah)
- Not Elijah (“the final prophet”, see Malachi 4.5 )
- Not the Prophet (“representative of the law”, Dt 18.15-18, Mal 3.1-2)
- But Emissary, Isaihan Voice (Is 40.3)
- Unworthy of being J’s disciple (rabbinic definition of a disciple: does everything that a slave would do for his master short of untying the thong on his sandal)

b) JnB IDs Jesus: Lamb of God, One who baptizes with HS; Son of God 29-34

- (1) Lamb of God, who takes away the Sin of the World
  - Sacrificial Lamb - atonement (Lv 16.15ff, Hb 9.11-13, Rv 5)
  - Passover Lamb (Ex 12.21-36)

- Substitute Lamb of Abraham (Gen 22.10-13)
- Isaiah's Lamb - Suffering Servant (Is 53.7-10a)

So, see paschal tie-in with Passover as being featured three times incl. w/ Jesus death and with eating J's flesh (Jn 6.52-56), the latter of which also applies to the sacrificial lamb eaten by priests. Atoning sacrifice also directly referenced in I Jn 2.2, 4.9-10.

- (2) 'was before me': reference to J's pre-existence, cf. v 1-3
- (3) 'JnB came baptizing with water to reveal Jesus to Israel': JnB's baptism with water only prepared people for Jesus' atoning for and eliminating the problem of sin as an impediment to coming to God and becoming children of God, effected by Jesus' baptism.

(4) The One *with* the Spirit, *who Baptizes* by the Spirit 32-33  
w/the Spirit: Is 11.2 (David), 41.1 (Suffering Servant)

Aside from being the "lamb of God", the atoner of sin, and enabling believers to become children of God, J pours out the Holy Spirit.

JnB saw that (a) Jesus possessed the HS as the only Son of God, directly participating in the life of the Godhead and (b) brings us into life or fellowship with God, although in a manner fitting a creature. Jesus elaborates this baptism in the Spirit in 14-16, which they receive upon J's resurrection (20.22).

Throughout the gospel of John, we will see that Jesus extends what he has with the Father to us.

- (5) "This is the Son of God" 34
  - (a) JnB witnesses to J's overarching identity as the Son of God, within which his identity as the Lamb of God and as Baptizer with the HS must be placed.
  - (b) JnB's assertion of J's identity reiterates that of vv 1, 14, 18 and anticipates Nathaniel's declaration (indep of JnB's) in v 49.

3) Revelation to, and Belief by, First Disciples 35-51

35-36	Lamb of God	JnB (to 1st two Ds, Andrew and unnamed)
38	Rabbi	Andrew & unnamed
41	Messiah	Andrew (to P)
45	Proph-lk-M, Elijah	Philip (to Nath)
49	Son of G, King of Isr	Nathanael
51	Son of Man	per J, Ds will see

Philip See that Philip fulfills role of disciple to bring people to J: urges Nath to "come and see" (here), later in gospel acts as an intermediary for the Gks who want to see Jesus (12.21), asks J to show the Ds the F <14.8>

Nathanael Encouraged to "come and see", he finds out that he is the one "seen" by J



- paradigm of God calling us to himself. God “saw” Nath before Nath saw him!
- Simon Name changed to Peter/Rock
  - Notice name change in Genesis: Abram to Abraham (“father of a multitude”), 17.5; Jacob to Israel, 32.28 (“he who strives with God”). See basic identity in the name change, so also with Simon to Peter (=rock)
  - ‘the 10th hour on Day 3’, the eve of the Sabbath, a time of fulfillment
  - Just as J is a rock (7.38), Peter is a rock (and as J a shepherd, 10.11, so also P 21.15-17)
- Rabbi used throughout Bk of Signs; “Lord” throughout the Bk of Glory

#### Jesus’ Call and Discipleship

- See J provoking a response from Ds “what do you seek” (38)
- Ds wanted to know where Jesus is “abiding”, and abide w him (38-39)
- Prefigures the great promise of mutual abiding with J in Last Discourses
- “Come and see” by J, 39, repeated by Philip to Nath of J (46)
  - an invitation to the reader to consider J

### B. Wedding at Cana - 1st Sign<sup>12</sup>

2.1-11

#### 1) Basic Drama

- a) J and Ds are invited to a wedding also attended by his mother 1-2
- b) After the wine gave out, M asks J to do something about it 3
- c) J declines to help b/c of some abstruse reason 4
- d) M persists in the request by instructing servants to obey J 5
- e) J orders 6 purification jars be filled with water and then turns them into wine 6-8
- f) Steward thinks the Bridegroom has (unshrewdly) saved the best wine for last 9-10
- g) *Interp*: Sign revealed Jesus’ glory so disciples could believe 11
  - (1) Ds are the “we” “who have beheld his glory” in 1.14
  - (2) Replacement theme of whole book of signs

#### 2) Superabundance of Wine at Wedding Symbolic of Eschatological Banquet

- a) 3rd/7th/8th Day
- b) Wedding: OT-Is 62.3-8; NT-Rev 19.7-9
- c) Super-abundance of wine - OT symbol of joy in last days Amos 9.13-14
- d) J interpreting the wine giving out and him providing new wine in terms of him providing eternal life through his sacrifice/work replacing the life afforded under the Law
- e) Note on what I mean by symbolic: both a fitting and necessary interpretation to make sense of passage

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<sup>12</sup> Brown, Raymond, *John*, 101-110

- 3) New Wine being better than Old Wine Signifies Superiority of Life in J over Life in the Law
  - My hour: points to J' sacrifice
  - 6 jars: # of imperfection
  - Jars: used for rights of purification under Law, made to hold miraculous wine
  
- 4) Mary plays fundamental role
  - probable symbolic setting is that of the beginning of the new creation - 7 days
  - Woman: while polite, strange address for a son to his mother, pts to Gen woman, 3.15; see also 19.25-27; Rev 12.9,12
  - M's persistence points to a role of intercession, her desire that guests have the new wine of eternal life (see what happens when you take Jn's point of interpreting wine as "eternal life")
  - M instructs obedience to J in order to gain eternal life (probably necessary, b/c it would be rather odd and require "faith" for servants to simply fill purification jars with water in hope of wine)
  - M as symbol of the Church
  
- 5) New Wine indicative of 'Blood of the Covenant' of the Eucharist
  - "hour" J refers to is the Last Supper; wine as a pre-type of E
  - "no wine" similar to Markan "they have nothing to eat", Mk 8.2
  - Ireneaus "M wanted the E cup (cup of recapitulation)" (mid 2nd century)
  - Alexandrian catacomb fresco linking Cana & loaves/fishes (2nd-3rd century)

C. 1st Passover: J the New Tabernacle 2.12-25

1) Basic Drama

- |  |       |
|--|-------|
| a) J goes to Jerusalem from Capernaum  | 13    |
| b) J drives out of the Temple sacrifice merchants and moneychangers with a whip  | 14-17 |
| c) Jews ask for a sign to validate J's work  | 18    |
| d) J explains that he will rebuild the temple of his body  | 19-21 |
| e) <i>Theol comments:</i>  |       |
| (1) When J was raised from dead, Ds remembered and believed  | 22    |
| (2) J worked signs in Jerusalem, many believed in the signs, but not in the person of J (the same crew that was to crucify J soon after) | 23-25 |

2) Feast of Passover

- a) One of three "pilgrim feasts" of the Jews (together w/ Tabernacles and Pentecost)
- b) GspJn centered on the Feasts and Theme of Replacement
  - (1) 1st Passover 2-3
  - (2) Sabbath 5
  - (3) 2nd Passover 6
  - (4) Tabernacles 7-10
  - (5) Dedication 10
  - (6) 3rd Passover 11-21

### 3) Purging of the temple

- a) not make my Father's house a house of trade:
  - (1) Zech 14.21 for the day of the End Times;
  - (2) Jer 7.8-16 for Temple sacrifice being at odds with immorality
- b) zeal for thy house will consume me: Ps 69.7-9
  - (1) J zeal for his Father's house pointing to end of days
  - (2) See J prophetic enactment of his passion

### 4) Jesus as the New Temple

- a) Signaled in the prologue – Tabernacle 1.14
  - (1) movable tent in which God dwelt with Israel during the desert wanderings
  - (2) cuts to the very identity of Israel - having the presence of God, Ex 33.15-16
- b) J asserts his identity as the place where God can be found, replacing the Temple
  - (1) the glory of the Lord filled the tabernacle, Ex 40.34-38
  - (2) Solomonic Temple housed the tabernacle, II Chron 5.13-14
  - (3) See that the Temple stands next to the Law/Covenant as being at the heart of God's relationship with Israel: Redemption-Covenant-Tabern/Temple-Sacrifice
- c) J indicates a fundamental change in Reality:
  - (1) to find Jesus is to find *the place where God dwells*
  - (2) See notion of Jesus as the means of coming into God's presence explained in the Last Discourses (13-17)

## D. Nicodemus & Eternal Life

3.1-21

Stage: In Jer, many "believed" b/c of signs, but missed the key point of salvation thru J (2.23-25)

### 1) Dialogue w/ Nicodemus: Born again or from above?

1-12

- 1-2 Nic (Pharisee & Ruler of Jews) comes to J and professes belief that God is w/J b/c of signs J did. Nicod thinks of J as *a teacher whose teaching is approved by God via signs* ("come from God") rather than J as *literally descended from heaven as the Son of God* whose primary mission is winning salvation thru the Cross. J will now enlighten him.
- 3 Jesus *non sequitur* response that must be born from above to come into God's Kingdom. Implicity, J is telling Nic what he is lacking in his assertion of who J is.
- 4 Nic misunderstands born from above as "born again", i.e., w/ a second "natural" birth
- 5 Jesus asserts being born from above as being born of water and the Spirit
- 6 Jesus rejects born from above as "born again": flesh born of flesh, spirit born of Spirit:  
Q: Would anybody like to try to unravel the misunderstanding here? What is the key play on words? What type of literary device is being used here, as elsewhere in Jn?

Q: How close is your view of J to N's? (be honest, frankly, you can get mostly this at most Sunday schools) Why doesn't J give N a pat on the back? How is "J as a teacher ..." defective?

- 7-8 Jesus compares Spirit to the wind: see its effects w/o knowing its origins  
Q: What the point here? Does this describe how you experience the HS?
- 9 Nic *how* can this be?
- 10 Jesus takes N to task for missing meaning despite his knowledge as a rabbi. *What knowledge?*
- messianic expectations, e.g., Ezek 36.25-26 "I will sprinkle clean water upon you... a new spirit I will put within you"; in the last days "I will pour out my spirit upon all flesh", Joel 2.28-29
  - *rebirth* as a rabbinic used for converts to Judaism w/ spiritual connotations
- 11-12 Jesus to speak of heavenly things: segue into next section of heaven-sent salvation
- Water and Spirit: a) both constituents of life in Hebrew thought, but latter was esp. connected w/life, see Gen 2.4-7; b) water pts to sacramental baptism; c) baptism of Jn & baptism of Jesus
  - Sonship associated with giving of the Spirit: John 20.17-23. See I John 3.9 where "one begotten by God" has God's seed abiding in him, see esp. Jn 1.12-13
  - Other NT images: Begetting, regeneration and divine seed: I Pet 1.23, Titus 3.5; adoption by God: Gal 4.5; Rom 8.23; new creation: 2 Cor 5.17; Gal 6.15

## 2) Heavenly Things: Salvation through belief in Jesus 12-21

- 13 J's unique claim to revelation as one descended from heaven
- 14-5 J to be lifted up like the serpent in the desert in order for believers to have eternal life (Num 21.4-9)
- 16-7 God sent his Son out of love to save the world
- 18-21 Salvation thru belief / condemnation thru un-belief. Judgement of the world based on man's response to light, which exposes men's deeds. Godly men (whose deeds are wrought by God), come to the light; evil men cling to darkness to keep their deeds exposed (19-21)

Q: What being said here about the necessity of believing in J? How does this strike you? If this is true, then what might we consider dedicating our lives to, given all who don't believe in Jesus, our family, friends, and even "the world"?

## E. JnB as a forerunner and friend of J; The Son as the Supreme Prophet 3.22-4.3

Stage: left Jerusalem after speaking word of judgement about belief in J, went into Judea and began baptizing near Salim where JnB was baptizing. JnB's disciples ask JnB about purification.

- 1) Ritual Cleansing and JnB as a forerunner and friend of J 25-30
- a) JnB's Ds and a Jew argue about ritual cleansing, prob. the relative benefits of JnB's vs. J's baptism; J is winning the baptism derby (25-26, cf. 4.1)
  - b) JnB responses:

- (1) One can only receive what God gives (i.e. the Holy Spirit and/or being the bridegroom of the Church) 27
- (2) I am only a forerunner of J (repeating earlier testimony) 28
- (3) J is the bridegroom who has **the bride (= Church)**; I am the friend of the bridegroom who rejoices at the bridegroom's declaration of the **bride's purity** (JnB's role: guards bride's purity before marriage) 29
- (4) JnB must decrease, J increase (last of the prophets, repr. of the prophets) 30

The Church as the Bride of Christ. The friend of the bridegroom stands by to hear whether the bride is a virgin, hoping for a triumphal shout of affirmation. *OT references:* Is 62:4-5, Hos 2:14-20; *NT:* Rev 19:7, 21:2, 9-10, Eph 5:25-27

2) JnB's affirmation on the Son as the Supreme Prophet 31-36

Eternal life requires (a) Belief in God's revelation in J & (b) obedience to J

a) J comes from heaven and is over everything; earthlings speak earthly things 31

(1) J compared earlier w/ Nicodemus as a representative of the Law; here the comparison is with the Prophets.

(2) Reference may also be to J having Spirit (evident in his baptism with the Spirit) is a sign of being "of God" vs. of the world (I Jn 4.5-6)

b) J tells of things of heaven, but goes unheeded 32

c) Belief in J is belief in God (33), since God sent J who speaks God's words (34a), because J has the Spirit w/o measure (34b). 33-34

Q: who gives Spirit to whom?

d) F loves the Son and has given all things into his hand 35

e) Belief in J gives eternal life; unbelief the wrath of God 36

Role of prophet to reveal words of God. OT prophets received in visions and dreams the words of God, by the Spirit of God. Prophet's role limited to speaking the word of God to men. J reveals what he himself sees and hears in heaven as the Son, with supreme authority, the response to which determines the hearer's eternal destiny.

F. J Conversion of a Samaritan Woman and Town 4.1-42

Setting

1-6 Jesus leaves Judean area out of concern for the Jews and travels through Samaria, stopping at a well all thirsty

Jesus introduces to SW his gift of Living Water

7-9 Samaritan Woman ("SW") rebuffs Jesus' command for a drink

10 J explains that if SW knew "*the gift of God*" and J's identity, she'd ask him for living water (*natural vs. spiritual water*)

11-12 SW misunderstands J to speak about natural water from a well

13-14 J distinguishes LW from natural water: LW forever quenches thirst, LW spring of water welling up to eternal life

15 SW asks for LW thinking it is magical natural water

J uses prophetic power to tell SW about necessity of worshipping God in Spirit & Truth

- 16-20 J reveals himself as a prophet, which evokes SW's question of Mt. Gerizim or Jerusalem as place of worship  
21-24 J: soon, true worshippers to worship the F in Spirit and truth (*old vs. new worship*)  
25-26 J reveals that he is *the Messiah*

J reveals to the Ds the F's will of evangelizing Samaritans

- 27-30 Ds approach and marvel about J's conversation w/ SW; SW left water jar and went to bid the town to come see the prophet who could be the Messiah  
31-34 J's *food* is to do the F's will and accomplishing his work (*natural v. spiritual food*)  
35-38 J: evangelizing Samaritans is harvesting what God had sown apart from Israel

Conversion of the Samaritan Town

- 39-42 Town of Sam. believe from their own eyewitness that J is the Savior of the World

Notes:

- 7-15 See that J requests water to set up revelation and women's need for living water  
10: J's challenge SW to (a) recognize J's identity and (b) ask J for living water are met in 10-15 (the latter) and 16-26 (the former)  
15: Living water: J's revelation replaces Torah - "gift of God" and "living water" describes Torah in 1st century Judaism  
Living water: HS in Jn 7.37-39  
Living water and baptism: "by one S bapt. into one body ... and all were made to drink one S, I Cor 12.13; catacomb art; hart drinking of the flowing water (Ps 42)  
16: SW expected Prophet-like-Moses: Dt 18.15-18  
21/23: The hour is that of J's resurrection upon which the HS will be poured out  
21-24: In 2.21 it was J himself who was to take the place of the Temple, and here it is the S given by J that is to animate the worship that replaces worship at the Temple" (Brown, 180).  
35-36: Quotes messianic dream of Amos (9.13) - the harvest ripens on the same day sown

- G. J returns to Cana in Galilee for 2<sup>nd</sup> Sign: Remotely heals temple official's son, 4.43-54  
bringing household to believe in J

## Jn 5-8: Lord of Sabbath & Nature; New Manna, Living Water & Light of the World

**Intro.** This middle section of the Book of Signs (1-12) continues to disclose of Jesus' identity as Son of God through framework of Old Testament realities: Jesus healing on the Sabbath not only exercises a divine authority over nature but exhibits his standing as God to do so (5), followed by Passover Feast framing Eucharistic teaching and then Tabernacles framing J's teaching on filling us with the Holy Spirit and to most explicitly claim divine status as Son of God, Light of the World, forcing a confrontation with his Pharisee disciples.

A. Healing of a Paralytic on the Sabbath	5
1) The Deed	1-16
2) Interpretation	17-46
B. Jesus the New Manna and Lord of Nature	6
1) The Deed	1-24
2) Interpretation	25-71
C. Tabernacles I – Jesus the Source of Life-Giving Water	7
D. Tabernacles II – Jesus Light of the World	8
1) Light of the World Discourse	12-30
2) Confrontation w his Pharisee Disciples	31-59
A. Healing of a Paralytic on the Sabbath	5.1-47
1) The Deed	1-14
Man who has been ill for 38 years waits by “pool of Bethzatha” for healing.	
J: Do you want to be healed	
Man: No one helps him never gets into pool first when its water is stirred	
J: Rise, take up your pallet, and walk	
Jews question man who healed him; Jesus withdraws, finds man later in temple.	
J: Sin no more – or worse will befall (eternal punishment)	
a) historicity of Jn: 5 porticoed pool of Bethesda	
b) man may not have gone into Temple before he was healed	
2) Healed man reports back to the Jews [who then confront Jesus]	15-16
3) Jesus Explanation and Indictment of Jews for unbelief	17-46
a) J claims divine right to work => J claims equal status w God	17-18
b) J only obeys/imitates the F (cf. 3.35)	19-30
(1) raising dead - giving life	21
(2) F has given judgement to J	22
(3) honoring S <==> honoring F	23
(4) belief in J necessary for eternal life (repeats 3.18)	24
(5) preaching to dead w/ judgement based on good/evil works	25-29
⇒ in addition to (a) belief in J (3.36 <i>inter alia</i> ); (b) obedience to him (3.36), we will be judged (c) by one's deeds (5.28-9, at least those dead at time of Jesus)	
(6) J works only on F's authority	30

c) Testimony that J is the Son of God 31-47

(1) Listing of Testimony

- (a) JnB 31-35
- (b) J' 'works' 36
- (c) Voice of F (prob at Baptism or Transfig.) 37
- (d) Scriptures (Moses and the Prophets) 39; 45-47
  - Moses wrote of me: Dt18.15-18

(2) Indictment of Jews for disbelief of Testimony

- (a) Refuse to believe all this testimony, esp. the Scripture!
  - (b) Lack F's "word abiding in you" 38
  - (c) Refuse to "come to me to have life" 40-43
  - (d) Lack the "love of God" 42
  - (e) "Seek glory not from God" but from men 44
- ==> the opposite of the kind of rel't J calls us to: believing in him, abiding in his word, coming to him for life, seeking the glory of the Father.

B. Multiplying Loaves and Crossing of the Sea

6.1-21

1) Backdrop:

- a) J Lord of Sabbath (5), now its "Passover"
- b) Mosaic basis of "signs" of Exodus 4.1-9, that are meant to convince Egyptians that 'the LORD appeared to Moses': John calls J's miracles signs because they are done to convince us that the Lord appeared to us in the person of Jesus (cf. Ex 7.9)
- c) This

2) Multiplication of the Loaves and Fishes

1-16

- a) Jesus goes "up the Mountain"
- b) J asks Ds "to feed" crowds 5-9
- c) J feeds the crowd 10-13
  - Eucharistic Words 11-12
    - (1) For X of loaves, cf. Lk 9.16, Mt. 15.36, Mk 14.22
    - (2) For Euch. cf. Lk 22.19, Mt 26.26, Mk 14.22
    - (3) Other references: Acts 2.42-46
  - "as much as they wanted", "12 baskets left over" 13
    - (1) superabundance characteristic of end-times Amos 9.13-14
    - (2) 12 baskets repr. of Israel
- d) Response of People to Sign
  - (1) J is 'a Prophet like Moses' 14
  - (2) Try to make J king by force 15a
  - (3) J withdrew by himself to avoid 15b


3) J does a Double: Walks on water and Relocates boat 5-6 miles to Capernaum 16-24

- a) Quite detailed account ... sea rose with strong wind, rowed three or four mile out (Sea of Galilee is 13 x 8 miles). Seeing J walking on water frightened Ds



- b) Ἐγώ εἰμι: "I AM", 'Be not Afraid' 20  
 c) J gets into boat and *immediately transports it* to Capernaum 21  
 { Crowd sees they left and then take boats to Capernaum 22-24 }

## Names and the Divine Name



**BIBLICAL  
BACKGROUND**

Throughout the Bible, a person's name was more than a means of reference. It expressed a person's identity and role in a profound way. When God revealed his name to Moses on Mount Sinai, it was a profound, personal revelation of himself.<sup>a</sup> God reveals his name to be "I am who I am" (Exod 3:14), which is linguistically related to the proper name "Yahweh" (or †YHWH).<sup>b</sup> There are cases where God identifies himself as "I am YHWH," and these are usually translated as "I am the LORD" (Exod 6:2-8; Lev 19:10). There are places in Isaiah where God identifies himself with the simple Hebrew formula 'ani hu' ("I am he" or "I am") as a title (Isa 43:10; 52:6).

When the Greek translation called the †Septuagint was produced around 200 BC, the Hebrew name YHWH was rendered into Greek as *kyrios* ("Lord"), and God's words in reference to himself in Exod 3:14 ("I am who I am") and the title 'ani hu' were both rendered as *egō eimi* ("I am"). Several times in John's Gospel, Jesus identifies himself with this simple formula "I AM" (*egō eimi*).<sup>c</sup> When Jesus identifies himself as "I am" or when Christians call him "Lord" (*kyrios*), there is an identification made between Jesus and YHWH, the God of Israel.<sup>d</sup>

a. Catechism 446.  
 b. Both "I am who I am" and †YHWH are based in the Hebrew verb *hayah*, meaning "to be."  
 c. As in John 4:26; 6:20; 8:24, 28, 58; 13:19; 18:5-6, 8. NABRE sometimes capitalizes "AM" in these "I am" statements of Jesus to indicate that he is employing a divine self-reference by allusion to the divine "I am" statements in the Old Testament. Similarly, English translations traditionally render Hebrew †YHWH as LORD in capital letters. For discussion, see Rudolf Schnackenburg, *The Gospel according to St. John*, vol. 2, *Commentary on Chapters 5-12*, trans. Cecily Hastings, Francis McDonagh, David Smith, and Richard Foley, SJ (New York: Seabury, 1980), 79-89.  
 d. Catechism 590.

(p 89, The Gospel of John, Martin & Wright)

4) Interpretation of Loaves 6.25-71

Multiplied Loaves point to eternal life through belief in Jesus

26-27 Crowds came b/c of *food*, not b/c of *sign*  
 - in 14-15 crowds interpret food as sign of J being *political messiah*  
 but J explains food as sign of *nourishment for eternal life*

J is Bread of Life

27-29 The kind of labor/works of God that yield eternal life? Belief in J

30-31 What sign/work warrants belief in J?  
 . . . something comparable to Moses' *bread from heaven*

32-35 J himself is the *true bread from heaven that gives life*

‘give us this bread always’ (cf. 4.15 SW’s response to living water)  
 ‘I AM the Bread of Life’  
 ‘he who comes to me shall not hunger, he who believes in me shall not thirst’

- => compare w/ 4.14: whoever drinks of the water that I give him shall never thirst ... will become in him a spring of living water welling up to eternal life
- => compare w/ 7.37: if anyone thirst, let him come to me and drink ... living water

36-40 Necessity and consequence of belief in J: *eternal life*, resurrection on last day

Jesus’ claim to have come down from Heaven

41-50 J’s claim of *coming down from heaven* a dividing issue

Jews: He’s crazy <=====> J: only those drawn by F come to J

- => see two sides construing the issue in entirely different terms
- => compare w/ positive response having the only the new bread of life 6.34

Jesus’ Flesh is the Bread of Life

READ

- 51 ‘bread of life’ is “his flesh”
- 52 Jews fought among themselves
- 53-59 I AM the Living Bread = Eucharist
  - (a) E language of v11
  - (b) no other plausible interpretation
  - (c) munching and slurping in 53, 56, 58
  - (d) mutual abiding of 56 identified w E in last supper discourse

Eating my flesh and drinking my blood = **D ⊂ J ∧ J ⊂ D**

- (e) provokes many Ds to abandon J
- 60 Skepticism of Disciples – a hard saying
- 61-65 J’s Response
  - compare E with Ascension
  - Spirit gives life (via Baptism of Jesus); Flesh avails not: my words are Spirit and Life

66-71 Abandonment by many Disciples; Resolve of Twelve, led by Peter

C. Tabernacles I - Jesus the source of *Living Water*

7.1-52

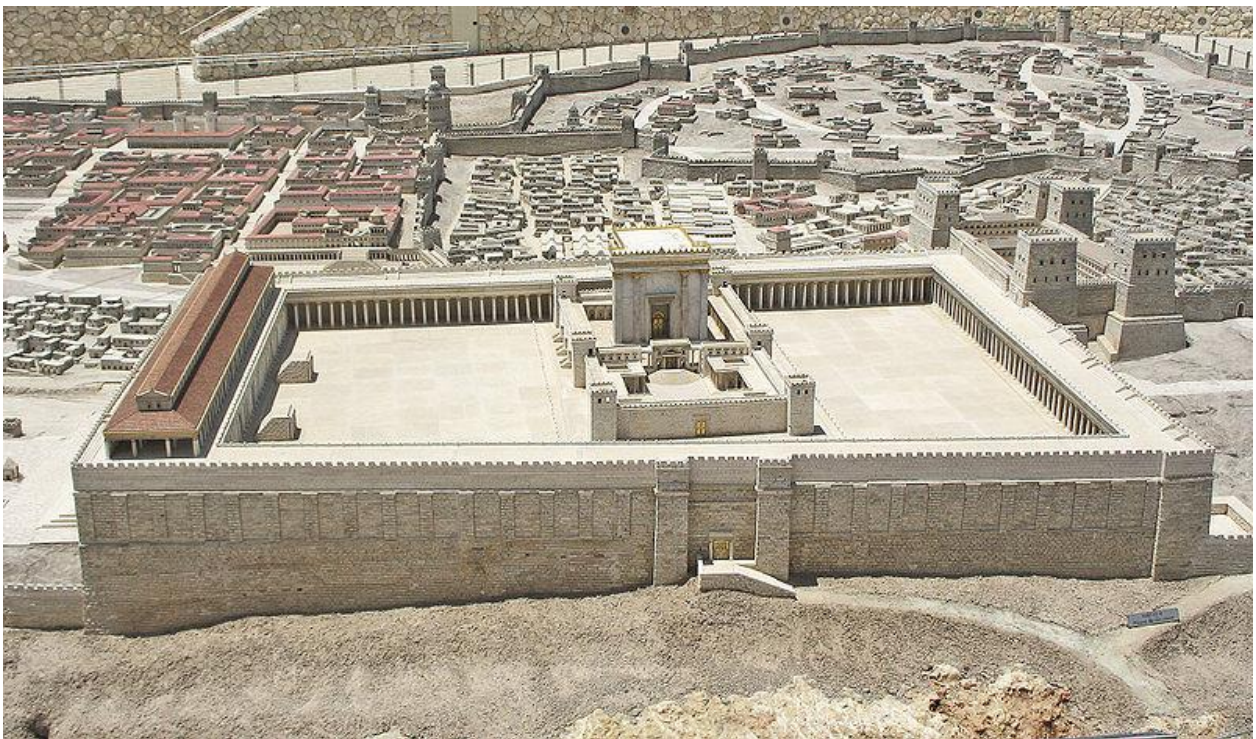
J supersedes Feasts. The Lord interpretes himself using the high Jewish feasts. Prologue makes clear statement of J’s divine identity. The body of the gospel then gives a series of initially symbolic but successively more explicit *signs* and *revelations* of J’s id. See movement to and from Jerusalem and Galilee, set on specific feasts:

- |   |           |
|---|-----------|
| (1) Wedding at Cana (Gal)                             | 2.1-11    |
| (2) Cleansing of Temple/ Disc w/Nicod (Jer, 1st Pass) | 2.13-3.21 |
| (3) Samaritan women (b/t Jer & Gal)                   | 4.1-43    |
| (4) Healing of royal official’s son (Gal)             | 4.46 54   |
| (5) Healing of paralytic (Jer, Sabbath)               | 5.1-18    |

(6) Multiplic of loaves (Gal, 2nd Pass)	6.1-71
(7) Discourses on Feast of Tabernacles (Jer)	7.10-8.59
(8) Aftermath: Healing of the Blind (Jer, Sabbath)	9.1-41
(9) Aftermath: J the Good Sheperd (Jer, Fst of Ded)	10.1-39

Feast of Tabernacles (or Booths).

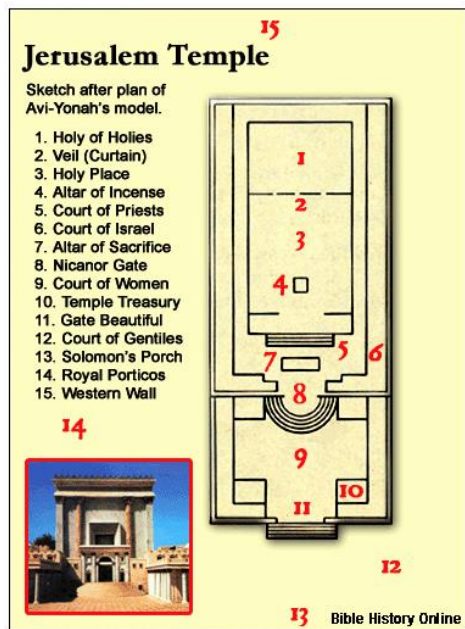
- When: end of Sept / early Oct (month of Nisan)
- Principal meanings:
  - (a) Thanksgiving Feast for autumnal harvest (primitive)
  - (b) Celebration of God's provision to Israel in the Desert wanderings (primary):  
water from the rock and the pillar of light (and smoke)
  - (c) Anticipation of God's coming messianic blessings (derivative)
- Principal liturgies: camping out in huts / ceremonial drawing of water each morning /  
nightly rejoicing under the candelabra in the temple



While the Multiplication of the Loaves employs Passover as an interpretive backdrop for the Eucharist, the Feast of the Booths provides an interpretive backdrop for the Baptism in the Holy Spirit.

- 1) Return to Jerusalem 1-13  
 After getting chased out of Jer back in 5 after the sabbath healing, J returns to the very public arena of the Fst of Booths, one of the 3 great feasts, the *pilgrim feasts*. But J was a “marked man”, so he returns undercover.
  
- 2) Teaching in the middle of the Feast: Authority & Origin 14-36
  - a) Teaching and authority from ‘One who sent J’ 15-18  
 Jews: (amazed) how can J be educated who never studied?  
 J: teaching fr ‘One who sent me’, w/his auth, for his glory

- b) Hypocritical to Condemn J for healing on Sabbath 19-24  
 J: Why do you seek to kill me?  
 People: You have a demon! No one seeks to kill you!  
 J: I healed on Sabbath but u violate Sabbath by circumcising
- c) Divided Response 25-36  
 (1) People 25-29  
 People: Is this the Christ? but Christ's origin will be unknown 25-27  
 Jesus: I was sent from him you don't know, whom I know 28-29
- (2) Jews 30-36  
 (a) Jews sought to arrest and sent officers (30a,32) while many people believed in him  
 (b) J eludes arrest (30b) & says he will be w them a little longer, then return to 'One who sent me' – where 'they can't come' (33-36)



**3) Teaching on Last Day of Feast: J Source of the Living Water [ READ ] 37-39**

- a) Setting. The water drawing was performed at dawn each day of feast: priests go from Temple to the pool of Siloam, drew water in golden pitchers, re-entered Temple through the water gate, were greeted by three trumpet blasts and the words "you will draw water joyfully from the springs of salvation" (Isa 12.3), then the priests processed around the altar while the Temple choir sang the Hallel (Pss 113-118).
- (1) This was an incredibly joyous celebration. A rabbinic saying of the time has it that "He who has not seen the joy of the water drawing has not seen joy in his whole lifetime!" (*Sukk.* 5:1)
- (2) Symbolic of the water from the rock in the Exodus: crucial sustenance for salvation. Water wasn't anything like an "automatic" in semi-arid nomadic life. Its existence or non-existence determined everything ... incl life, esp. in a desert.

- b) See J holding out HS as the new “water from the rock”  
 DQ: How does this analogy work?  
 (1) J speaking of *salvation*: eternal not material and political; spiritual nourishment vs. fleshly  
 (2) messianic aspect of these words (Is 44.3, 55.1, 58.11)
- c) Divided Response 40-53
  - (1) People 40-44
    - (a) Some believed: the Prophet (like-Moses), the Christ
    - (b) Some doubted: Christ not from Galilee but Bethlehem
  - (2) Authorities 45-53
    - (a) Officers sent to arrest J: amazed
    - (b) Pharisees: none of us believe!
    - (c) Nicodemus: we should hear and learn what J does
    - (d) Pharisees: Nic, are you Galilean? No prophets fr Galilee!

{ Women Caught in Adultery: let him w/o sin cast 1<sup>st</sup> stone, go sin no more 8.1-11 }

D. J the Light of the World: Liar, Demon or Lord? 8.12-59

Nightly, in the Temple four huge golden candelabra were lit, in the water drawing area, but which illuminated all the surrounding areas. Then, there was dancing and singing that lasted all night. The particularly pious would try to stay up all night every night of this weeklong feast, with up to hundreds of thousands celebrating the Festival.

Lighting the Candelabra symbolizes the pillar of fire lighting the way of Israel in the desert wanderings, providing direction, protection, and surety of God’s salvation. Picture J standing up and crying out just as they’re getting ready to light the candelabra:

⇒ See J as the pillar of fire on the new, eternal plane of salvation. The word *tabernacled* among men. First and foremost, image pts to J’s divinity. Secondly, pts to J taking on role of protecting, leading, confirming us in our ‘desert wanderings’ this side of heaven.

Messianic meaning of Lights: *shekinah* / Light of salvation / light of end-times (Zech 14.5-7).

- 1) **“I AM the Light of the World”**: Discourse with Pharisees (12-30)
  - 12 J: I AM the light of the World (= God, the pillar of fire) Id Stmt #1
  - 13-19 Phars: Bearing witness to yourself renders testimony invalid
    - J: My testimony is true  
Law requires a second witness: my Father
    - Phar: Where is your father?
    - J: knowing me <=> knowing the F Id Stmt #2
  - 21-24 J: I go away, you will seek but not find me, and you will die in sin
    - Phs: Are you going to kill yourself?
    - J: I am from above Id Stmt #3  
You will die in sin unless you that I AM Id Stmt #4
  - 25-29 Phs: Who are you?
    - J: Upon crucifix., will know that (a) “I AM” Ident. Stmt #5; (b) speak only on F’s authority; and (c) F is w/J

30 => many Pharisees believed in him !!!!

2) Discourse w/ hitherto believing Jews

31-59

a) **Being Free from Slavery to Sin (31-36)** [ read 8.31-36 ]

To the Jews who had believed in him, Jesus teaches, if you continue ‘in my word’,

- “You will know the truth, and the truth will make you free” (32)

Spitfire: Who is *the truth*? (cf Jn 14.6,17) What is meant by *continuing in my word*?

- “Everyone who commits sin is a slave to sin” (34)

Basic spiritual principle: Whether we choose to recognize it or not, apart from Christ, we are in bondage to sin.

i. What is this “slavery”. Old Bob Dylan song, “Gonna have to serve somebody”, i.e., big ugly things like greed, power, drugs, etc. We’ve all heard the saying “power corrupts”. But sin also begets a kind of slavery that’s at work in rather insidious ways: take lying or being deceptive. We tend to become *liars* just as in wanting individual things, we become *greedy*. A personal anecdote of my own freshmen pretensions/ambitions . . . they literally ruled my life!

ii. Now the good news: J not only forgives our sins, he frees us from slavery to sin.

iii. Paul on slavery to sin:

a. Rom 6.16-18: no longer slaves to sin, but slaves to righteousness

b. Rom 7.14-20/8.9-11: power of indwelling sin replaced by life of indwelling Spirit

c. I Cor 6.13,19: The body is not meant for immorality but for the Lord ... your body is a temple of the HS within you

- ‘If the son makes you free, you are free indeed’ (35)

b) God as J’s F vs. Devil as Jew’s F

37-47

♦ Ph claim Abra. as father, then God as father

♦ but God fathers J in the sense of “proceeded and came forth” Id. Stmt #6 (42)

c) Hardening of claims: J possessed vs. J as God

48-59

Note the sequence: J claims to be the *Light of the World*. Draws strong response. Then tells the Jews that they are *enslaved to sin*! However true, quite inflammatory. Jews pt to the divine election of the children<sup>4</sup> of Ab. Can J trump their claim? [read 8.52-59] Indeed - by claiming for himself the divine name. Authority? that of God himself.

♦ unbelief in J’s claims of (a) coming from God and (b) providing eternal life leads to charge that J has a demon (48-53)

♦ J points to F glorifying him <healing of lame at pool, chpt 5> (54-55)

♦ J claims age > Abraham (56-57)

♦ ‘Before Abraham was, I AM Id. Stmt #7:

=> J now unmistakably uses divine name (58)

♦ Jews move to stone J, who escapes (59)

See emphasis on keeping J’s word and indwelling:

31 continue in my word

37 my word finds no place in you

51 keeps my word, will never see death

## Jn 9-12: Cure of Blind; Good Shepherd; Lazarus; Entry to Jer

**Intro.** At the end of Chapter 8, Jesus eludes arrest for the ‘blasphemy’ of identifying himself by the divine name, ‘I AM’, claiming to pre-exist Abraham. The blind man J heals in Ch 9 mocks the Jews blindness to the LORD. The setting shifts in 10 from the Feast of Tabernacles to that of the Dedication of the Temple, where Jesus indicts Israel’s religious leaders and his love and care for us as the Son of God. The raising of Lazarus (11) reveals the tender and personal character of the Lord’s love for us and precipitates the final plot against him. Our last chapter (12) records the final acts in J’s public ministry, his anointing, kingly entry to Jerus, and concluding teachings.

### A. Healing of Blind on Sabbath (near Pool of Siloam)

9

The Light of the World gives ‘Sight’ to the ‘Blind’ by believing in Jesus, the arch-theme of John’s gospel. The healing of the blind man prophetically enacts how Jesus is the light by which we are saved. Once perceived, this Light saves only through belief, belief in Jesus. Seeing the light but then failing to believe renders one ‘blind’ and ‘guilty’. The unseeing make themselves responsible for not being saved by refusing to believe, once shown the Light of the World.

John records this healing to manifest God’s glory and the boldness of man’s confession – as well as call disciples/believers to the same works, despite the persecution (v. 4).

- |            |   |   |
|------------|---|---|
| Act        | { | <p>1) Setting: Man born blind for the glory of God <span style="float: right;">1-5</span><br/>         Ds: Is origin of man’s blindness his parent’s sin? (Dt 5.9)<br/>         J: No, a setup for a work of God ==&gt; J is the Light of the World</p>   |
|            | } | <p>2) The Healing: dirt and clay spittle washed off in Pool of Siloam (‘Sent’) <span style="float: right;">6-7</span></p>   |
|            | } | <p>3) Initial interviews with Neighbors and Pharisees. <span style="float: right;">8-17</span><br/>         In answer to the how he was healed, to both parties man recounts healing by Jesus. Pharisees are divided: some say healing on sabbath implies J is ‘not from God’ and a sinner; others that the ‘sign’ means he can’t be a sinner. Pharis ask man, who says: ‘J is a Prophet’</p>   |
|            | } | <p>4) Interview of Man’s Parents by Ph <span style="float: right;">18-23</span><br/>         Parents played coy out of fear of being expelled from synagogue: Yes, this is our son who was born blind. No, we don’t know how or by whom. He is legally resp. for his answers, not us!</p>   |
| Interviews | } | <p>5) 2<sup>nd</sup> Interview of Man by Phs: Cast Out of Synagogue <span style="float: right;">24-34</span><br/>         Phs: Give glory to God (by denying J)<br/>         Man: Don’t know if J is a sinner – only that he healed me<br/>         Phs: How? (want him to attribute to God and not Jesus)<br/>         Man: Why ask again – do you want to be J’s D? (mocking retort)<br/>         Phs: (revile him) Nope – we are Ds’ of Moses, ‘don’t know where J comes from’</p> |

Man: (mockingly) 'Why that is a marvel'  
'he healed me' and 'God only listens to worshipers who do his will'  
=> J must be from God

Pharis don't 'see' this clear cut logic and do the opposite of believing in Jesus – they silence by man by excommunication, i.e., they 'cast him out' of the synagogue! Jn records the unusual boldness and sarcasm of the man's repartee.

6) Jesus' Judgment: Consolation of Man; Blindness to Pharisees

a) Hearing that Phar cast out Man from Synagogue, J seeks him out 35-38

J: Do you believe in the Son of Man?

Man: I Believe - then worshipped Jesus

b) Judgment of World (& Phars) according to Seeing 39-41

J: *came to judge the world, to make the blind see and the seeing blind*

Phars: Do you mean us?

J: *Unbelieving blind w/o guilt while unbelieving seeing retain guilt*

Believing in Jesus is the principal criteria for our judgment. Since believing is based upon knowledge of Jesus (awareness = seeing), those unaware of Jesus (the blind) who don't believe lack guilt, but unbelievers aware of Jesus (the seeing) are guilty.

**SPITFIRE**: Is the blindness to God's law or to Jesus? Or both? \_\_\_\_\_

Judgment

Spitfire

B. I AM the Good Shepherd 10

"When he brings us to the Father, a door,  
when he takes care of us a shepherd"  
- John Chrysostom

1) OT Imagery (esp. Ezek 34)

a) God as Shepherd of Israel (esp. Pss 23 & 95, Is 40.11)

b) Leaders God appoints also called Shepherds (Ps 78.70ff, Jer 3.15, 23.4)

c) As a consequence of the leaders/shepherds' failure and exploitation

(1) God will judge them (Jer 23.1, Ez 34.2-10)

(2) God himself will shepherd and search out his sheep (Ez 34.11-6)

(3) God will appoint a faithful shepherd, a Davidic king to care for his people (Jer 23.4-6, Ezek 34, esp. vv 22-23)



"courtyard...; fold for sheep..."

Shepherd/Sheepgate Imagery 1-19

The prophets describe God himself as a shepherd, as well as kings and religious leaders, the role of shepherd being one of caring and protecting people from both physical and spiritual



danger and help flourish on both planes. Jesus first condemns Israel's religious leaders as bad shepherds, illegitimate thieves. He then asserts his divine identity as savior, I AM *the sheepgate* and *the shepherd*, love for us to the point of dying, knowing us and us knowing him as J knows and is known by the Father! Wow!

1) Figure of Shepherd, Sheep, and a Thief 1-6

The pastoral figure assert that the shepherd enters thru sheepgate, not a thief.

- Shepherd: gatekeeper opens and sheep hear voice; calls his own sheep by name and they follow
- Stranger/thief: sheep won't follow but flee; voice unknown

2) Application of Figure: J is the Sheepgate and the Good Shepherd 7-21

ID #1 a) I AM the *gate of the sheep* 7-10

(1) If you enter by me, then you will be saved and freely go out and in to pasture

≈ thru me, have life and have it abundantly

(2) Before me, only thieves and robbers who came to steal, kill and destroy (life)

ID #2 b) I AM the *good shepherd* 11-18

(1) Good shepherd owns the sheep & lays down life for them (11b,14-15)

(2) Hireling sees coming wolf, flees, abandoning sheep to wolf (12-13)

(3) the mutual "knowing" of J & 'his own' and the mutual knowing of J & the F (14-15a)

**J knows Ds ≈ F knows J**

⇒ lay down my life for 'the sheep' (15b)

(4) I will bring my 'other sheep' not of this fold:

⇒ One Flock, One Shepherd (16)

(5) J laying down life at command of F, but w/ power to take it up again (17-18)

c) Division of Jews 'lay down and take up my life': Mad, Possessed, or Other 19-21

Feast of Dedication: Are you Messiah? 'Father and I are One' 22-39

The Feast of Dedication is an eight-day festival commemorating the re-dedication of the Altar of the Temple around 165 BC, aka *Hanukkah*. The Temple had been desecrated by Antiochus Epiphanus in 168 BC, whom the Maccabees then vanquished.

During this Feast, the Jews ask J a question, J answers with some reverse logic: The Jews lack certainty that J is messiah because they don't belong to J! More poetically, since only J's sheep can 'hear his voice and follow him' (believe), Jews are not J's sheep. J then segues what he gives his 'sheep': eternal life and protection from thieves.

And then, without any obvious logical connection to the foregoing, J declares, “The Father and I are One”, a blasphemy provoking the Jews to try to stone J. J gives a winning apology, only to conclude it with another ‘blasphemy’: “the F is in me and I am in the F”. The greater shock is yet to come, as Jesus uses this same formula to describe our relationship with him in Jn 14-15!

- |  |       |
|--|-------|
| 1) Jews: Are you the Messiah?  | 22-24 |
| 2) Answer #1: ‘good shepherd’ (see Ez 12-14)   | 25-29 |
| a) I told you already; my works prove it   |       |
| b) you disbelieve because ‘you aren’t my sheep’  |       |
| c) I give my sheep eternal life and will protect from thieves (cf. 6.37)                             |       |
| 3) Answer #2: [not merely messiah], but One with the Father  | 30-39 |
| <span style="color: red;">ID #3</span> a) J: The F and I are One                                     | 30    |
| b) Jews response: begin stoning them   | 31    |
| c) J’s defense:  |       |
| (1) J: Which good work of the F (God) warrant stoning?   | 32    |
| (2) Jews: stoning is for blasphemy of ‘making yourself God’  | 33    |
| (3) J: Law says, ‘I say, you are gods ...[sons of Most High, Ps 84.6]’                               | 34    |
| - If God called ‘gods’ mere prophets, then why not me, whom God consecrated and sent into the world? |       |
| - believe me because ‘I do works of the F’   |       |
| <span style="color: red;">ID #4</span> d) J: ‘The F is in me and I am in the F’                      | 38    |
| e) Jews response: try to arrest J (but J escapes)  | 39    |

While the Feast celebrates the (re-)consecration of the Temple, v.36 states that the Father has consecrated J. John may intend us to understand that Jesus replaces the Altar, which is in line with Jesus ‘tabernacling’ among us and being the New Temple.

{ Departure & Ministry across Jordan where JnB baptized 40-42 }

### C. Raising of Lazarus

11

The gospels chronicle Jesus’ public ministry, forming his disciples, performing miracles, all the time disclosing his divine identity and calling people to repent and into a relationship with himself. John now pulls us back from the public arena of Jesus’ challenges and discordant responses, drawing us behind the curtains of his more private life. His friendship with Martha, Mary and Lazarus reveals the deep human personal relationship the Lord offers all of us. The sisters’ sorrow deeply moves Jesus and the sorrow of his friend’s death – typifying perhaps the sorrow inherent in all of our deaths – makes Jesus weep. (33-38).

Having fled across the Jordan, the sisters summon Jesus back the Bethany just outside of Jerusalem, essentially asking him to put his life at risk in order to save their beloved brother, Lazarus, also the beloved friend of Jesus. The siblings had social great standing with many Jewish leaders coming out from Jerusalem to console them (19) and probably substantial wealth, sending a messenger to Jesus and affording a tomb. The raising of Lazarus wins many disciples but also precipitates the plot to kill him, prompting Jesus to flee back to safety, to Ephraim, near the

wilderness (54), but also elicits a great curiosity in the incoming crowds for Passover (45-53, 55-57).

- |  |       |
|--|-------|
| 1) The Summons   | 1-16  |
| a) Lazarus, brother of 'the Mary who [later had] anointed Jesus' was ill.  | 1-2   |
| b) So: sisters sent word to J that 'he whom you love' is ill   | 3     |
| c) J: sickness not to death but that 'Son of God might be glorified' 4-6   |       |
| d) J to Ds: let us go into Judea   | 7     |
| e) Ds: at risk of being stoned?  | 8     |
| f) J: 'you'll be ok, still have the Light of the World   | 9-10  |
| g) J: cryptically, Laz has died and I go to raise him, so you may believe  | 11-15 |
| h) Thomas: (the doubter), 'let us go too, in order to die with him'  | 16    |
| 2) J & Martha  | 17-27 |
| a) Setting: Laz entombed for 4 days; many of the Jews from Jer. console them; Martha goes out to meet J, Mary remains in house   | 17-21 |
| b) Martha: you would have healed Laz, believe you can raise him  | 22    |
| c) J: your brother will rise again   | 23    |
| d) Martha: yes, believe in 'resurrection of the last day'  | 24    |
| e) J: I AM the Resurrection and the Life (cf. 5.24,8.51,14.6)  | 25-6  |
| - he who believes in me will rise, never to die again  |       |
| - Do you believe this?   |       |
| f) Martha: Yes, you are Messiah, Son of God, 'who comes into the World'  | 27    |
| 3) Mary goes to meet Jesus, and then they go to tomb   | 28-37 |
| Martha summons Mary out to meet J with the mourning Jews, and proclaims her belief that J would have healed Laz. J is deeply moved and 'wept' after being brought to the tomb. |       |
| <b>Spitfire</b> -why was J deeply moved and troubled? - cf. Lk 19.41, Mt. 23.37  | _____ |
| _____  |       |
| _____  |       |
| 4) Raising of Laz. of L  | 37-44 |
| - J prays to F and then himself commands, "Laz, Come out!"   |       |
| - done so that "they may believe that thou didst send me"  |       |
| 5) Response, division, withdrawal  | 45-57 |
| a) Many of the Jews believed   |       |
| b) Others reported to Phar & CPs, who plot to kill Jesus   |       |
| - If we don't stop him, Romans will destroy Temple and nation  |       |
| - Prophecy of Caiaphas, the high priest: better for one to die than all  |       |
| - Jn: prophecy is to 'gather into one' and applies not just to Israel but 'all who are scattered'  |       |
| c) Jesus withdrew to town of Ephraim, near wilderness (54)   |       |
| d) Incoming pilgrims for Passover stirred to look for Jesus  |       |



Is Lazarus the ‘beloved disciple’ who now appears in the Last Discourse, at the foot of the cross (19.26-27) and in a foot race with Peter to the empty tomb (20.2-8), and the Resurrection fish fry (21)? Perhaps not insofar as the ‘beloved disciple’ is the primary witness and writer of the gospel (21.24).

John next records Jesus’ stop in Bethany six days before Passover for a supper prepared by Martha, at which Mary anoints Jesus, and drawing a great crowd to see both Jesus and Lazarus (12.1-9) – and to believe in him, forwarding the leadership’s assassination plans (12.10-11).

D. Anointing by Mary, Triumphal Entry, Last Days of Public Ministry 12

- 1) Anointing and Drawing of Crowds to Bethany **READ 2-8** 1-11
  - a) Martha serves, Mary anoints feet, wipes w hair, fills hs w fragrance 2-3
  - b) Judas: ointment sh’ld been sold for \$75k (greedy, thieving treasurer) 4-6
  - c) J: don’t sell, save the rest for my burial, poor you have salways ... 7-8
  - d) Great Crowds come to out and believe b/c of Laz’s rising, so CPs decide to kill Laz too 9-11
  
- 2) Triumphal Entry to Great Crowds (stirred by witnesses to Laz raising) 12-19
  - a) Consistent with, but more compact than synoptic accounts 12-13  
- Same crowd greeting of Ps 118.25, Hosanna (=Save us, please!)
  - b) Jn’s Theol Comment: (a) entry fulfills Zech 9.9 prophecy 14-6
  - c) Adds detail: witness of crowd who raised Laz drew crowd 17-8
  - d) Phar to one another: *we can do nothing since world follows him!* 19

Final Public Ministry

- 3) Instructions to Hellenistic Jews 20-26
  - a) Ask Phil for audience (fr Grk Bethsaida), then w Andrw, to J 20-22
  - b) J’s Instructions
    - (1) *Hour has come* for ‘Son of Man’ to be ‘glorified’ (crucif & resurr) 23
    - (2) Only by dying does a grain of wheat bear much fruit 24
    - (3) love worldly life => lose eternal life;  
hate worldly life => gain eternal 25-26
    - (a) ‘serves me’ (be a D) => follow to ‘where I am’ (cross)  
=> Father will honor
  
- 4) Of J’s Impending Crucifixion 27-36a
  - a) J’s Prayer for F to Glorify His Name and F’s Response
    - (1) J: *Now* my soul is troubled (Lament) 27-28a  
- pray that F spare me crucifix.? No! This is *my Purpose*  
- (rather) ‘Father, Glorify Your Name (via crucifix & resurr.)
  
    - (2) Father’s Voice: I have glorified it and will do so Again 28b  
- ‘already’: prob the signs Jesus has worked  
- ‘again’: resurrection

- (3) Crowd: some, 'thunder'; others 'voice of an angel!' 29
- (4) J: Father spoke for your sake, not mine 30
- b) Results of Crucif & Resurr: Judgment of World; Expulsion of Its Ruler;  
Drawing all men to myself 31-33
- c) Q of Messiah being forever vs S/M to die 34-36a
- Crowd: if the Messiah 'remains forever' (Is9.7), why will S/M die –  
and who is the S/M?
- J: (mis-direct) walk/believe in Light while I am here, and so  
become sons of Light
- 5) Summation 36b-50
- a) John on the Unbelief of Crowds 36b-43  
Crowds don't believe despite J's many signs fulfills Is 6 & 53.1,  
blinded eyes and hardened hearts (i.e., by withholding his mercy)
- b) Jesus Summation (cried out) 44-50
- (1) Belief in me is belief in 'him who sent me' (Father)
  - (2) Seeing me ⇔ Seeing 'him who sent me' (Father)
  - (3) I came as 'Light of the World' so believers can come out darkness
  - (4) Those who reject J's teaching will be judged by 'the word I have spoken' on 'the Last Day' (47-48)
  - (5) I have spoken not on my authority but only what F commanded for eternal life (49-50)

## Jn 13-17: Last Discourses - Imperatives, Promises, Divine Intimacy, and Hi-Priestly Prayer

In some ways, the foot-washing (13) and Jesus' Passion (18-19) are the final installments of how Jesus loved his own, following on the heels of the shepherding imagery (10) and the raising of Lazarus (11). The foot-washing demonstrates how God's love easily shunts aside our relative standing while the Passion proves the depth of his love for us – the kind of love he commands us to imitate for one another (13.15,34). After calling out Judas and prophesying Peter's denial, J describes our ongoing intimacy with God, at least in part through the HS and, apparently, through the Eucharist. He also reiterates and discloses additional discipleship imperatives and promises.

John has already presented to us several “discipleship imperatives” in the Book of Signs<sup>13</sup> (1-12):

- Faith Imperative
- All-In Imperative
- Imitation Imperative
- Obedience Imperative
- Fruitfulness Imperative

The Last Discourses reiterate these imperatives as well as articulate several more:

- Love One Another Imperative
- Love Jesus Imperative (14.21-24)
- Intimacy Imperative
- Missionary Imperative (15.27,17:18,20)

And reiterate and detail Jesus promise of Eternal Life with God:

- Eternal Life
- Indwelling and Ongoing Presence of the HS
- Power to do the works of Jesus (14.12)
- Strength and Consolation in the face of persecution
- Direct petitioning of the Father (16.23-24,26)
- Infilling of Joy (15.11, 17.13) and Peace (14.27, 16.33)
- Elevation from ‘Disciple’ to ‘Friend’ (15.14)
- Ongoing revelation from the HS (16.12-15)
- Personal love of the Father (16.27)

The discourses are the most dense and complex as can be found in the entire bible. The following schema seems to capture best their literary structure:

A. Command to Love One Another in all things small and great	13
B. Obedient Ds will enter Life of J and F thru the HS	14
C. Necessity of Mutually Abiding and Bearing Fruit	15 <sup>1-17</sup>
D. Persecution, Paraclete, Direct Petitioning & Encouragement	15 <sup>18-16</sup>
E. Prayer for Ds to Enter Life with God	17

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<sup>13</sup> John testifies to the signs so that many believe in Jesus, be saved from death, & enter Eternal Life (20.30-31).

While the Discourses are set on the Last Supper, there is no Eucharist! Jn describes the life of fellowship with God into which the believer is invited perhaps as a “supplement” to the Last Supper accounts of Synoptics. While the tone is very intimate, even familial, the content is hardly short of astounding. Earthly language describes how the believer is invited into mystical union with God. Original disciples could hardly be expected to “get it” on the first time – needing the Spirit of Truth to help them remember the words and understand them.

A. Command to Love One Another in all things small and great

13

Intertwined with J’s prophetic enactment of how God’s love lowers himself to actually render us the most humble service is the betrayal of Judas. John notes the devil inspired Judas’ betrayal before the dinner (2), of whom J states ‘that you are not all clean’ (10b-11), who will betray him (18-19), and whom J identifies (only to the ‘beloved disciple’), at the end of this 1<sup>st</sup> teaching (21-30).

The chapter ends with J predicting both P’s eventual Crucifixion and his Denials,

- 1) Enactment: foot-washing 2-12a
  - a) Preparations:
    - (1) knew: F gave him authority, came fr and was going back to God
    - (2) stopped eating, shed tunic, tied a towel to himself, filled basin w water
  - b) Act: washed and dried Ds feet
  - c) P’s Interruption: 6-11
    - P: Why wash my feet?
    - J: You will know why afterwards (crucifixion and resurr.)
    - P: No! you shall never wash my feet
    - J: Only if I wash you can have ‘part of me’
    - P: Oh! Then wash my hands and feet too (I want to be all-in)
    - J: ‘he who has bathed needs only his feet washed’ – and are bathed (‘clean’)
  - d) J puts his clothes back on and resumes ‘his place’ (after ‘lowering’ himself)
  
- 2) Teaching: Love thru “Small Things” 12b-17,20
  - a) Follow my example: 12b-16
    - (1) IF I your teacher and Lord have washed your feet
    - (2) THEN you should wash one another’s feet
    - (3) SINCE master is greater than servant, and sender than sent
  - b) Blessed are those [wash each other’s feet]! 17
  - c) Receiving anyone I send ⇔ Receiving Me ⇔ Receiving my F 20
  
- 3) Judas’ Betrayal 18-30
  - a) J’s prediction: One of you will betray me, which will fulfill Scripture 18-19
  - b) Act of Betrayal 21-30

All the Ds are confused when they learn that one of them will betray J - except the BD, who J whispered to.

- (1) J: One of you will betray me  
(confused Ds, so P ‘beckons’ BD to ask J)
- (2) BD to J: Who? (privately, ‘BD was lying close to J’s breast’)
- (3) J to BD: One I give dipped morsel to

J dips morsel and hands to Judas

- (4) J to Jud: Do what you are going to do quickly

Jesus whispers id of Judas only to BD, who was right next to Jesus, both prob sitting slightly apart; the other Ds remain confused, thinking Judas left at that point to pay for feasting or make an offering to the poor. Easy to think BD is Lazarus, perhaps here with the Twelve as a special, honored guest. It is equally easy to think that BD/Laz either has a super strong memory or was recording these discourses in 13-17 and perhaps the details in John’s version of the Passion, which John later notes in 21.24.

- (5) J to Ds: *Now* (Judas set things in motion) is ‘*the Son of Man Glorified*’ 31-33

- 4) J’s issues Love Imperative: *Love one another as I have loved you* 34-35  
=> ‘Love’ ranges from washing each other’s feet to dying for each other

- 5) Prediction of P’s eventual Crucifixion and his Denials 36-38

P: *Where* are you going?

J: *Where* you can’t follow now, but will *later*

P: Why not, I will lay down my life for you

J: Hmmm, actually, [in the *now*], you only deny me three times

### Reflections

- 1) One of only 3 Johannine commandments (+Faith & Obedience); Extends Lev 18 in depth, but not necessarily in “scope”. Jn boils things down to the bone ... but bones make not body. Jn’s obey me points to rest of NT’s moral instruction.
- 2) Basis for Command rooted in God’s nature and our nature
  - (1) God nature is love -- why J died for our sins
  - (2) Because God is love and dwells in us, if a person ain’t loving, they ain’t got God
  - (3) Loving others agrees with our Nature, i.e., that we are made in the image of God
  - (4) Not legalistic: Don’t earn God’s love by loving others
  - (5) Produces joy, e.g., Mother Theresa and people who serve others in general
- 3) I John pointedly spells out the Necessity of the Love Imperative, esp.
  - a) 3.11-24
    - 14: failure to love => death
    - 15: brother-haters = murderers
    - 16: laying down our lives
    - 17: material giving
  - b) 4.7-12



- 16: loving our neighbor flows from God indwells in us and: God is love, and he who dwells in love dwells in God, and God dwells in him
- 20: If any one says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen.
- c) Basic element of our whole life w/God basis for participating in intimate union with God described in Jn 14-15

***Logical Shorthand for Jn 14-17***

⊃ : dwell/abide in	→ : implies
∈ : is in	∧ : and
≈ : like, as, similar to	⇔ : equivalent

*J* is used for 'me' and 'I'; *D* for 'you'

B. Obedient Ds will enter Life of J and F thru the HS 14

1) Thru J is the Only way to Come to and Know F: J is in F and F is in J 1-11

a) Be not troubled SINCE 1-3

- (1) you believe in God and believe in Me
- (2) I go away to prepare you a place in my F's house w many rooms
- (3) and I will return and bring you back with me

b) Where J is Going – Four Dogmatic Statements about F & S 4-11

J: you know where I am going  
Thomas: No, we don't! How could we?

(1) **I AM the Way, the Truth, and the Light** 6a

- (a) Way: the road; cf. Dt 5.31-33, Didache
- (b) Truth: 1.17 bearer of grace and truth; *emet* - fidelity to covenant promises, cf Ex 34.6 Jesus represents God's fidelity to his historic covenant promises to Israel to "be their God" by virtue of his atoning sacrifice which enables covenant to adequately function
- (c) Life: 4.13-14; 6.48

(2) **No one comes to the F but thru J** 6b

(3) **Knowing J ⇔ knowing the F** – *You now know and See Him* 7

Phil: Satisfy us by Showing us the F 8

J: Do you not recognize me? – **Seeing J ⇔ Seeing the F** 9

(4) Believe that I am in the Father and the Father in me because of the works I have done 10-11

**F ∈ J and J ∈ F**

- 2) Believers in me will do my works and even greater 12-14  
 - b/c I go to F anything you ask in my name, I will do

=> Life of God is characterized by the mutual indwelling of the F & J. Believers enter into this life by means of the HS, J in F, Ds in J, J in Ds.

- 3) IF You Love Me THEN keep my commandments & I will send Paraclete 15-24

a) 'I will ask F [after going to Him] to *send You the Paraclete*' 16-17a

- (1) Be 'with you' forever  
 (2) the 'Spirit of Truth'  
 (3) World is incapable of receiving (b/c it *can't see him*)

b) You [will] know Paraclete, b/c 17b

(1) **Paraclete [will]  $\subset$  D  $\wedge$  Paraclete [will]  $\in$  D**

c) In a little while I will leave, but then come back to you 18-20

- (1) You will no longer be desolate  
 (2) You will see me (19b)  
 (3) I live  $\rightarrow$  you will live (19c)

(4) You will [then] know:

(a) **J  $\in$  F  $\wedge$  F  $\in$  J**

(b) **D  $\in$  J**

d) IF You Love Me, Keep my commands, F will love you & I show myself 21-24

- $\rightarrow$  F will love You  
 $\rightarrow$  I will love You  
 $\rightarrow$  I will 'manifest' myself to You

Judas: How will you manifest yourself to us and not the world?

- J: - Love me  
 - Keep my word

$\rightarrow$  F will love You  $\wedge$  **We will come to You  $\wedge$  Make a Home with You**

e) Not Loving me  $\Leftrightarrow$  Not keeping my word 24

4) Role of Paraclete, the Holy Spirit, sent to you by F: 25-29

- a) Teach you *all things* (that I haven't gotten to yet)  
 b) Make you remember all I have said (during my earthly ministry)  
 c) Gives you *my Peace* 27

- I give not as the world gives - Be not troubled or afraid

d) I go away and I will come to you [thru the HS] 28-29

- (1) should make you rejoice b/c I go to F and F is greater than I [and will give you the foregoing benefits]

- (2) I prophesied to you so that you would then believe when it takes place (verifying me as a prophet, perhaps ‘the prophet like Moses’)
- 5) Ruler of this world 30-31
- a) *is coming* and that will end my discourse
  - b) has no power over me
  - c) but I do as the F commanded me (= submit to crucifixion)  
- that the world may know that I love the F
  - d) Rise, Let us go from here
- C. Necessity of Mutually Abiding and Bearing Fruit 15<sup>1-17</sup>
- 1) I AM the True Vine 1-3
- a) J is Vine, F is Vine-dresser
  - b) Vine-dressing: pruning of unfruitful branches  
- why? so vine can bear more fruit
  - c) My word ‘spoken to you’ has already ‘made you clean’ (cf. 13.6-11)
- 2) Command: Abide in Me and I in You in order to Bear Much Fruit 4-11
- a) Imperative: **D ⊂ J ∧ J ⊂ D** 4a
  - b) Like branch on a vine, you only bear fruit if you abide in me 4b
  - c) I AM the vine you are the branches 5-6
    - (1) Branches only purpose is to ‘bear fruit’  
**D ⊂ J ∧ J ⊂ D** → bears much fruit  
- Apart from me you can do nothing
    - (2) Unfruitful Branches pruned and used for fire-starter  
‘wood’ of vine has exactly one use, to bear fruit; can’t use for building, cabinet making, but is good for burning)
  - d) **D ⊂ J ∧ ‘my words’ ⊂ D** → whatever you ask will be done for you 7
  - e) Bear much fruit 8
    - (1) Proves that you are J’s D
    - (2) Glorifies the F
  - f) I have loved you ≈ the F loved me 9a
  - g) Imperative: **D ⊂ my Love** 9b
 

‘D Keep J’s commandments’ = **D ⊂ my Love** ≈ 10a

‘J keep F’s commandment’ = **J ⊂ F’s Love** 10b
  - h) I have told you ‘these things’ to put ‘my joy in you’ and ‘fill you up w joy’ 11
- 3) What is ‘The Fruit’? To Love One Another 12-17
- a) Love Imperative ≈ I have loved You 12
  - b) Greatest love for your ‘friends’ is to ‘lay down your life’ 13-14

Do what I command → you are ‘my friend’	
c) I no longer call you ‘servants’ but ‘friends’	15
(1) Because you know (I told you) what ‘the master’ is doing	
d) I chose and appointed you to bear ‘abiding <sub>2</sub> fruit’	16
- bearing ‘abiding <sub>2</sub> fruit’ → F grant whatever you ask in J’s name	
e) Love Imperative	17
B. Persecution, Paraclete, Direct Petitioning & Encouragement	15 <sup>18</sup> -16 <sup>33</sup>
1) Hatred by the World	15 <sup>18</sup> -16 <sup>4</sup>
‘world’: here w negative connotation, esp. ‘the Jews’ of the book of Signs but future leaders as well, and prob meant more universally as ‘all those who don’t believe’, regardless of whether they heard or saw works of J	
Logic of Persecution:	18-23
a) world hates you because it hates me and you are my Ds	18-20
- you ∈ Jesus kingdom → world hates you	
- you ∈ world → world loves you	
- you ∉ world → world hates you ⇔ world persecutes you	
hating me → hating the Father	23
Why the world hates and persecutes	22,24-25
a) world will persecute you <i>because</i> they don’t know the Father	21
b) <i>If they hadn’t heard my words or seen my voice, they would have no sin</i> (cf 9.40)	22, 24
c) Their hatred fulfills prophecy in Ps 35.19 and 69.4	25
My Witnesses [after I go away]	26-27
a) The Counselor, whom <i>J will send</i> and <i>proceeds from</i> the F	
b) You Ds, who have been with me from the beginning	
This teaching is to bolster you a/g being put out of synagogue and put to death (again: persecutors don’t know me or my Father)	16 <sup>1-4a</sup>
2) Sending of the Paraclete, the Spirit of Truth	16 <sup>5-15</sup>
a) Bad News / Good News	5-7
- Bad News: my crucifix., going away & your persecution -> sorrow	
- Good News: Coming of the Counselor	
- Can’t come if I don’t go back to F & send Him	
b) Role:	8-15
- Convince the World of sin, righteousness, and judgment	8-11
sin of unbelief, rights thru J’s work, judgment of ‘ruler of World’	
- Guide you into ‘all the truth’	12-15
speak only what he hears; declare things to come; glorify J by ‘taking what is J’s and declaring to you’ <b>??????</b> and J has ‘all that the F has’	

3) Ds to Directly Petition the Father 16-27

a) Riddle: little while ... little while 16-22

J: In a little while you will not see me, a little later you will

Ds: What?

J: In a little while you will weep and lament, but the World will rejoice; your sorrow will turn to joy  
- like anguish of childbirth forgotten with joy of newborn

b) THEN: given anything you ask of F in J's name 23-28

- 'ask and receive that 'your joy may be full'

- will [then] tell you plainly of F

- your asking will directly to F, b/c F loves you  
(because you loved me and believed I came fr F)

4) You will abandon me and be scattered 28-33

J: I came from F and am leaving World to return to F

Ds: You speak plainly, know all things: we *believe* you came fr God

J: You Believe? Ha – you now will be scattered and abandon me  
(present tense) I am not alone, the F is with Me

J overcoming the World gives you peace in face of your coming tribulation  
(abandonment of J and J departure)

D. Prayer for Ds to Enter Life with God 17.1-26

The 1<sup>st</sup> part of the prayer recites the circumstances of J's 'earthly project' or saving mission, which culminates in the F **glorifying** J. J Prayers that the F, now that '*the hour*' has come, 'glorify' J, i.e., atone for the sins of his Ds (1-5). Then follow seven recitals related to J's Ds and ten petitions for his Ds and those they evangelize (6-24), followed by a summary prayer. Stunning is that the union and intimacy Jesus prays for is same union and intimacy Jesus enjoys with the Father!

1) General Recitals and Prayer for J's glorification 1-5

a) Recitals

(1) F gave J power over all flesh and certain people to J as Ds 2

(2) Eternal life is '*to know*' the F and J 3

(3) J has already glorified F thru doing the F's work on earth 4

b) Petition

(1) *Now*, 'F glorify me in heaven, restore to me my pre-existent glory' 5

2) Recitals and Prayer for J's Ds and J's Ds' Ds 6-24

a) Recitals

(1) I have manifested you to those of the world you gave me 6a

(2) They have 'kept your word' 6b

(3) Know that everything I gave them is from you 7

(4) Know truly - believe - that I came from and was sent by you 8

(5) They are yours (unlike those of the world): 9-10a

All my Ds are yours and yours are mine

(6) I am ‘glorified in them’	10b
(7) They remain in ‘the world’ after I return to you	11a
b) Petitions for Ds	11b-19
(1) Keep them ‘in Your Name which you <i>have given me</i> ’	11b
(2) They may ‘one’	11c
<b>Ds be One <math>\approx</math> J and F are One</b>	
(3) Guard, Keep them from the Evil One	12-16
(a) Recap of recitals as why the world hates them	
(b) Not praying they be removed from the world	
(4) Sanctify them in the Truth (your word), since	17-19
I have sent them into the world $\approx$ you sent me into world	
c) Petitions for both J’s Ds and J’s Ds’ Ds (“Ds+”)	20-24
<sup>21</sup> that <i>they may all be one.</i>	
<i>as you, Father, are in me and I am in you, may they also be in us,</i>	
<i>so that the world may believe that you have sent me.</i>	
<sup>22</sup> The glory that you have given me I have given them, so that	
<i>they may be one, as we are one, 23 I in them and you in me,</i>	
<i>that they may become completely one</i>	
(1) They may ‘all be one’	21a
<b>Ds+ be One <math>\approx</math> ( F <math>\in</math> J <math>\wedge</math> J <math>\in</math> F )</b>	
<b>Ds+ <math>\in</math> { J and F }</b>	
(2) The world may believe you sent me	21b-22a
- I give to them a share of my Glory to make	
(3) <b>Ds+ be One <math>\approx</math> J and F are One</b>	22b
(4) <b>J <math>\in</math> Ds+ <math>\wedge</math> J <math>\in</math> F</b>	23
→ Ds+ be Perfectly One	
→ world knows You sent Me	
→ world knows You love them $\approx$ You love me	
(5) Ds+ be with me in Heaven (‘where I am’, i.e., going)	24a
(6) Ds+ behold my pre-existent glory	24b
3) Concluding Summary Petition	25-26
<b>O Righteous F, I have known you and made you known to my Ds (not the world) in order</b>	
<sup>26.</sup> <i>... the love with which you have loved me may be in them, and I in them. "</i>	
<b>F’s Love for J <math>\in</math> Ds+</b>	
<b>J <math>\in</math> Ds+</b>	

## A. Our Participation in the Life of God patterned on Jesus' Life with the Father

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	the Disciples and Jesus	Jesus and the Father
<u>Entering into the Life of God</u>		
Eternal life	<----- 6.56-7 ----->	
Mutual knowing	<----- 10.14-15 ----->	
Mutual abiding	<----- 14.20, 17.21 ----->	
Participation in Spirit	14.16-7	1.33
Participation in love	<----- 15.9-10, 17.26 ----->	
Unity	<----- 17.11,22 ----->	
Participation in glory	<----- 17.22 ----->	
Sonship	<----- 20.17 ----->	
 <u>Embracing the Mission of the Father</u>		
Doing the Father's works	<----- 14.10-12 ----->	
Obedience	<----- 15.10 ----->	
Having the Father's word	<----- 17.8 ----->	
Being sent	<----- 17.18, 20.21 ----->	
Petitioning the Father	14.13-4, 15.7,16	11.41, 17.9
Faculty to judge and forgive	20.23	5.27, 12.48-9

## B. Key Statements Related to the Life of God and How Ds Participate in God's Life

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### *Mutual Knowing; Knowing and Seeing the Father*

- J knows Ds  $\wedge$  Ds know J  $\approx$  J knows F  $\wedge$  F knows J 10.14-5
- No one comes to the F but thru J 14.6
- Knowing J  $\Leftrightarrow$  knowing the F 14.7
- Seeing J  $\Leftrightarrow$  Seeing the F 14.9

### *Abiding of the HS in Ds*

- Paraclete [will]  $\subset$  D  $\wedge$  Paraclete [will]  $\in$  D 14.17
- We will come to You  $\wedge$  Make a Home with You 14.23

### *Mutual Abiding*

- D  $\subset$  J  $\wedge$  J  $\subset$  D 15.4a
- D  $\subset$  J  $\wedge$  J  $\subset$  D  $\rightarrow$  bears much fruit 15.5
- D  $\subset$  J  $\wedge$  'my words'  $\subset$  D  $\rightarrow$  whatever you ask will be done for you 15.7
- D  $\subset$  my Love 15.9b
- D Keeping J's Commandments = D  $\subset$  my Love  $\approx$  J Keeping F's Commandments = J  $\subset$  F's Love 15.10b
- Eating my flesh and drinking my blood = D  $\subset$  J  $\wedge$  J  $\subset$  D 6.56
- F  $\in$  J and J  $\in$  F 14.10
- J  $\in$  F  $\wedge$  F  $\in$  J 14.20
- D  $\in$  J 14.20
- Ds+  $\in$  { J and F } 17.21
- J  $\in$  Ds+  $\wedge$  J  $\in$  F 17.23
- F's Love for J  $\in$  Ds+ 17.26
- J  $\in$  Ds+ 17.26

### *Unity of Ds and Unity of and with J & the F*

- Ds be One  $\approx$  J and F are One 17.11
- Ds+ be One  $\approx$  ( F  $\in$  J  $\wedge$  J  $\in$  F ) 17.21
- Ds+ be One  $\approx$  J and F are One 17.22b

## Jn 18-21: Passion and Resurrection Narratives

**Intro:** John seems to presume that his readers are already familiar with the Passion Narrative. For example, the charge against Jesus of claiming to be king only becomes explicit in 18.33, and there are several places where he refers to something being repeated (18.38b,40a), but fails to mention its first instance. Jn also skimps on details until he gets to Pilate, filling out what is only sketched in the Synoptic Gospels.

If John's Passion Narrative were a drama, the three leads would be Jesus, Peter and Pilate. The BD and Mary have secondary roles, while the chief antagonists are CPs and Pharisees (sometimes "the Jews"). Jn recounts the Roman legal proceedings and punishment only from Pilate's perspective (18.25-19.22), an ambiguous figure. Though simply functioning as an adroit politician, he did personally encounter Jesus and nonetheless brutally tortured him and acquiesced in his death. Peter's leading role from the Last Supper continues with Jesus' arrest, his famous denials, race with the BD to the empty tomb, and then all of concluding chapter 21.

John's resurrection appearances also supplement the Synoptics: Thomas' finger poking; breathing HS upon the Ds; and authorizing them to forgive sins. And John alone recounts the Big Catch in the Sea of Galilee, Peter's restoration, and both he and the BD's future.

### A. Notes on the Passion Narrative

- 1) John's Chronology turns on the Feast of Passover
  - a) Buildup in chapters 11-13
  - b) Late in the evening of the Last Supper 18.1
  - c) Avoid being defiled in Praetorium for Passover 18.28
  - d) Day of Preparation 19.14, 19.42
  - e) First day of the week 20.1
  - f) Evening of *that day* 20.19
  - g) Eight days later 20.26
  - h) After this 21.1
- 2) Passover Background
  - a) Jesus being crucified on the day of preparation of the Passover is the zenith of Jesus replacing or fulfilling the sacrificial system in John.
  - b) Jesus the Lamb of God
    - (1) Lamb for a *burnt offering* → Abraham's sacrifice of Isaac in Gen 22
      - (a) Cf. Job 1.5 ... atoning sacrifice
    - (2) Paschal Lamb → lamb's blood on lintel to avert the Angel of death, see esp. John 19.14, meat of lamb consumed by people (see John 6)
    - (3) Sacrifice Lamb of Isaiah 53, esp. vv 7-12, Jesus being "lifted up" in terms of crucifixion (vs. fiery bronze snake of Num 21)
  - c) We come full circle from JnB hailing Jesus as the Lamb of God (1.29) who takes away the sin of the world
- 3) Doubting Thomas 20.24-9 → aimed at doubting reader?
- 4) Beloved Disciple ("BD") Cycle
  - (1) Last supper (13-14)



- (2) at Foot of the Cross w/ four ladies (19.25-27)
- (3) w Peter at tomb (20.2-10)
- (4) following Peter after fishing (21.20-23)
- (5) prominence in John's congregation; contributor to gospel (21.24)
  - (a) BD bears witness to "these things" ... last discourses and resurrection appearances in which BD is mentioned?
  - (b) BD has "written these things" ... ibid? or the whole gospel?
  - (c) "we" know that "his testimony" is true → John draws on written accounts by BD; BD a person known or part of John's community?
  - (d) Is "John" the beloved disciple or the writer who drew upon "written testimony" of the BD?

B. Arrest, Peter's Denials, and 'Trial' by CPs, Condemnation 18.1-27

- 1) Arrest in Garden (in Kidron Valley) 1-11  
 J goes to garden to which Judas leads soldiers and officers, who J (twice) asks who they seek, then Ids himself 'I AM' making guard involuntarily 'fall to ground'. After J negotiates release of his Ds, P cuts off Malchus' right ear, and J asks if P would have him shirk 'the chalice' the F gives him.
- 2) Illegal Trial by Illegitimate HP (Annas) 12-23  
 Taken to Annas, recognized as HP by Jews though deposed by Romans in 15 AD (12-14), who questions J regarding his Ds and teaching. J avoids self-incrimination and asks for witnesses (21) for which he is struck
  - J not given due process by High Priest: no witnesses only interrogation (19)

{ *P's 1<sup>st</sup> Denial to Annas' maid* 15-18 }

  - a D 'known to Annas' brought P to inner court. After denial, P remained warming himself by fire with Annas' men
- 3) Rubber-stamping by Caiaphas (we are told only that he arrived and left) 24, 28
  - See H.P. and Sanh anxious to get the deed done b/f Passover feast

{ *P's 2<sup>nd</sup> and 3<sup>rd</sup> Denials* 25-27 }

  - P denies J to Annas' men (25) then to relative of Malchus, then cock crows

C. Pilate's Handling of the 'Jesus Problem' 18<sup>29</sup>-19<sup>16</sup>

John provides a more detailed account of the proceedings than Synoptics, which are from Pilate's perspective.

- 1) 1<sup>st</sup> interview w CPs: 29-32  
 Accusation? 'an evil doer'; then you judge him – 'we did: death (blasphemy, 'king of Jews, i.e., claiming to be Messiah)'. Recall J's royal entrance to Jer and acting as king in scourging of Temple, etc.

- 2) Interrogation of J 33-38a  
 P: are you king of the Jews?  
 J: are you yourself asking? – J may detect some genuine interest in who J is.  
 P: (seems politely) I am not a Jew, am I? ‘what have you done’.  
 J: my kingdom is not of this world – if it were my followers would be fighting against the Jews (and by implication, not the Romans)  
 P: So you are a king?  
 J: [yes] – what I was born for ... to testify to the ‘truth’; those who belong to ‘truth’ hear me  
 P: What is truth?
- 3) To crowds: Not Guilty; Offering J ‘Passover Clemency’ they reject for *Bar-abbas*.38b-40  
 Pilate renders a verdict of ‘Not Guilty’, probably this time to the people, rather than the leaders, and to win their favor offers clemency for the ‘not guilty’ person. In records coming to them ‘again’ (38b) and that they cried out ‘again’ but neglected to record the 1<sup>st</sup> crying out. It is easy to think that John assumed his readers were already familiar with Mt’s account of these proceedings, see esp. Mt 26.15-26.
- 4) Scourging and Political Mockery to Appease the Crowd 19.1-7  
 a) Orders J Scourged 1-3  
 b) Presents to Jews ‘Bloody King Jesus’ 4-7  
 Not enough for CPs and officers, who call for crucifix. Pil claims J is blameless, CPs retort that blasphemy – making yourself Son of God – punished by death. Pil reiterates ‘Not Guilty’ verdict.
- 5) 2<sup>nd</sup> Interrogation of J – Decision to Release J 8-12a  
 a) P seems to discern something more to J, grows afraid upon hearing J’s claim to divinity, and moves to release J.
- 6) Political Theater: Conflict of Loyalties reverses Pilates decision 12b-16  
 a) Jews’ claim ‘Releasing rebel disloyal to Caesar’ forces Pil’s hand 12b  
 b) In return for very public ‘Pledge of Loyalty’, Pil sentences J 13-16  
 a) Politically astute Pil, being forced to an injustice, cleverly presents ‘their King’ to provoke Jews to call again for crucifixion and proclaim *their loyalty* to Caesar: we have no king but Caesar!  
 b) Day of preparation for the Passover, the 6th hour: cease work, leaven gathered and burned, beginning of slaughter of Passover lambs -- commemorates when God decisively became Israel’s king, they his people. Jews unwittingly help initiate a new and greater saving work than the Exodus being commemorated by the Passover Feast.

The proceedings with Pilate reprises elements of the Last Discourses: J bearing witness to the truth (18.37-38), ‘where’ J is from (19.9), Father’s will that J is given over (19.11). The view from Pilate’s perch continues into J’s crucifixion and burial, with his ‘King of the Jews’ inscription (19.18-22) and him authorizing the breaking of J’s legs (19.31) and his burial by Joseph of Arimathea (19.38).

## D. Crucifixion and Burial

19.17-42

Jn's account greatly expands the accounts of Pilate's inscription (14 to 68 words) and the division of J's garments and exclusively contains the giving of Mary as BD's mother, the piercing of J's side.

- 1) Crucifixion 17-18
- 2) Pilate's Inscription of J as the King of the Jews 19-22
- 3) Events at the Foot of the Cross 23-37
  - a) Casting of lots for the undivided tunic 23-25a
  - b) Behold your Mother 25b-27
  - c) "I thirst" - satisfied w/vinegar ... soured wine 28-30
    - (1) see Ps 69.21
    - (2) "it is finished"
  - d) Piercing of J's side 31-7
    - (1) day of preparation (31)
    - (2) perfect sacrificial lamb: bones unbroken
    - (3) water and blood
      - (a) emphasizes J's flesh and blood – humanity
      - (b) sacramental references to baptism & euch
        - (i) ! bapt - chs. 2/3; euch - chs
        - (ii) ! bapt & euch also on the Passover
    - (4) ! author thinks witness is extraordinary (35)
- 4) Anointment by Nicodemus and Internment by Joseph of Arimathea 38-42
  - a) Day of Preparation (42)

## B. Initial Resurrection Accounts

20

- 1) Visits to the Tomb 1-18
  - a) Mary Magd 1<sup>st</sup> Visit to the tomb: It is Empty! 1
  - b) P & BD Visit to tomb 2-10
    - (1) MMag alerts P & BD 2
    - (2) BD beats P to tomb, but defers to P to enter first! 3-5
    - (3) Seeing both linens & head napkin set to side; BD believes 6-8
    - (4) Not expecting J's resurrection, so return to homes 9-10
  - c) MMag 2<sup>nd</sup> visit: Appearance by 2 Angels & Jesus 11-18
    - (1) MM lingers to mourn over J's body 11
    - (2) Conversation w/ angels inside the tomb 12-13
      - (a) sees 2 angels in tomb, at the hd & ft where J lain
      - (b) expresses desire to mourn over J's body

- (3) Conversation w/ J outside the tomb 14-17
- (a) Recognition of J
- J: **Woman, why are you weeping? Whom do you seek?**
- MM: Sir, if you have carried him away, tell me where you have laid him, and I will take him away. (supposing him a gardener)
- J: **Mary.**
- M: Rab-boni!
- (b) J's command to Mary
- Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God.**
- (4) Reports back to Ds 18
- 2) Two Appearances to the Ds 19-29
- a) 1<sup>st</sup> Appearance to all the Ds on 1<sup>st</sup> Day of Week (Sunday) 19-25
- (1) **Peace be with you** (shows hands and sides)
- (2) **Peace be with you. As the Father has sent me, even so I send you.**
- (3) He breathed on them, and said to them, **Receive the Holy Spirit**
- (4) **If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.**
- (5) Unbelief of Thomas 24-25
- b) 2<sup>nd</sup> Appearance to all the Ds 26-29
- (1) Convincing of Thomas & praise for those believe without seeing
- 3) Purpose of the Book (1<sup>st</sup> Conclusion) 30-31
- a) J did many other signs not included in bk:
- b) These signs [I did record] are so you can believe that J is
- (1) the Christ (*messiah*)
- (2) the Son of God
- (3) belief results in eternal life
- B. 3<sup>rd</sup> Appearance at the Sea of Galilee 21
- 1) Setting: Peter & the six other Ds gone fishing 1-3
- a) P listed first; other Ds follow his lead
- b) Caught nothing all night
- 2) Jesus appears to Peter & the Ds 4-14
- a) The Big Catch – another Enactment 4-8
- (1) J commands, they obey

- (2) left side - right side? ministry to gentiles over Jews?
- (3) net too full!
- (4) BD first to recognize J, pts him out to P
- (5) P plunges into lake & swims ashore

b) J serves them “breakfast” 9-14

- (1) J prepares bkfst
- (2) J asks Ds to bring fish from boat
- (3) “fish” to join the “breakfast”
  - (a) only other “meal” in Jn 6 - loaves & fishes
  - (b) early church father’s understanding
  - (c) early Px art connection b/t fish & bread & Euch
  - (d) “fish” total 153
    - (i) known # of fish ---> church inclusive of all men
    - (ii) form perfect numerical triangle ---> perfection of the church
  - (e) gematria: place-names of Ezek 47.10
- (4) J invites Ds to have breakfast
  - (a) took & broke

3) J’s Conversation with Peter 15-22

a) Do you Love me?

- (1) compare w/ excessive disloyalty
- (2) 3-fold questioning of P’s love ~ 3-fold denial

J’s Q	P’s Ans	J’s Command
1 <sup>st</sup> : ἀγαπήεις πλέον τούτων	φιλήω	Βόσκει (feed) my ἀρνία (lambs)
2 <sup>nd</sup> : ἀγαπήεις	φιλήω	Ποίμαινε (shepherd) my πρόβατά (sheep)
3 <sup>rd</sup> : φιλήεις	φιλήω	Βόσκει (feed) my πρόβατά (sheep)

- *Eros*: erotic, passionate love.
- *Philia* <φιλήω>: love of friends and equals.
- *Storge*: love of parents for children.
- *Agape* <ἀγαπήεις> : infinitely value another, i.e., concerned with their greatest good

- (3) P learns humility as J repeatedly lowers the bar in questioning Peter’s level of devotion to him: ‘J-Love more than’; ‘J-Love’ – ‘Brotherly-Love’; in humility, P responds that he is only capable of ‘brother-love’.
- (4) Feed my lambs - Shepherd my sheep - Feed my sheep

*Peter as the Pastor*

- Shepherding ~ kingship, see II Sam 5.2
- Authority given to all in ch. 20.19-23, here, P made pastor of other Ds
- J commissions P as Shepherd as his successor, just as he sent out all the Ds with his own commission from the F

- Consistent w/ Mt 16.19 but servants heart (I Pet 5.2-3)

- b) Futures of P & BD
  - (1) P's coming Passion 18-19a  
=> J to P: Follow me (by way of Cross)! 19b
  - (2) J concerning the BD 20-23  
BD probably lived to ripe old age, no passion (same as John of Patmos, who also is thought to have cared for Mary in Ephesus)  
=> J to P: Follow me (by way of Cross)! 22a
- 4) 2<sup>nd</sup> Conclusion: only some of J's works, many, many others unwritten 24-25