

5. PASS ON THE POWER OF ONE

as in the Gospel of John

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5. PASS ON THE POWER OF ONE

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SECTION A

INTRO TO THE AUTHORISED LIVING WORD

THE PROLOGUE

1:1-18

1:1-18 In the beginning was the Word, and the Word was with God and the Word was God. This One was in the beginning with God. Everything came into being through him and not a single thing has been created without him. In him was life and this life was the light of humankind. This light shines in the darkness and the darkness has not overcome it. Now there was a man who was sent from God whose name was John. This man came to give witness that he might witness to the light so that everyone could believe through (his witness). (This man) was not that light but he came in order to witness to the light. It was the true light which enlightens every person coming into the world. He (the light) was in the world and the world had come into being through him. Yet the world did not know him. He came to his own creation but his own people did not receive him. Yet as many as did receive him he gave them the right to become children of

God. These people were those who believed in his name. These people were re-born not of blood nor of the will of the flesh nor of the will of humankind. They were born of God. So the Word became flesh and lived amongst us. We beheld his glory, glory that was from the only begotten of the Father (c/f the Original Cause of the universe). He (this man) was full of grace and truth. John gave witness concerning him. He cried out saying "This is the one of whom I spoke when proclaiming "The one coming after me ranks before me. He was (in existence) before me. It is because of his fullness (in the life of the 'Original Cause of the universe') that we have received such grace. The law was given through Moses. (But) grace (the life of God) and truth came through Jesus Christ. No man has ever seen God except for his only begotten one who is in the bosom of the Father (Original Cause of the universe) and who has made him known (to us).

(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)



Biblical scholars see parallels between the opening of John's gospel and the first chapter of Genesis (1st book of the Bible). This begins with the creation of the universe or cosmos "In the beginning" when God says "Let there be light." It must surely be a wonder that the early poet that expressed this got it 'so right' The cosmology of the "Big Bang" also shows that the cosmos began with an explosion of light, that is, of light photons. John introduces the figure of Jesus and his theology in terms of the originating light of creation. At the same time he continues on, both from the position of Paul in the *Acts of the Apostles* and the position of Luke the writer of *Acts* who has continued to develop the theology of the three previous gospels.

Paul saw that faith in 'the way' of Jesus Christ, took Judaism into a kind of 'quantum leap', that is, onto a new level of social organisation. In John's opening chapter there is again an echo of the 'minimisation of law' as put forward by James, (in *Acts*). There is a reference to 'blood' c/f observance of the fifth commandment 'thou shalt not kill', then "flesh" c/f the sixth commandment 'thou shalt not commit adultery' and then 'the will of a man' c/f (loosely) observance of the seventh commandment 'thou shalt not steal' (e.g. through the imposition of unjust business practices).

Mark, the first gospel writer who historically, came after the initial impact of Paul, collected the stories and teaching of Jesus. One assumes this was done within in the framework of church leadership. His initial structure was further developed by the gospel writers to follow. Throughout the gospels and *Acts* Jesus was described as a 'Nazarene' which, in popular parlance, meant 'a community builder.' In the first three gospels there is an attempt to put together the 'nuts and bolts' of the construction of a Christian society as originally set up by Jesus. To illustrate, Mark puts forward the definitions of a society based upon Law and a society based upon Order. Then, Matthew sets out a detailed description of the construction of a society that is based upon Law. In a similar way Luke sets out the construction of a society that is based upon Order. After this Luke develops in *Acts* a theology which enables a community to draw these two differing types of societies together. Luke does this by his descriptions of the problems, theology and direction that was taken in the early years of the emerging church.

How does Luke do this? In *Acts* Luke demonstrates that a type of living authority in fact can exist in a cross section of society. So the church, while still basing itself on authorisation, can move beyond the legalistic structures of Judaism. Luke then demonstrates that a 'living voice' can counter the 'loud voice' of the totalitarianism into which a place-based society can lapse. The 'living voice' or 'living word' introduced by Luke also exists in a cross section of society. He shows how a whole range of people can provide support to an individual just as a whole range of people provided support to the Apostle Paul. They did this within their own realm of authority and with their own voice as Paul endeavoured to take the gospel further afield towards Rome.

John picks up on the theology of 'the Living Authority' and 'the Living Voice' as introduced by Luke in his *Acts of the Apostles*. He shows how these "things" were to be found within the historical person of Jesus. And, they continue on in a pervading presence of the Cosmic Christ. John introduces a reader to the sense of a Cosmic Christ. "Living Authority" and the "Living Word" also continue on within the nucleus of the disciples of Jesus as they gather and as they re-enact the fusion of time and place that are to be identified with him.

John the gospel writer is also dealing with the aim of *Acts* which is an attempt to sort out how two differing types of societies can be brought together 'under the one roof.' In the Section B of John's gospel (c/f *Reality Search*) the writer is addressing in particular the Gentile converts to Christianity. He demonstrates to them in particular that there is a Living Authority within the person of Jesus. He shows the qualities of such authority. In Section C of the gospel the writer addresses in particular and often harshly, the Jewish converts to Christianity. He shows how 'the Living voice or Word' is identified with Jesus. He shows what the qualities of 'the Living Word' are. It is the two factors of the 'Living Authority' and the 'Living Word' which enable the followers of Jesus to identify with him in turn and further his presence into the world and into the future.

Section B

HEED CHARACTERISTICS OF LIVING AUTHORITY

John 1:19 - 5:47

Paragraph "Hooks" are Destinations for Jesus

Role of Living Authority	1st Ref	Place	2nd Ref	Place	Power & Event	V. 4 Page	V. 5 Page
1. . Represents God	1:19-34	Bethany beyond Jordan	3:22-36	Judea at Jordan	Baptising	249	214
2. . Invites	1:35-51	Into Galilee	4:1-42	Into Galilee	Come / Give me	250	215
3. . Uses power	2:1-10	Cana/Galilee	4:43-50	Cana/Galilee	1st & 2nd signs,	252	217
4. . Relies on Household	2:11-12	Capernaum/Galilee	4:51-54	Capernaum/Galilee	c/f power exercise	252	217
5. . Works for Father	2:13-25	Jerusalem/Temple	5:1-24	Jerusalem/Temple	re 'house' & Sabbath	253	218
6. . Gives witness	3:1-21	came (to Jesus) at night time	5:25-47	an hour is coming (to Jesus)	witness re Moses	254	219



Role of Living Authority		Power and Event	
1st Ref	Place	2nd Ref	Place
1. Represents God		Baptising	
1:19-34	Bethany beyond Jordan	3:22-36	Judea at Jordan

1:19-34 This is the witness (given by John the Baptist, cousin of Jesus). The Jews from Jerusalem, that is the priests and the Levites, sent to ask him "Who are you?" He (the Baptist) confessed and did not deny, saying "I am not the Christ." They asked him "Are you Elias?" He says "I am not." They asked "Are you the prophet?" He answered "No" They therefore said to him "Who are you? Tell us something so we can give an answer to the people who have sent us. What do you say about yourself?" He (the Baptist) said "I am the voice of one who cries out in the desert "Make the way of the Lord straight" as the prophet Isaiah said." Now the people who had been sent were Pharisees. They asked him saying "Why do you baptize if you are not the Christ, nor Elias, nor the prophet?" John answered them saying "I baptize in water. But amongst you there stands someone whom you do not know. This one is coming after me. I am not even worthy to loosen the thong of his sandal." These things happened **in Bethany beyond the Jordan** where John was *baptizing*.

3:22-36 After these things Jesus and his disciples came into the land of **Judea**. There they continued (with their ministry) and *baptized*. John also was baptizing in Aion near Salim because there were many streams of water there. So they (Jesus and his disciples) came and were baptized. (They were able to do this) because John had not yet been thrown into prison. There was a degree of questioning of the disciples of John by a Jew about the subject of purifying. They (John's disciples) came to John and said to him. "Rabbi the one who was with you **beyond the Jordan** and to whom you bore witness, behold this man is baptizing and everyone is coming to him. John answered and said. "A man cannot receive anything unless it has been given to him from heaven. You yourselves know that I said I am not the Christ. Rather I have been sent before that one. It is the one who has the bride that is the bridegroom. But the friend of the bridegroom stands by and on hearing him is happy because this is the voice of the bridegroom. It is therefore with joy that I find my role has been completed. It is right for that one to increase. But as for me (it is right for me) to decrease. The one who comes from above is over all. The one (John himself) who comes from the earth is of earth and speaks of earth. The one from heaven in coming, is over all. What he has seen and heard is what he gives witness to. His witness is such that no one receives it (fully). On the other hand the person who does receive him is sealed in the conviction that God is truly (there). He (Jesus) whom God has sent, speaks the words of God. He gives the Spirit of God fully. The Father loves the Son and has given (him control) of everything - into his hand. The one who believes in the Son (Jesus) has eternal life. On the other hand the one who disobeys the Son will not see life. Rather the wrath of God remains upon him.

(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

Re the last sentences in the second paragraph here and re 'the analysis' presented in *Reality Search* one can understand the Baptist as saying the following. 'Jesus, in his teaching, presents the underlying pattern of the universe that is, according to the designs of its Maker. If someone rejects the balanced sort of life and society that he teaches, then they will be putting themselves out of kilter with the Ultimate Reality. This will affect their own being both in this life and beyond it.

Perhaps a word should be said here about the law of Moses and the teaching of Jesus. Apart from respect for parents, the key social commandments of Moses that is, the 5th commandment re murder, the 6th one about adultery and the 7th one about stealing, are taken to a new level by James (c/f analysis of *Reality Search* in *Acts*). James apparently warns against blood sports, fornication, and unjust business practices. On the other hand it may appear the gospel structures are about the construction of societies rather than 'pushing up the bar' as to what constitutes sin. The key 'sins' that Jesus chides people about, appear to revolve around the barriers they put up to prevent the building of a balanced society. Forgiveness is stressed and there are warnings about hardness of heart. So where is the connection between these two factors and the basic moral law of Moses? A balanced society allows the moral law to prevail. A balanced society requires forgiveness and a compassionate heart. These latter qualities may not appear to be crucial but in the general picture they are. Forgiveness fosters internalised law which in turn reflects the spirit of Living Law.

2. Invites		Come and see/ Give me a drink	
1:35-51	Into Galilee	4:1-42	Into Galilee
<p>1:35-51 The next day John (the Baptist) again stood (by the Jordan river) with two of his disciples. He was looking at Jesus walking along and said "Look, there is the Lamb of God." The two disciples heard him speaking (on these lines) and they followed Jesus. Then Jesus turned and seeing them following him said to them. "What are you looking for?" They replied to him "Rabbi - (which means teacher), where are you staying?" He says to them "<i>Come and see.</i>" They therefore went and saw where he was staying and stayed with him that day. At that time it was about the tenth hour (4 p.m.). One of these two was Andrew the brother of Simon Peter who had been listening to John and so followed (Jesus). The first thing he did was to go and find his brother Simon and say to him "We have found the Messiah - (which means the Christ). (Then) he led him to Jesus. Jesus looked at him and <i>Continued</i></p>		<p>4:1-42 When the Lord (Jesus) knew that the Pharisees had heard how he was making and baptizing more disciples than John, though it was his disciples baptizing and not himself, he left Judea and went back into Galilee. It suited him to pass through Samaria. He came therefore to a city of Samaria being called Sychar, near the piece of land that Jacob had given to his son Joseph. There was there a well of Jacob. Therefore Jesus who had become weary from the journey sat by the well. It was about midday. A woman of Samaria came along to draw water. Jesus says to her "<i>Give me a drink.</i>" His disciples had gone away meanwhile into the city to buy food. The Samaritan woman said. "How is it that you, who are a Jew ask me, a woman who is a Samaritan for a drink? Jews do not associate with Samaritans." Jesus answered and said to her. "If you knew the gift of God and who the one is who is asking you "Give me a drink", it would be yourself doing the asking and he would have given you living water." She said to him "Sir you do not have a bucket. And the well is deep. How then could you have living water? Are you greater than our father Jacob who gave us the well and drank of it himself as well as his sons and his cattle." Jesus answered and said to her "Everyone who drinks this water will thirst again. But whoever drinks of the water that I give to them will by no means thirst again until the end of the age. The water that I will give will become a fountain within that person and it will well up into eternal life." The woman says to him "Give me this water so that I will not be thirsty again nor need to come here to draw up water." He says to her "Go and tell your husband to come here." The woman answered and said "I do not have a husband." Jesus says to her "Well said by saying "I do not have a husband." Indeed you have had five husbands and the man who is with you now is not your husband. You have spoken truly." The woman says to him "Sir I perceive that you <i>Cont.</i></p>	

Continued said "You are Simon the son of John. You will be called Cephas - (which is translated Peter, the rock). On the next day (Jesus) headed **towards Galilee** and found Philip. Jesus says to him "Follow me." Now Phillip was from Bethsaida which was also the city of Andrew and of Peter. Then Phillip found Nathanael and tells him "We have found the one that was written about in the law of Moses and in the prophets. He is Jesus the son of Joseph from Nazareth. Nathanael said to him. "Can any good come out of Nazareth?" Philip says to him "Come and see." Jesus saw Nathanael as he approached and said about him "Look here comes a true Israelite. There is no guile in him." Nathanael (on coming up) said to him "How is you know me?" Jesus answered and said to him "Before Philip called you, when you were under the fig-tree, I saw you." Nathanael answered him "Rabbi, you are the Son of God. You are king of Israel." Jesus answered and said to him. "Do you believe (this) because I told you that I saw you underneath the fig-tree? You will see greater things than this." He (Jesus) said to Nathanael "Truly truly I tell you, you will see heaven opened up and the angels of God going up and coming down upon to the son of Man."

Continued that you are a prophet. Our fathers worshipped in this mountain and you say that Jerusalem is the place where one should worship." Jesus says to her "Believe me woman, the hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You worship what you do not know. We worship what we do know because salvation (is to come) from the Jews. But an hour is coming and indeed has come, when the true worshippers will worship the Father in spirit and in truth. Indeed the Father is looking for those who will worship him (in this way). God is spirit and it behoves those who worship in spirit and in truth to worship him (this way)." The woman says to him "I know that the Messiah is coming. He is the one who is called Christ. When this one comes he will tell us everything." Jesus said to her "I am that one who is talking with you (here and now)." With this the disciples came upon him and they marvelled that he was talking with a woman. However nobody said "What are you looking for or why are you speaking with her?" Rather, the woman left her water pot and went away into the city. She said to the men there. "Come and see a man who has told me everything I have done. Would this not be the Christ?" They therefore went out of the city and came to him. In the meantime his disciples asked him saying "Rabbi (will you not) eat?" But he said to them "I have food to eat that you do not know about." The disciples therefore said to one another "Has someone brought him something to eat?" Jesus said to them "My food is to the will of the one who has sent me a so that I may finish his work. Do you not say that in four months there will be the harvest? Look I tell you, lift up your eyes and see the fields. They are white and ready to harvest (now). Already the one who reaps receives wages and gathers fruit to eternal life. So that the one who sows may rejoice together with the one who reaps. In this way the word is true that one person sows while another one reaps. I have sent you to reap what you have not laboured for. Others have laboured and you have entered into their labour." Meanwhile many people out of that Samaritan city believed in him because of the word of the woman who gave witness in saying "He told me everything that I have done." Therefore when the Samaritans came they asked him to stay with them and he did stay there for two days. There were more still, who believed because of his word(s). To the woman they said "We no longer believe because of what you say. We have heard for ourselves and we know that this man is truly the Saviour of the world."

At the back of John's gospel we have a situation in which Jewish Christians and Gentile Christians are trying to co-exist and find some specific ways of linking themselves together into the future. By John's selection of what was said and done, it appears he is addressing those of a Gentile background in his Section B in order to draw them towards a deeper appreciation of faith (and authority). What does he mean talking about those who sow being together with those who reap? Over the centuries the Jews had laboriously witnessed to the rest of the world, the existence of a moral God. It was they who 'sowed' this understanding of God amongst their neighbours. Now it is the believers of a Gentile background who are 'reaping' converts who are ready to become believers in such a God. John acknowledges the importance and validity of the background of the Jewish heritage and the Christians who have converted from Judaism..

3. Uses power		1st & 2nd signs	
2:1-10	Cana/Galilee	4:43-50	Cana/Galilee

<p>2:1-11 On the third day (after John the Baptist) pointed him out) there was a wedding in Cana of Galilee and the mother of Jesus was there. Both Jesus and his disciples had been invited to the wedding. (It turned out) there was not enough wine (there) and the mother of Jesus says to him "They haven't any wine." Jesus says to her. "What concern is that to myself and to you woman? My hour has not yet come." His mother says to the servants. "Do whatever he tells you." Now there were six stone water-pots there according to the purifying (rituals) of the Jews. Each of them contained two or three measures (of water). Jesus said to them "Fill the water-pots with water." So they filled them to the top. Then he tells them "Now draw some out and carry it to the master of the feast." And so they took some (to him). When the master of the feast had tasted the water which in fact had become wine, he did not know where it came from. The servants however knew since it was they who had drawn the water to start with. The master of the feast called to the bridegroom and said to him. "People set out the good wine first and when people have drunk it they put out the worst. But you have kept the good wine until now."</p>	<p>4:43-50 After the two days (in the Samaritan city) He went on into Galilee. Jesus himself gave witness that a prophet is not honoured in his own native place. When therefore he came into Galilee the Galileans received him, having seen the things he did in Jerusalem at the feast. For they also had gone to the feast. He therefore came again to Cana of Galilee where he had made the water into wine. Now there was a certain courtier (there) whose son was in Capernaum and was ill. This man heard that Jesus had come out of Judea into Galilee and he went to him and asked if he would come down and cure his son for he was about to die. Jesus therefore said to him. "Unless you see signs and wonders you do not believe." The courtier said to him "Sir come down before my child dies." Jesus tells him "Go your son will live." The man believed in the word which was said to him by Jesus and went.</p>
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4. Relies on Household		c/f power exercise	
2:11-12	Capernaum/Galilee	4:51-54	Capernaum/Galilee

<p>2:11-12 What Jesus did in Cana of Galilee was <i>the beginning of his signs</i>. It showed his glory and helped his disciples to believe in him. After this he and his mother and brothers and his disciples went down to Capernaum but they did not stay there many days.</p>	<p>4:51-54 While he was going down (to Capernaum) his slaves met him saying that his boy was alive. He therefore asked at what hour the boy got better. They said to him "Yesterday at the seventh hour (1 pm) the fever left him." The father therefore knew that it was in that hour that Jesus had said to him "You son lives." Thus he believed as did the whole of his household. <i>This was a second sign</i> that Jesus did on having come out of Judea into Galilee.</p>
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5. Works for Father		re 'house' & Sabbath	
2:13-25	Jerusalem/Temple	5:1-24	Jerusalem/Temple
<p>2:13-25 Near the time of the <i>Jewish feast</i> of the Passover Jesus went up to Jerusalem. In the temple he found people selling oxen and sheep and doves. The coin dealers were also sitting there. Having made a lash out of ropes he expelled all of them out of the temple with both the sheep and the oxen. As for the money changers, he poured out their coins and over-turned the tables. To the people selling doves he said "Take these things out of here. Do not make <i>my Father's house</i> into a market place." (At this time) his disciples remembered that it is written "The zeal for your house will consume me." (But) The Jews reacted to this and said to him "What sort of sign (of authority) can you show us doing these things?" Jesus answered "Destroy this shrine and in three days I will raise it up (again)." The Jews therefore said "It took <i>forty-six years</i> to build this shrine and are you going to raise it up (again) in three days? " But in fact he (Jesus) was talking about the shrine of his body. When therefore he was raised from the dead (later on) his disciples remembered that he had said this. They believed in both the Scripture passage and what had been said by Jesus. While Jesus was in Jerusalem at the Passover feast many people believed in his name on seeing the signs that he was working. But as for Jesus himself He did not commit himself to them because he understood people. Nobody needed to tell him about people because he already knew.</p>		<p>5:1-24 After these things (the cure of the courtier's son etc in Capernaum Galilee) there was a <i>Jewish feast</i> and Jesus went up to Jerusalem. Now in Jerusalem at the sheep gate, there is a pool of water with five porches. It is called in Hebrew Bethzatha. In these (porches) lay a crowd of people with ailments - people who are blind, lame, withered (etc). Now there was a certain man who had been there for <i>thirty-eight years</i> with his ailment. When Jesus saw this man lying there he already knew how long he had been there. He says to him "Would you like to be made whole? The invalid said "Sir, when the water is troubled (by a healing angel) I do not have anyone to put me into the pool. While I am coming towards it someone else goes down (to the pool) before me." Jesus says to him "Get up, take your mattress and walk." Immediately the man became cured and he took his mattress and walked. That day it was a Sabbath. The Jews therefore said to the one who had been healed. "Today it is a Sabbath day. It is not lawful for you to carry a mattress." But the one who was cured answered them saying "The man who cured me said to me "Pick up your mattress and walk." They asked him "Who is the man who told you to "Pick up (the mattress) and walk?" The one who was cured did not know who it was, for Jesus had withdrawn from the place because there was a crowd there. (However) after these things Jesus found (the one cured) in the temple and said to him. "Behold now you are whole (again) do not sin anymore in case something worse happens to you." The man went away and told the Jews that it was Jesus who had made him whole. The Jews therefore criticised Jesus because he had done these things on a Sabbath. But he answered them (saying) "<i>My Father</i> works right now (on a Sabbath) and I also work." Because of this therefore the Jews sought to kill him, not only because he (apparently) broke the Sabbath (day) but also because he had referred to God as his Father. By doing this he was making himself equal to God. Jesus therefore answered and said to them "Truly truly I tell you the son cannot do anything from himself except what he sees the Father doing. Whatever things (the Father) does the Son does these things as well. The Father loves the Son and shows him everything that he does. Indeed he will show him even greater works than these that you may marvel (about it). For, just as the Father raises the dead and gives life, so also the Son gives life to those whom he wills. Also, it is not the Father who judges. Rather he has given all judgment to the Son so that all people may honour the Son just as they honour the Father. The one who does not honour the Son does not honour the Father who has sent him. "Truly truly I tell you the person who hears my word and who believes in the one who has sent me, has eternal life. They will not come into judgement but rather pass over out of death into life."</p>	

6 Gives witness		witness re Moses	
3:1-21	came (to Jesus) at night time	5:25-47	An hour is coming (to Jesus)
<p>3:1-21 Now there was a man amongst the Pharisees whose name was Nicodemus. He was a Jewish ruler. This man came to (Jesus) at night time and said to him "Rabbi, we know that you have come as a teacher from God. There is no one who can do the signs that you do unless God is with him." Jesus answered and said to him "Truly truly I tell you, unless someone is born from above he cannot see the kingdom of God." Nicodemus says to him "How can a man be born when he is already old? He cannot re-enter the womb of his mother to be born a second time." Jesus answered "Truly truly I tell you unless one is born of water and the spirit he cannot enter into the kingdom of God. Whatever has been born of the flesh, is flesh. What has been born of the Spirit is spirit. Do not wonder because I told you it behooves you to be born from above. The spirit, like the wind, blows where it wants to. You hear its sound but you do not know from where it comes from or where it is going. So it is with everyone who has been born of the Spirit." Nicodemus answered and said to him " How can these things come about?" Jesus answered and said to him "You are the teacher of Israel and you do not know these things? Truly truly I tell you. We speak about what we know and we give witness to what we have seen. But you have not received our witness. (that of Jesus and disciples?) If I told you about earthly things and you did not believe are you likely to believe if I tell you about the things of heaven? No man has gone up into heaven except the one who has come down from heaven, that is the son of man. As <i>Moses</i> lifted up the serpent in the desert (when told by God to make a bronze serpent on standard so people looking on it could be saved from the bites of a plague of snakes), so it behooves the Son of man to be lifted up. This is so that everyone who believes in him may have eternal life. For God <i>Continued</i></p>		<p>5:25-47 "Truly, truly I tell you an hour is coming (to Jesus) and if fact is now here when the dead will hear the voice of the Son of God and those who hear it will live. Just as the Father has life in himself so he has given life to the Son so that he has this within himself. He has given him authority to judge because he is the Son of Man. Do not marvel at this because an hour is coming when all those in the tombs will hear his voice and those who have done good things will come forth into a resurrection of life. Those who have done evil things (on the other hand) will go to a resurrection of judgment (instead). I cannot do anything from myself. I judge according to what I hear and my judgment is just because I do not seek to do to what I want but rather (I seek to do) the will of the One who has sent me. If I give witness about myself, my witness is not true. (But) there is another who witnesses concerning me (that is, God) and I know that the witnesses that he gives concerning me is true. You have sent (people to observe) John and he has given witness to the truth. But I do not receive the witness given about me from people. (Rather) I tell you these things so that you can be saved. That man (John the Baptist) was a burning and shining lamp and you were willing to bask for an hour in his light. But I have a witness who is greater than John. It is the works which the Father has given me to do and to finish, that give witness concerning me and the fact that the Father has sent me. It is the One who has sent me, the Father, who has given witness about me. (But) you have never heard his voice and you have never seen his form. His word no longer remains in you because you do not believe in the one that he has sent. You search the Scriptures because you think them to have eternal life within them. Yet they (the Scriptures) are what give witness concerning me. And, you do not <i>Continued</i></p>	

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so loved the world as to give his only begotten Son so that everyone believing in him may not perish but may have eternal life. For God did not send the Son into the world to judge it but (rather) that the world may be saved through him. The one who believes in him is not judged. But the one who does not believe has already been judged because he has not believed in the name of the only begotten Son of God. This is the judgment (upon such a one). The light has come into the world (but such a one) has loved men and the darkness rather than the light. Thus their works have been evil. Everyone who does evil things hates the light and does not come into the light lest his works are reprov'd. But the one who does deeds according to the truth comes to the light so that it may be shown that their works have been done in God (that is, in terms of the eternal plan)."

Continued

want to come to me in order to have eternal life. I do not receive glory from men. But I have known you (well enough to know) you do not have the love of God within yourselves. I have come in the name of my Father and you do not receive me. If someone else comes in his own name you will receive that one. How is it you believe you can receive glory from somebody else and yet (true) glory, which only comes from the only God, you do not seek? Do not think that I will accuse you to the Father (Rather) the one who is accusing you is Moses in whom you have hoped. If you did believe *Moses* you would have believed me for it is about myself that (Moses) wrote. But, if you do not believe the writings of that one (Moses) how are you going to believe my words?"

Throughout this Section B there are 'echoes' of people coming in from outside Judaic circles. Whether they 'come in' through baptism rather than through circumcision or in some other way are included in the 'circle' of Jesus. There is the Samaritan woman, a courtier from a secular court who as with Gentile custom owns a slave. There are some with a sinful past or who apparently ignore the Jewish Sabbath. Finally there are those who have passed beyond this world altogether. Such people, who represent within Christianity those of a Gentile background are challenged to believe in the authority of Jesus. Note how each of the second paragraphs here end with a challenge to believe.

The overall structure of this Section B (c/f analysis of *Reality Search*) puts a focus on the authority of Jesus as the "Living Authority". In terms of a follow-on from the theology of Luke in *Acts of the Apostles* and as this gospel develops, people are also encouraged to believe in the existence of authority that lies within themselves.

Regarding the first paragraph in the last pair of Section B. In the C21st one knows now from many stories of after-death experiences that people are drawn towards 'the light' as the soul leaves the body. On the other hand there is an occasional story of someone who finds themselves in a terrible place instead. In the second paragraph of this final pair there is the suggestion that people who have died before Jesus was born can now move towards the life and light that is centred upon him. In this way they will find on-going harmony with the universe. Until the last pair, the paragraphs of Section B have been 'matched' according to a specific location. But in last case the two paragraphs are connected by a specific mention of time. John the writer may have used this 'match' to show that there are links between time and place. Or, he avoids talking about "place" in both paragraphs of the last pair because he is discussing the after-life here where neither of these seem to exist.

In the second paragraph of the pair one is conscious of a 'battle' which has gone on within the community of the church and which continues on amongst John's readers. The Jewish Christians have tended to think of themselves as a sect within Judaism rather than belonging to a basically different community. By now, at about the turn of the first century, they have been banned from the synagogue through a prayer putting a curse on Christians. But they still think of the law as their first priority and are unsure about the centrality of Jesus the Christ. John, through his presentation of the teaching of Jesus, is indirectly taking them to task about this. He increases the pressure upon them in the Section C to follow.

Section C

HEED CHARACTERISTICS OF THE LIVING WORD

John 6:1 - 12:50

Paragraph "Hooks" are Directions for Jesus

Characteristic	Ref	Location	Ref	Location	Event	V4 Page	V5 page
1. Appeals to Crowd	6:1-14	across sea	10:40-42	across Jordan	5,000 fed/ many believed	257	222
2. Is sought after	6:15	mountain alone	11:1-6	remained in place	to make king/ to get help	258	222
3. Achieves goals	6:16-21	sea journey	11:7-37	on journey to	boat arrived/ brother to rise	259	223
4. Brings life	6:22-71	unbelief synagogue	11:38-52	tomb	words of life/ Lazarus new life	260	224
5. Is doubted and outlawed	7:1-13	not Judea	11:53-57	not openly	not believe/ to arrest	262	226
6. Is aware of death threats	7:14-53	Temple (c/f home)	12:1-11	Bethany (c/f home)	seek to kill/ day of burial	263	227
7. Has public witness	8:1-19	into Jerusalem	12:12-19	into Jerusalem	True to witness/ Hosanna	265	229
8. Is conscious of timing	8:20-59	Temple	12:20-36	(in Temple)	Hour not come/ hour has come	267	230
9. Light of the world	8:59 - 9:41	Jesus hidden	12:36-43	Jesus hidden	blind man/ blinded of them	268	232
10. Is commanded by Father	10:1-21	I am the door	12:44-50-	I a light have come	division / judging	271	233
11. Speaks like a Shepherd	10:22-39	Porch of Solomon			went forth out of hand of them	272	234



HEED CHARACTERISTICS OF THE LIVING WORD		John 6:1-12:50	
1	Appeals to Crowd	5,000 fed/ many believed	
6:1-14	across sea and up mountain	10:40-42	across Jordan
<p>6:1-14 After these things (that is, the challenge of Jesus to Jews about Moses), Jesus went across the sea of Tiberias in Galilee. A large crowd followed him because they had seen the signs that he worked on people who had ailments. Jesus went up to the mountain and he sat there with his disciples. Now the feast of the Jewish Passover was near. Jesus therefore when he lifted up his eyes and saw a <i>large crowd</i> coming towards him said to Philip "Where can we buy loaves so that these people can eat?" He said this (to Philip) to test him for he knew what he was about to do. Phillip answered "Out of two hundred denarii we cannot buy enough loaves of bread for them even if each person only had a little (to eat)." (Then) one of the his disciples who was Andrew, the brother of Simon Peter said to him. "There is a lad here who has five loaves of barley and two fish. But what is this amongst so many?" Jesus said "Make the men sit down." Now there was plenty of grass in that place. The men therefore sat down. They numbered about five thousand. Jesus therefore took the loaves and having given thanks he distributed these to the people who were reclining (on the grass). Likewise also (the people) were given as much of the fish as they wanted. Now when they had eaten he tells his disciples "Gather up the left overs so that nothing is lost." They therefore gathered these up and filled twelve baskets with the fragments of the five barley loaves. This is how much that was left after the people had eaten. When people saw what sign he had worked (here) they said "This is truly the prophet who has come into the world."</p> <p>(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)</p>			<p>10:40-42 He went away again across the Jordan to the place where John had at first been baptizing. And he remained there. <i>Many people</i> came to him and said "John indeed did not do any sign. But everything that John said about this man was true. So many people believed in Him."</p>



The Passover is a meal eaten in common within each household to recall the meal eaten before people fled from Egypt under the leadership of Moses. Right through the gospel of John one is constantly reminded that Jesus is the 'new Moses', In the Gospel of Mark one is given the figure of Jesus as the new 'King David.' In the case of Mark we were being introduced to the new Kingdom of God. In the case of John one is introduced to a new sense of a living law and authority, a living word and a new beginning . The second paragraph here recalling John's baptism also sets out a new beginning. The 'crossing over' of water at the start of each paragraph is another sign of a new beginning. What of 'the prophet'. It was thought that Elijah who went to heaven in a fiery chariot would one day return - *from beyond* time and space. People saw that Jesus had a similar approach.

2. Is sought after		to make him King / to stone him	
6:15	mountain alone	11:1-6	remained...in place
<p>6:15 Jesus therefore realised (because the crowd were calling him 'the prophet') that they were about to come and seize control of him so they could make him a king. He therefore departed and went back to the mountain on his own.</p>		<p>11:1-6 Now there was a certain man who was ailing. He was Lazarus from Bethany which was the village of Mary and Martha her sister. Mary was the one who had anointed the Lord with ointment and who had wiped off his feet with her hair. Her brother Lazarus was ill. His sisters therefore sent (a message to Jesus) saying "Lord the one that you love is ill." On hearing this Jesus said "This ailment is not to result in death but rather for the glory of God so that the Son of God may be glorified through it." Now Jesus loved Martha and her sister and Lazarus. When therefore he heard that he (Lazarus) was ill he remained where he was for two days.</p>	

John says here that Mary, the sister of Lazarus and Martha, is the mysterious ointment woman. One recalls that in terms of the structure of Mark's gospel 'an ointment woman' is the central figure in the concentric circle in his last Section D. (c/f the analysis in *Reality Search*). She is presented (arguably and c/f the analysis) as the 'definitive' person who understands Christ. It is because of Jesus' acceptance of her in Mark's gospel that his betrayal by Judas is triggered. In Matthew's gospel the ointment woman again appears and again Jesus' defence of her action triggers off his betrayal by Judas - this time Judas acts from the group of disciples who all disapproved of what she did.

In Luke's gospel the ointment woman is presented as a public sinner. Was this Mary the sister of Lazarus? Historically, did she ruin her reputation for example because of a liaison with a non-Jew? Some scholars suggest the family of Lazarus was connected to the priesthood. Bethany, near Jerusalem was a handy retreat for such a family to live in. If Lazarus is 'the other disciple' who followed Jesus after his arrest he must have had connections to walk into the High Priest's court then ask for Peter to be brought in as well. For a priestly family, a liaison with a non-Jew by Mary, sister of Lazarus, would have been anathema. If this liaison actually did take place 'the ointment woman' as presented in the synoptic gospels was not necessarily a prostitute as tradition generally assumes. Also, nobody says that this woman was Mary Magdalen which tradition also assumes. The sort of 'fall' brought about by an improper liaison might also fit in with the somewhat impetuous personality of Mary, sister of Lazarus and Martha. Luke as well as John says that Jesus himself was chided by Mary's sister Martha, for not telling Mary to go and help with preparations for the coming meal. Was this behaviour a habit on her part? Perhaps to Jesus, Mary was somewhat like a kid sister. Over the years and prior to the public life of Jesus, his family could have habitually stayed at Bethany for the week-long festivals in the nearby city of Jerusalem. In such case Jesus could have formed a deep bond with Lazarus which continued on into his public life and over those years he could also have watched Mary grow up.

In Luke's gospel there are details that are quietly mentioned about links between Jesus and the family of Lazarus at Bethany. For example, At the end of Luke's gospel, after Jesus has died and has risen again Luke says Jesus finally leaves his earthly existence from Bethany.

John also gives such details in relation to heated argument in the temple. In a paired paragraph the opponents of Jesus go off each to their own homes. In a parallel paragraph Jesus is in Bethany. John says that Mary the mother of Jesus is put into the care of the disciple that he loved. From that day she was taken to his own home. If this was Lazarus, she would have been taken to live at Bethany. Her presence there would be an added (or the major) reason for Jesus' choice of Bethany (c/f Luke) for his final leave-taking.

3. Achieves goals		they arrive after storm / brother to rise	
6:16-21	sea journey	11:7-37	on journey to
<p>6:16-21 When evening came his disciples went down to the sea. They set out on a boat heading to Capernaum. Now darkness had come and Jesus had not yet met up with them. There was a gale blowing and the sea was very rough. Having rowed about twenty-five or thirty furlongs they saw Jesus walking on the sea and coming towards the boat. They were afraid. But he (Jesus) said to them "It is myself". Do not be afraid. They wanted therefore to take him on board the boat and immediately the boat <i>arrived at the place to which they were going.</i></p>	<p>11:7-37 Then after this (his delay of two days) he says to the disciples. "Let us go again into Judea. The disciples say to him "Rabbi the Jews were looking to stone you (after Jesus said 'I am in the Father' etc) and yet are you going back there again?" Jesus answered "Are there not twelve hours (of daylight) in the day? If anyone walks in the day(light) he does not stumble because he sees the light of this world. But if someone walks in the night he does stumble because the light is not in him." After he said these things to them he said "Lazarus our friend has fallen asleep but I am going (back into Judea) so that I can wake him up. "The disciples therefore said to him "If he has fallen asleep he will get better." Now Jesus was actually talking about his death but the men hearing thought he was talking about sleep in terms of slumber. Jesus therefore told them plainly "Lazarus has died. (Yet) I am happy for your sake because my not being there will help you to believe. Let us go to him." Thomas called "the Twin" said to his fellow-disciples "Let us also go so that we may die with him."</p> <p>And so it was that when Jesus came he found that (Lazarus) had already been in the tomb for four days. Now Bethany is near Jerusalem, about fifteen furlongs away. Many of the Jews (from there) had come to visit Martha and Mary so they might console them about their brother.</p> <p>When Martha heard that Jesus was coming she went to meet him. But Mary remained sitting in the house. Martha said to Jesus "Lord if you were here my brother would not have died. Now I know that whatever you ask for, God will give it to you." Jesus said to her "<i>Your brother will rise again</i>". She says to him "I know that he will rise again in the resurrection in the last day." Jesus said to her "I am the resurrection and the life. The one who believes in me, even if he should die, will live. Any person who lives and believes in me will not die (and have to wait for) the end of time. Do you believe this?" She says to him "Yes Lord. I have believed that you are the Christ the son of God who has come into the world." And on saying this she went away and called Mary her sister aside privately saying "The Teacher is here and is asking for you." When (Mary) heard this she rose quickly and came to him. Now as yet Jesus had not come into the village. He was still in the place where Martha had met him. Therefore the Jews who were with her (Mary) in the house and consoling her, on seeing that Mary quickly got up and went out, followed her. They were thinking "She is going to the tomb so that she can weep there." Mary came to where Jesus was and on seeing him she fell at his feet saying to him. "Lord if you had been here my brother would not have died." Jesus, when he saw her weeping and also saw that the Jews coming with her were weeping groaned within his spirit and was himself upset. He said "Where have you put him?" They said to him "Lord come and see." (By this time) Jesus was weeping. The Jews therefore said "See how he loved him." But some of them said "Could not he who opened the eyes of the blind man have prevented this man from dying?"</p>		

A key factor in the kingdom of Jesus was that people's well-being would extend into the after-life. The first paragraph ends with the center of a concentric circle relating to water that extends throughout the gospel of John (c/f analysis of *Reality Search*) that is, "they immediately arrived at where they were going". The second paragraph shows that the goal of the kingdom is achieved, because by believing in Jesus (and his way of life) one can live on into the after-life. The proof of this (in a paragraph to follow) will be demonstrated when Jesus calls Lazarus back from there. This will be his greatest 'sign'.

4. Brings life		words of life / Lazarus come forth		
6:22-71	unbelief in synagogue	11:38-52	tomb	
<p>6:22-71 The next day the crowd that was standing on the other side of the sea saw that the other boat had gone and only one was left. They knew that Jesus did not go in the boat but that his disciples had gone away on their own. (Then) other boats from Tiberias arrived near the place where they had eaten the bread after the Lord had given thanks. So, when the crowd saw that neither Jesus nor his disciples were there they (also) embarked in the boats and came to Capernaum looking for Jesus. On finding him to be on the other side of the sea they said to him "Rabbi how is it that you have come here?" Jesus answered them and said "Truly, truly I say to you, you are looking for me not because you saw signs but because you ate of the loaves and were satisfied (with them). Do not work for food that perishes but (rather) for the food that remains into eternal life. This is what the Son of man will give you. For on this one has God the Father set his seal (of approval)." They therefore said to him "What may we do so that we do the works of God?" Jesus answered and said to them "This is the work of that, that you believe in who has sent that one." They therefore said to him "What sign will you work so that we may see and believe you? What will you work? Our fathers ate manna in the desert just as it was written "He gave them bread from heaven to eat." Jesus therefore said to them "Truly truly I tell you it was not Moses who gave you bread from heaven. It was my Father (who did so and) who (also) gives true bread out of heaven. The bread of God is the one who comes down out of heaven and gives life to the world." They therefore said to him "Lord give us this bread all the time." Jesus said to them "I am the bread of life. Anyone who comes to me will not hunger. The one who believes in me will never be thirsty. But I I have told you both that you have seen me (who I am) and yet you do not believe. All that the Father gives to me will come (about) and the one who comes to me will by no means be cast outside. I have come down from heaven not to do my will but the will of the one who has sent me. And, this is the will of the one who has sent me, that I should not lose any of what he has given me, but rather I should raise it up in the last day. For, it is the will of my Father that everyone who sees the Son and believes in him may have eternal life and I will raise him up in the last day. <i>Continued</i></p>		<p>11:38 Jesus therefore again groaned within himself. He came to the tomb. Now this was a cave and there was a stone lying on it. Jesus said "Lift up the stone." Martha, the sister of the one who had died said "Lord by now he would smell for it is the fourth day." Jesus says to her "I told you that if you believe you will see the glory of God. Have I not told you that if you believe you will see the glory of God?" They therefore lifted the stone. "Jesus lifted his eyes up to and said "Father I thank you that you have heard me. I know that you always hear me. But because of the crowd I have said this that they may believe that you have sent me." And so after saying these things he cried out with a great voice "Lazarus, come out." <i>Continued</i></p>		

Continued The Jews murmured about him (Jesus) because he said "I am the bread who has come down out of heaven." They said "Is this man not Jesus the son of Joseph, whose father and mother we know? How is it that he now says "I have come down out of heaven."

Jesus answered them and said "Do not murmur with one another." Nobody can come to me unless my Father who sent me should draw (attract) him. And, I will raise him up in the last day. It has been written in the prophets "They shall all be taught about God. Everyone who hears from the Father and learns will come to me." It is not that anyone has seen the Father except for the one who has come from God. He has seen the Father. Truly truly I say to you that the one who believes has eternal life. I am the bread of life. Your fathers ate manna in the desert and died. This is the bread from out of heaven which has come down so that anyone who eats of it may not die. I am the living bread who has come down, from out of heaven. If anyone eats of this bread he will live for ever. Indeed the bread which I will give is my flesh for the life of the world."

The Jews therefore argued with one another about this saying "How can this man give us his flesh to eat?" Jesus therefore said to them "Truly truly I say to you, unless you eat of the flesh of the Son of man and drink his blood you do not have life within yourself. The one who eats of my flesh and drinks of my blood has eternal life and I will raise him up in the last day. For my flesh is truly food and my blood is truly drink. The one who eats my flesh and drinks my blood remains in me and I in him. As the living Father has sent me so I live because of the Father. Also the one who eats me will live, even that one, because of me. This is the bread from heaven which has come down, not like the fathers who ate (c/f in the desert) and died. (Rather) the one who eats this bread will live unto the age."

These things he said while teaching in a **synagogue** in Capernaum. Many of the disciples on hearing this said "This is a hard (type of) word. How can one hear (and accept) it?" But Jesus, on knowing within himself that his disciples were murmuring about this said to them "Does this offend you? What then if you saw the Son of man ascending back up to where he was before? It is the spirit who gives life. The flesh is of no avail. The words that I have spoken to you are spirit and life. But there are some of you who do **not believe.**" Jesus in fact knew from the beginning who those people were who did not believe and who the one was who was betraying him. He said "I have told you that nobody can come to me unless it has been given to him (that is, the attraction to do so) from the Father."

From his saying this, many of his disciples went away and no longer walked with him. Jesus therefore said to the twelve. "Do you not wish to go as well?" Simon Peter answered him "Lord to whom will we go? You have the words of eternal life. We have believed and have known that you are the holy one of God." Jesus answered them "Did I not choose twelve of you. Yet one of you is a devil." Now he spoke of Judas the son of Simon Iscariot for it was this one, who was one of the twelve, who was about to betray him.

Continued And, the one who had died and had been bound hands and feet with bandages and who had his face bound round with a napkin came out. Jesus said "Loosen him and let him go." After this many of the Jews who had come to Mary and who had seen what he did believed in him (Jesus); But some of them went away to the Pharisees and told them what Jesus had done. The chief priests and the Pharisees therefore assembled a council and said "What are we doing (about this), because this man is working so many signs? If we leave him to go on with this everyone will believe in him. (Then) the Romans will come and take from us both our place and the nation." But a certain one amongst them, Caiaphas, who was high priest that year said to them. "You do not know anything. Nor do you understand that it is expedient for us that one man should die for the people rather than that the whole nation should perish." But (in saying this) he did not realise that he was actually making a prophecy as high priest for that year. He prophesied that Jesus was about to die for the nation, and indeed not only for the nation but for all the scattered children of God so that he (Jesus) might gather them into one.

Note in the pair of paragraphs above here how there is betrayal discussed in the first paragraph while in the second one some of those who have witnessed the rising of Lazarus go to the Jewish leaders in Jerusalem who then decide to 'sacrifice' Jesus. As well as the theme of betrayal both paragraphs here show a self-giving by Jesus.

One could wonder if, 2,000 years after the words of Jesus about giving his flesh to eat and his blood to drink it is any easier for someone to either understand this or to accept it.

Much of the first paragraph below appears to be repetition. But if (c/f the analysis of *Reality Search*) Jesus reflects the true order of the universe, it follows that people who try to pattern their lives on what he has set out will find a greater identification with Ultimate Reality. As Jesus c/f the cosmic Christ, exists within (but is not identical with) the universe, then it follows that his existence could also be found within something material and which he specifies. "Touching" this could help people become more linked in with his "way".

5. Is doubted and outlawed		to be killed, sought after in temple, discussed	
7:1-13	in Galilee . . not Judea	11:53-57	not openly

<p>7:1-13 After these things (his offer of life-giving bread and the rejection of this by many of his disciples) Jesus continued to walk around Galilee. He did not want to go around Judea because the Jews were seeking to kill him. <i>Now the Jewish feast of the Tabernacles was near.</i> His brothers therefore said to him "Leave here and go into Judea so that your disciples (those that had left him?) can see the things that you are doing. After all nobody would want to do these sorts of things in secret. but would rather seek to be in the open. If you are doing these things show yourself to the world." His brothers said this because they did not believe in him.</p> <p>Jesus therefore says to them "My time has not yet arrived. But your time is always ready. The world cannot hate you. But it hates me because I show that its works are evil. You go up to the feast. I am not going up to this feast because my time has not yet been fulfilled." And saying this to them he stayed on in Galilee. But when his brothers had gone up to the feast, then he also went up, not openly but as if in secret. Therefore the Jews were looking for him at the feast and they said "Where is that man?" There was much murmuring about him in the crowds. Some said "He is a good man." But others said "No. He deceives the crowd." But nobody openly spoke about him because of their fear of the Jews.</p>	<p>11:53-57 From that day on (after Caiaphas prophesied that one man would die for the nation) they (the Jewish council) considered that they might kill him. Therefore Jesus no longer walked openly amongst the Jews. Rather he went away from there into the country near the desert, to the city called Ephraim and he remained there with his disciples.</p> <p><i>Now the Passover of the Jews was near</i> and many people from the country went up to Jerusalem before the feast so that they might purify themselves. They therefore sought Jesus (there) and said to one another while standing in the Temple. "What do you think? It appears that he is definitely not coming to the feast?" Now the chief priests and the Pharisees had given the order that if anyone knew where he was they should inform on him so that they might arrest him.</p>
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6. Is aware of death threats		ye seek to kill / she prepares me for day of burial	
7:14-53	Temple / home	12:1-11	Bethany/home(?)

7:14-53 Now as it was in the middle of the feast Jesus went up to the **temple** and taught (openly). The Jews marvelled at him saying "How does this man know (so much) since he has not been trained (by the chief scribes etc)? Jesus therefore answered them and said "My teaching is not mine but it comes from the one who has sent me. If anyone wants to do his will (the One who sent him) he will know about my teaching and whether it is from God that I speak or from myself. The one who speaks from himself is seeking his own glory. But the person who seeks the glory of the one who has sent him, this man is true and there is no unrighteousness within him. Did not Moses give you the law? Yet none of you carries out the law. Why do you seek to kill me?" The crowd answered "You have a demon. Who wants to kill you?" Jesus answered and said to them "I did one work (the miracle of the curing the man at the pool of Bethesda?) and you all make a fuss about it. It was because of this (your narrowness?) Moses has given you circumcision, not that it was of Moses but rather of the fathers. On a Sabbath you circumcise a man. If a man receives circumcision on a Sabbath and the law of Moses is not broken, why are you angry with me because I made a man whole and healthy (on the Sabbath). Do not judge according to "face" but judge according to what is right." Now some of the people who lived in Jerusalem said "Is not this the man that they are seeking to kill? Yet here he is speaking openly and they say nothing to him. Perhaps indeed the rulers have known that this is the Christ? But we know where this man comes from. When the Christ comes, no one will know about where he comes from." Therefore Jesus cried out in the temple as he taught saying "You both know me and you know where I come from. (But) I have not come from myself. The one I have come from is truth itself and him you do not know. I know him because I exist from him and he has sent me." They therefore sought to arrest him yet nobody laid a hand on him because his hour had not yet come. Amongst the crowd there were many who believed in him and said "When the Christ comes, could he work any more signs that what this man has done?"

The Pharisees heard the crowd murmuring these things about him. The chief priests and the Pharisees sent attendants to arrest him. Jesus therefore said "For a little time I am with you and then I am going to the one who has sent me." You will seek me and will not find me for where I am you cannot come." The Jews therefore said to themselves. "Where is this man about to go to that we will not find him? Is he about to go to the dispersion of the Greeks (around the Roman Empire) and so teach the Greeks? What does this word mean that he said "You will seek me and will not find me and where I am you cannot come?"

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12:1-11 (Because people come to the Passover early to purify themselves), Jesus came to **Bethany** (near Jerusalem) six days before the Passover. This was where Lazarus lived. He was the one whom Jesus had raised from the dead. They made a supper for him there and Martha served. Lazarus was one of those who were reclining with him (Jesus). Therefore Mary, taking a pound of pure and costly spikenard ointment anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the odour of the ointment. Now Judas the Iscariot, one of his disciples and who was the one who was about to betray him said "Why was this ointment not sold for three hundred denarii and given to the poor?" But he said this, not because the poor mattered to him but because he was a thief. He carried the bag that was common to the group. Jesus said *Continued*

Continued from Previous Page

Now on the last and major day of the feast Jesus stood up and cried out saying "If anyone is thirsty, let him come to me and drink. As for the one who believes in me it will be as the Scripture says "Rivers of living water will flow out of him." Now he said this in relation to the Spirit which those who believed in him were about to received. As yet the Spirit had not come because Jesus was not yet glorified. Some of the crowd, on hearing these words said "This man is truly the prophet. Others said "This man is the Christ." But others said "But the Christ does not come out of Galilee. Doesn't the Scripture say that (he comes) from the seed of David and from the village of Bethlehem which was the village of David?" And so there was a division within the crowd because of him (Jesus). Some of them wanted to arrest him but no one laid a hand on him.

When the attendants returned to the chief priests and Pharisees they said to them "Why did you not bring him back with you?" The attendants answered "Never has a man spoken like this man speaks." The Pharisees therefore answered them "Have you not also been deceived as well? Is it not so, that none of the rulers or Pharisees believe in him? But this crowd, because it does not know the law is cursed. Then Nicodemus who had actually come to him (Jesus) and who was also one of the Pharisees, said to them "Doesn't our law require that a man is not judged unless he is heard first and what he does is examined." They answered and said to him "Are you also linked with Galilee? Search (the scriptures) and see that no prophet is raised out of Galilee. Then, they all went **home**.

"Leave her alone. It is right that she keeps it (the ointment) for the day of burial. The poor you always have. But me you do not always have.

There was a great crowd of Jews who knew that he was there and they came, not only because of Jesus but because they wanted to see Lazarus whom he had raised from the dead. The chief priests took counsel about whether or not they might kill Lazarus as well. It was because of him that many of the Jews went (to Bethany) and believed in Jesus.

One can only wonder about the 'ointment woman' incident here. Again there is criticism from Judas about the use of the ointment. But here is Jesus in what is most likely the nearest thing he had to a home. It is a fairly natural gesture for Mary here not to waste the expensive ointment so she dries this off with her hair. (Was this ointment left over from Lazarus' burial?) Lazarus his dear friend is reclining as the custom was, with Jesus at the table.

It seems instead of transferring Mary over to the scene in the Pharisee's house and presenting her with the image of a public sinner, the gospel writer John has rather taken the incident of the ointment woman with all its confrontation and put it into a domestic situation where (apart from Judas) people share in mutual love, respect and concern.

If one looks at the four accounts of the ointment woman, each is different. Together they suggests there was a story - even a family scandal, that went on in the background. Is this why church tradition aligns the ointment woman with Mary Magdalen and it ignores the testimony of John's gospel? Was Mary, sister of Lazarus, from a prominent family of priests and unable to marry a non-Jew? Did she actually elope to the city? Did she then realise the damage this was doing to her family and return distraught. Even so, was she still considered by Jews as a sinner and unclean? Was Jesus' acceptance of her considered to be a final scandal as to what constitutes the "type" of someone in the Kingdom of Jesus? Did John add in the story of the woman taken in adultery because she was the ointment woman?

There are some interesting parallels here with the *Tao Te Ching* of Taoism! One chapter exhorts the reader to "keep to the role of the female," and "if you are a ravine to the empire..... you will return to being a babe", and also "keep to the role of the disgraced." It seems Mary, sister of Lazarus matches all of this.

7. Has public witness

8:1-19 Into Jerusalem

8:1-19 Jesus did not go 'home' but had gone to the **Mount of Olives**. Again *at dawn* he arrived **in the temple** and all the people came to him. Sitting down he taught them.

Then the scribes and the Pharisees led in a woman who had been caught in adultery. They made her stand in the middle of those there. They said to him "Teacher this woman has been caught in the act of committing adultery. Now the Law that Moses gave us requires the stoning of such a one. What do you say?" They said this in order to trick him so that they would have something to accuse him about. But Jesus stooped down and wrote in the earth with his finger. However they stayed on questioning him. So he stood up straight and said to them. "Let the one amongst you who is sinless be the first to cast a stone at her." Then he stooped down again and wrote on the ground. They, on hearing this went out one by one, beginning with those who were older. So he was left alone with the woman still standing there. Standing erect Jesus said to her "Woman where are they? Has no one condemned you?" She said "No one sir." Jesus said (to her) "Neither do I condemn you. Go and from now on do not sin any more."

Jesus again spoke to them (the people in **the temple**) saying "I am the light of the world. The one who follows me will not walk in the darkness but will have the light of life." The Pharisees therefore said to him "You are bearing witness to yourself and your witness is not true." Jesus answered and said to them. "Even if I give witness concerning myself the witness is true because I know where I came from and where I am going to. But as for you, you do not know where I came from or where I am going. You judge according to the flesh. I do not judge anyone. But even if I do judge my judgment is true because I do not do so alone but with the one who has sent me. Even in your law it has been written if a witness is given from two men then that witness is true. I am witnessing concerning myself and the one who has sent me is also witnessing (to me)." They therefore said to him "Where is your Father?" Jesus answered "You do not know either myself or my Father. If you did know me you would have also known my father."

12:12-19

Into Jerusalem

12:12-19 *The next day* there was a big crowd coming to the feast. On hearing that Jesus was coming **into Jerusalem** they took the branches of palm-trees and went out to meet with him. They cried out "Hosanna. Blessed is the one who comes in the name of the Lord, who is the King of Israel." Jesus, having found a young ass was seated on it, as it had been written "Do not be afraid daughter of Sion. Look your king is coming seated on the foal of an ass." At first the disciples did not realise these things. But when Jesus was glorified they remembered what had been written about him and what they had done to him. The crowd who were with him were there when he called Lazarus out of the tomb and out of the dead. Then they were met with a crowd who had heard that he had worked this sign. Therefore the Pharisees said amongst themselves "See that you achieve nothing (in stopping Him). The whole world has gone after him."





The story of the woman taken in adultery is considered by scholars as an addition. If so, the coming into Jerusalem (c/f the paragraph hook) is still common to both paragraphs as is the theme about witnessing to the identity of Jesus. The addition of the story of the adulterous woman in the first paragraph however also ties in with the salutation "Do not be afraid daughter of Sion etc. " in the second paragraph. On reflection both the woman and the 'daughter of Sion' that is, both the Judaism of the time and the budding Christian church were being oppressed by over-emphasis on external law.

Consider again the general cosmological background from which John was writing and which was evolving with the combination of two perspectives, that of the Jews and that of the Greeks. The early Church, starting with Paul and/or before this time were familiar with the Greek language, Greek methods of teaching through logical argument and Greek dualism between spirit and matter. One could argue that after the conversion of Emperor Constantine (died AD 337), the cosmology of the Greeks was also reflected for the centuries to follow into the medieval church. The world was thought to be flat in something like a spherical dome similar to what the Greek Ptolemy set out after AD 150. It was thought the stars were fixed on revolving spherical 'wheels' in the heavens and the light of God in heaven shone through them. Below was darkness and the realm of Satan. In medieval times the seven 'days' of creation as taught by the Genesis poet were telescoped into seven ordinary days. Humans were at the center of all. Jesus (and humans) were thought to be spirit and matter.

Fast forward to around the time of Copernicus and Galileo. Suddenly the stars were understood to be moving spheres in a vast universe and the earth was only the tiniest part of this. The cosmology of the Church and ancient Greece were therefore thrown into disarray. But the sense of on-going time was still excluded.

Against the cosmology of a C20th background (prior to the 'big bang') it is little wonder that 'end points' and moral absolutes were often claimed to be lost and in some philosophies a "God is dead" approach emerged. But with the cosmology of the "Big Bang" some of the certainties of a Greek model of reality in dialectical tension with Judaism in fact return. Because of the "Big Bang" one knows the universe came from a pinpoint spot about 13.7 billion years ago. This point could be found by measuring backwards according to the speed of galaxies. Again the world is in a definite framework, that is, in terms of time and place.

Again there is a sense of where the Original Cause is located, that is, in the realm before 'time and place' came into being and/or beyond it. The only major question is whether or not such an Originating Cause was (and is) alive! With a Big Bang framework for cosmology people can sense a closeness to the center of the universe in terms of what balance they cultivate between the two factors of time and place. It is in the original union of the two, in that split second of time, that Creator and creature were also at one. The Big Bang cosmology demonstrates that light photons came from the source of the universe within that smallest of split seconds. John says that Jesus is the light of the world.

Because of parallels between the cosmology of the Judaic/ Greek systems and the cosmology of the Big Bang people of the 21st century suddenly find themselves in a new comfort zone in terms of what the gospels are saying.

8. . Is conscious of timing		Hour not come /hour has come	
8:20-59	Temple	12:20-36	(in Temple)
<p>8:20-59 He spoke these words (re his relationship to the Father) in the treasury while teaching in the temple and nobody arrested him because his hour had not yet come. He therefore repeated to them "I go and you will look for me. You will die in your sin. Where I go you cannot come." The Jews therefore said "Will he kill himself because he says "Where I go you cannot come." He said to them. "You are of the things below. I am of the things above. You are of this world. I am not of this world. I therefore said to you that you will die in your sins. For, if you do not believe who I am you will die in your sins." They therefore said to him "Who are you?" Jesus said to them "Why do I talk to you at all? I have much to say about you and much to judge. But the one who has sent me is true. I heard from himself these things that I speak about in the world." They did not know that he spoke of the Father to them. Jesus therefore said "When you lift up the Son of man then you will know that I am. From myself I do nothing. But I speak thee things as taught to me by the Father. The one who sent me is with me. He did not leave me alone because I always do what is pleasing to him."</p> <p>As he said these things many believed in him. Jesus therefore said to the Jews who believed in him. "If you continue in my word you are truly my disciples. You will know the truth and the truth will set you free." They (those who believe and yet are critics?) answered him "We are the seed of Abraham and no one has ever enslaved us. How is that you say that you will become free?" Jesus answered them "Truly truly I tell you that everyone committing sin is a slave of sin. But the slave does not remain in the house until the end time. It is the son who remains until the end time. If therefore you are freed by the Son then you will indeed be free. I know that you are the descendants of Abraham. But you seek to kill me because my word finds no room in you. What I have seen with the Father I speak about. And as for you, you do what you have heard from your father. They answered and said to him "Our father is Abraham." Jesus says to them "If you are children of Abraham you would do the works of Abraham. But now you seek to kill me. A man who has the truth has spoken to you. This (is truth) which I heard from God. Abraham did not hear this. You do the works of your father." They said to him "We were not born of fornication. We have one father that is God." Jesus said to them. "If God was your father you would have loved me, for I have come forth from God. I have not come from myself but from the one who sent me. Why do you not understand my speech. It is because you cannot</p> <p style="text-align: right;"><i>Continued</i></p>		<p>12: 20-23 Now there were some Greeks who were going up (to Jerusalem) in order to worship at the feast. These therefore approached Philip. This is the one who was from Bethsaida of Galilee. They asked him saying "Sir we want to see Jesus." Philip comes and tells Andrew then Andrew and Phillip come and tell Jesus (who was teaching in the temple). Jesus answers them saying "The hour has come that the Son of man is to be glorified. Truly, truly I say to you unless the grain of wheat falling in to the ground dies, it remains on its own. But if it dies it bears much fruit. The one who loves his life loses it. The one who hates his life in this world keeps it into eternal life. 26-36 "If anyone serves me then let him follow (me). Where I am, there also my servant will be. If anyone serves me the Father will honor him. Now my soul has been troubled and what may I say? Father save me from this hour. But it is because of this hour that I came. Father glorify your name. <i>A voice therefore came out of heaven</i></p> <p style="text-align: right;"><i>Continued</i></p>	

Historically John did not totally succeed in convincing Christians about the identity of Jesus. Some centuries later people were still arguing about this and it was because of this, to some extent, that Muhammed started Islam.

<p>hear my word. You are of your father who is the devil and you want to carry out the desires of your father. That one was a murderer from the beginning and he did not stand in the truth because the truth was not in him. When he speaks the lie it is out of his own things that he speaks because he is a liar and the father of the lie. But as for me, because I say the truth, you do not believe me. Who of you reproves me about sin? If I say the truth why do you not believe me? The one who is of God hears the words of God.</p> <p>As for you, you did not hear because you are not of God. " The Jews answered and said to him. "Do we not say well when you say you are a Samaritan and have a demon.?" Jesus answered "I do not have a demon. But I honor my Father and you dishonor me. I do not seek my glory. But there is one who seeks and who judges. Truly, truly I tell you. If anyone keeps my word he will not see death until the end of time." The Jews said to him." Now we know that you have a demon. Abraham died and also the prophets. Yet you say "If anyone keeps my word, he will by no means taste death until the end of time." You cannot be greater than our father Abraham who died and the prophets (who) died. Whom do you make yourself out to be?" Jesus answered, "If I glorify myself my glory is nothing. It is <i>my Father who is glorifying me</i>, (the one) whom you say is God of you. Yet you have not known him. But I know him. If I say that I do not know him I shall be like yourselves, that is, a liar. But I know him and I keep his word. Abraham your father was glad that he should see my day. He saw (it) and rejoiced." The Jews therefore said to him "You are not yet fifty years old and have you seen Abraham?" Jesus said to them "Truly, truly I tell you, before Abraham came to be, I am." They therefore took stones that they might cast on him..</p>	<p>"I have <i>glorified it and I will glorify it again.</i>" The crowd standing by and hearing this said it had thundered. Others said "An angel has spoken to him." Jesus answered and said "It is not because of me that this voice has happened but because of you. Now is the judgment of this world. Now the ruler of this world is to be cast out outside. And (as for me) if I am lifted up out of the earth, all men will be drawn to myself." He said this in order to signify by what kind of death he was about to die. The crowd therefore answered him "We heard from the law that the Christ will remain until the end time. How is it that you say it is appropriate for the Son of man to be lifted up? Who is this Son of man?" Jesus therefore said to them "Yet for a little time longer the light remains amongst you. Walk while you have the light lest darkness overtakes you. And then the one who is walking in the darkness does not know where he is going. While you have the light believe in the light so that you can become sons of light."</p>
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9. Light of the world	blind man/ blinded of them the eyes cast out/ lest be put out		
8:59 -10:21	Jesus was hidden	12:36-50	Jesus ... was hidden
<p>8:59 - 9:41 but Jesus was hidden and went forth out of the temple.^{9:1} Passing along he (Jesus) saw a man who had been blind from birth. The disciples of Jesus asked him "Rabbi who was it that sinned, this man or his parents, that he was born blind?" Jesus answered. <i>Cont.</i></p>		<p>12:36-50 Jesus spoke these things and (then) going away was hidden from them. ...Cont.</p>	

Continued

"Neither this man, nor his parents sinned. (He was born blind) so that the works of God may be shown in him. It is fitting for us to do the work of the one who sent me while it is still day. The night is coming when no one can work. When I am in the world, I am the light of the world." Having said these things he spat on the ground and made clay out of the spittle. Then he put the clay on the eyes (of the blind man) and said to him." Go and wash in the pool of Siloam - which in translation means 'having been sent'. He (the blind man) therefore went and washed and returned able to see. The neighbours and those who saw him knew that formerly he was a beggar. So they said "Was this not the man who was sitting and begging?" Some said "This is himself." Others said "No but he is like him." (The one cured said "It is me." They therefore said to him "How is it that your eyes were opened?" He answered "The man called Jesus made clay and anointed my eyes and told me "Go to Siloam and wash". So going I washed and then I could see." They said to him "Where is he?" He says "I do not know." They led the previously blind man to the Pharisees. Now it happened that the day on which Jesus made clay and *opened his eyes* was a Sabbath. Again therefore the Pharisees asked him how it was that he saw. He said to them "He (Jesus) put clay on my eyes and I washed and (now) I see." Some of the Pharisees therefore said "This man (Jesus) cannot be from God because he does not keep the Sabbath." But others said "How can a sinful man work such signs?" So there was a division amongst them. They therefore said to the blind man again "What do you say about him since he made you see?" He said "He is a prophet." But the Jews did not believe that the man had been blind and saw again until they called his parents and asked them saying "Is this your son whom you say was born blind? How is it then that he now sees?" His parents therefore answered and said "We know that this is our son and that he was born blind. But how it is that he now sees we do not know. Nor do we know who opened his eyes. He is of age. Ask him and he will tell you for himself." (The blind man's) parents said these things because they were afraid of the Jews. The Jews had already agreed that if anyone should acknowledge him (Jesus) to be the Christ they would be put out of the synagogue. The parents therefore said "He is of age. Ask him." They (the Jews) therefore called the man who had been blind, a second time and said to him. "Give glory to God. We know that this man (Jesus) is sinful." That one therefore answered. "Whether or not he is sinful I do not know. But one thing I do know is that I was blind and now I see." They therefore said to him "What did he do to you? How did he open your eyes?" He answered them "I have told you already and you did not hear. Why do you want to hear again? Do you also want to become his disciples?" (With this) they reviled him and said "You are a disciple of that man. But we are disciples of Moses. We know that God has spoken to Moses. But as for this man we do not know where he is from." The man answered and said to them "Is this not a marvelous thing then, that you do not know where he is from and he opened my eyes? We know that God does not hear sinful men. But if someone is god fearing and does (God's) will then he (God) hears such a man. From the beginning of time it was never heard that

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Yet even though he had worked so many signs they did not believe in him. This was so the word of Isaiah the prophet might be fulfilled. He said "Lord who believed in our report? and to whom was the arm of the Lord revealed?" Therefore they were unable to believe because as the prophet Isaiah also said "*He has blinded their eyes* and has hardened their heart, that they might not be able to see with their eyes nor understand with their heart and so turn so that I might cure them." Isaiah said these things because he saw (God's) glory and spoke about him. Nevertheless even out of the rulers there were many who believed in him (Jesus). But because of the Pharisees they did not (openly) confess this *in case* they should be *put out of the synagogue*. For, they loved the glory of men more than the glory of God.

Continued

someone opened the eyes of a man who had been born blind. If this man was not from God he could not have been able to do anything." They (the Jews) answered and said to him "You were born wholly in sins and you are you teaching us?" And so **they cast him outside**. Jesus heard that they had cast him outside and finding him said "Do you believe in the Son of man? The man answered and said "Who is he, sir that I may believe in him?" Jesus said to him "You have seen him and he is the one who is (now) speaking with you." He said "I believe, sir" and he worshipped him. Jesus said "I came into this world for judgment so that those who do not see may see and the ones who see may become blind. Now some of the Pharisees who were with him (Jesus) heard some of these things. They said to him "Are we blind as well?" Jesus said to them "If you were blind you would not have had sin. But now that you say "We see" then your sin remains."

In these arguments with 'the Jews' in the paragraphs above there are many levels at work. There is a pattern of repetition on the part of Jesus which has some parallels with the repetitive couplets of the psalms. The original language spoken would have been Aramaic and there could have been elements of a melodious chant (c/f *The Koran* and other Arabic poetry and even the Essenes). Even so within the pattern of repetition Jesus gradually introduces new concepts in a step by step way until he reaches a conclusion "Before Abraham came to be I am".

As well as being conscious of what Jesus was saying one can also be conscious of John the writer who is recording this. At one point Jesus addresses 'the having believed Jews'. Yet next he is telling them their father is the devil and they want to kill him. Is this an editing error? Consider the position of the early church. There would be 'believing Jews' who thought of themselves as Jews who happened to be Christian. First priority for them would be the continuation of their Jewish law. Yet John is telling them to let go of their detailed rituals. 'The word' of Jesus is setting them free. In a second paragraph he talks of the need for the grain of wheat to fall into the ground and die. Unless these people 'let go' others will be turned away from the church. At the turn of the first century the Jewish religion had by now adjusted to its loss of Temple worship. Jews moved into the future with their focus on the *Torah* the first five books of the Bible and the local synagogue. But what would be the focus of Christians? John puts forward Jesus as the center-point. So he tells Jewish church members. 'Stop over-stressing your heritage from Abraham.' Within the text Jesus says "Why are you trying to kill me?" Unless church members (all of them) recognised Jesus as the Living Word they would be denying his full reality and in this way they would be trying to kill him. In the pattern of the paragraphs it appears that just as Jesus delivers an ultimatum to his Jewish opponents, so the writer John is delivering an ultimatum to these Jewish Christians people as well. In the meantime 'gentile' people are wanting to join the church



10. Is commanded by Father		division / judging	
10:1-21	"I am the door"	12:44-50	"I a light have come"

10:1-21 "Truly, truly I tell you the one who does not enter the sheep fold through the door but goes there by another way, that one is a thief and a robber. But the one who goes through the door is the shepherd of the sheep. The door keeper opens up to this one and the sheep hear his voice. He calls each of his sheep by name and he leads them out. When he has collected all those who belong to him he sets out in front of the sheep and they follow him because they know his voice. But as for a stranger, they will not follow him but rather run away from him because they do not know the voice of strangers." Jesus told them this as an allegory but those men did not know what he was saying to them. Jesus therefore said again "Truly, truly I tell you that I am the door of the sheep. All who came before me are thieves and robbers but the sheep did not hear them. ***I am the door.*** If anyone enters, it is through me. He will be saved and will go in (to the sheep fold) and will (then) go out and find pasture. The thief does not come except to steal and kill and destroy. I came that they (the sheep) may have life and may have it in abundance. I am the good shepherd. The good shepherd lays down his life for the sheep. The hireling (on the other hand), is not the shepherd and does not own the sheep. He sees the wolf coming and leaving the sheep he flees. (Then) the wolf seizes the sheep and scatters them. Because such a man is a hireling what happens to the sheep does not matter to him. I am the good shepherd. I know mine and mine know me. This is just as the Father knows me and I know the Father. I lay down my life for the sheep. I have other sheep that are not of this fold and it behoves me to bring them (into this fold) also. They will hear my voice and there will be one flock and one shepherd. Therefore the Father loves me because I lay down my life so that I may take it up again. No one took it (my life) from me. I lay it down of my own accord. I have authority to lay it down and I have authority to take it up again. **I received the commandment (to do this) from my Father.**" Again there was a division amongst the Jews because of these words. Many of them said "He has a demon and is raving. Why do you listen to him?" Others said "These are not the words of someone who is possessed by a demon. A demon cannot open the eyes of blind men."

12:44-50 But Jesus cried out and said "The one who believes in me believes not in me but in the one who has sent me, and the one who sees me sees the one who has sent me. ***I have come as a light into the world*** and everyone who believes in me will not remain in darkness. And as for anyone who hears my words and does not keep them, I do not judge him. For I did not come to judge the world, but so that I might save the world. The one who rejects me and does not receive my words has one judging him (that is) *the word which I spoke. That will judge* him in the last day. This is because I did not speak of myself. The Father who has sent me. He has commanded me about what I may say and what I may speak. I know that his **commandment** is eternal life. What things therefore I say, are **according to what the Father has told me to say.**"



11. Speaks like a Shepherd		Went forth out of hand of them	
10:22-38	Porch of Solomon		

There was then the (Feast of) the Dedication in Jerusalem. It was winter. **Jesus walked in the temple, in the porch of Solomon.** He was surrounded by the Jews and they said to him "Until when will you hold us in suspense? If you are the Christ tell us plainly." Jesus answered them "I told you and you do not believe. The works that I do in the name of my Father bear witness concerning me (and who I am). But you do not believe because you are not my sheep. *My sheep hear my voice.* I know them and they follow me. I give life eternal to them and they will by no means perish until the end time. Nobody will seize them out of my hand. My Father is greater than everything that is, and he has given (them) to me. No one can seize them out of the hand of the Father. As for myself and the Father, we are one." The Jews again lifted up stones that they might stone him. Jesus answered them "I showed you many good works of the Father. For which of these works do you stone me?" The Jews answered him. "We do not stone you because of a good work but because of blasphemy and because you who are a man, are making yourself out to be God." Jesus answered them "Has it not been written in your law 'I said you are Gods'? He (Moses?) called the people gods when they were with the word of God and Scripture cannot be broken. The Father made a certain one (Jesus) holy and sent him into the world and yet you tell me 'You are blaspheming' because I said I am the Son of God. If I do not do the works of my Father, do not believe me. But if I do (these) even if you do not believe me, believe in the works that you may know and continue to know that the Father is in me and I am in the Father." They therefore sought again to arrest him and He **went away from their grasp.**



Section D

CHALLENGE TO IDENTIFY WITH THE AUTHORISED, LIVING WORD

John 13:1 - 17:26

Step One **RECOGNISE MARKS OF IDENTIFICATION - 13:1-14:31**

Paragraph "Hooks" are Questions and Exhortations

Questioner	Ref	Question	Answer	V. 4 Page	V 5 Page
1. Simon Peter	13:1-17	Wash my feet?	Wash feet of each other	274	236
2. Beloved disciple	13:18-30	Who is it?	Who receives you receives me	275	237
3. Simon Peter	13:31-38	Where do you go?	Love one another as I loved you	275	237
4. Thomas	14:1-7	How do we know way?	Where I am ye also may be	276	238
5. Philip	14:8-21	Show us the Father?	..works I do, believing one will do	276	238
6. Judas (not Iscariot)	14:22-31	Why show yourself to us?	...the word of me he will keep "name of me" (14:26)	277	239

Step Two **RECOGNISE OPPORTUNITY FOR IDENTIFICATION 15:1-27**

Paragraph "Hooks" are Reasons why opportunity for identification is given

15:1-8	1. . because of a "vine/branch" connection (15:5)	278	239
15:9-11	2. . to provide a fulfilling joy (15:11)	278	240
15:12-15	3. . because of an established friendship (15:14)	278	240
15:16-25	4. . because of being chosen (15:16)	279	240
15:26-27	5. . because of primaeval union (15:27)	279	241

Step Three **RECOGNISE THE ON-GOING GUIDANCE OF TRUTH- 16:1-32**

Paragraph "Hooks" are Reasons for the on-going guidance of Truth

16:1-7	1. . because it is expedient	280	241
16:8-23	2. . because of future announcements (16:13)	280	242
16:23-27	3. . because of having loved (16:27)	281	242
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Step Four - - - PRAYER OF THE WORD - - 17:1-26

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SECTION D CHALLENGE TO IDENTIFY WITH THE AUTHORISED, LIVING WORD

Step One - Recognise Marks of Identification

13:1-14:31

Paragraph "Hooks" are Questions and Exhortations

1. "Washing the feet" of one another

Questioner	Ref	Question	Answer
.Simon Peter	13:1-17	Wash my feet?	Wash feet of each other

13:1-17 Now before the feast of the Passover Jesus knew that the his hour was coming when he should move out of this world and return to the Father. Yet he loved those who were his own in the world, right up to the end. During the supper (of the Passover) the devil had by now put it into the heart of Judas son of Simon Iscariot to betray him (Jesus). At the same time Jesus knew that the Father had put everything into his hands and that he came from God and was going back to God. During the supper (Jesus) got up and put aside his outer garments. Then taking a towel he girded himself. Then he put water into the basin and began to wash the feet of the disciples and wipe them with the towel which he had tucked into his clothes. (When) he came to Simon Peter, (Peter) says to him "**Lord are you washing my feet?**" Jesus answered and said to him. "You do not know as yet what I am doing but after all of this you will know." Peter says to him "You will by no means wash my feet - ever." Jesus answered him "Unless I wash you, you can have no part with me." Simon Peter (therefore) says to him "Lord wash not

only my feet but also my hands and head." Jesus says to him "The one who is washed needs only his feet to be washed in order to be wholly clean. And you are clean, but not all." He said this because he knew about the one who was in the process of betraying him. Therefore he said "Not all of you are clean." When therefore he had washed their feet and had put back his outer garments he reclined again. He said to them "Do you know what I have done to you? You call me "the Teacher" and "the Lord" and you say that well, for so I am. If therefore I washed your feet, I who am the Lord and the Teacher, **so also you should wash each other's feet.** I gave you an example so that what I did to you, so also you may do. Truly, truly I tell you a slave is not greater than his lord nor is a person who is sent greater than the one who sends him. If you know these things and if you do them then you are blessed."

(Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)



2 "Receiving" each other

.Beloved disciple	13:18-30	Who is it?	Who receives you receives me
<p>13:18-30 "However I do not speak about all of you. I know those people that I chose. But that the Scripture may be fulfilled, the one who eats my bread has lifted up his heel against me. I tell you about this now before it happens so that when it does happen you may believe that I am he (the Christ). Truly, truly I tell you <i>the one who receives whoever I may send, also receives me</i> and the one who receives me also receives the one who has sent me." In saying these things Jesus was troubled within his spirit and he admitted this saying "Truly, truly I tell you that one of you will betray me." The disciples looked at each other because they were wondering who he was talking about. Now one of the disciples was leaning against Jesus as they reclined. He was the one Jesus loved especially. Simon Peter therefore nodded to this</p>		<p>one and says to him "Ask who it is that he is talking about." So leaning back, so his head rested on the breast of Jesus he says to him "<i>Lord who is it?</i>" Jesus therefore answered him "It is the one that I give a morsel of food to after I have dipped it." Jesus therefore took a morsel of food, dipped it and gave it to Judas, son of Simon Iscariot. After taking the morsel of food Satan entered into that one. Jesus therefore says to him "What you are going to do do quickly." But none of those who were reclining there knew what he had told him. Some thought that since Judas had the common bag (of money) Jesus was telling him "Buy what we need for the feast." Or that he was saying he should give something to the poor. So, on having taken the morsel of food that one went out immediately. It was then night.</p>	

3. Loving one another

Simon Peter	13:31-38	Where do you go?	Love one another as I loved you
<p>13:31-38 When he (Judas) went out Jesus therefore says "Now is the Son of man (Jesus) glorified and God is glorified in him. If God is glorified in him then God will glorify him in himself and He will do this immediately. Children, yet a little while and I am with you. (Then) you will look for me. But, as I said to the Jews, where I go you cannot come. I am telling you the same thing now. I give you a new commandment that you should <i>love one another as I have loved you</i> It is by this</p>		<p>same sort of love that everyone will know that you are my disciples, that is, if you have love for one another." Simon Peter says to him "Lord <i>where are you going?</i>" Jesus answered "Where I go you cannot follow for now. But you will follow (me there) later on." Peter says to him "Lord why can't I follow you yet? I will lay down my life for you." Jesus answers "Will you lay down your life for me? Truly, truly I tell you before a cock crows (tonight) who will have denied me three times."</p>	
<p>Recall that right through the gospels Jesus challenges his disciples to be "children." Now that Judas has left, this is the way in which he addresses them.</p>			

4. Being with the Word

Thomas	14:1-7	Where I am ye also may be	How do we know way?
<p>14:1-7 (Jesus continued) "Do not be troubled in your heart. Believe in God and also believe in me. In my Father's house there are many abodes. Otherwise I would have told you, since I am going to prepare a place for you. If I go and prepare you a place, then I will come back again and will take you to myself so that where I am you also may be."</p>		<p>You (now) know "the way" to where I am going." <i>Thomas</i> says to him "Lord we do not know where you are going, so how is it that we know the way?" Jesus says to him "I am the way and the truth and life. Nobody comes to the Father except through me. If you really knew me then you would also have known my Father. But from now on, you do know him and you have seen him."</p>	

5. Continuing the work of the Word

Philip	14:8-21	Show us the Father?	The works I do, the believing one will do
<p>14:8-21 (Then) <i>Philip</i> says to him "Lord will you show us the Father and that will be enough for us." Jesus says to him "Such a long time I have been with you and you still do not know me Philip? The one who has seen me has seen the Father. How is that you are asking "Will you show us the Father?" Do you not believe that I am in the Father and the Father is in me? In the words that I say to you I am not speaking from myself. Rather, the Father who is within me does His works (through me). Believe me that I am in the Father and the Father is in me. Otherwise at least believe in the works. Truly, truly I tell you the one the one who believes in me and in the works that I do, that one will also do (such works) and indeed will do greater works than these because I am going to the Father. So, whatever you ask for in my name, I will do this in order that the Father may be glorified in the Son.</p>		<p>If you ask me to do anything in my name, then I will do it. If you love me you will keep my commandments. (In such case) I will ask the Father and he will give you another Comforter so that he may be with you for all time. (This is) the Spirit of Truth which the world cannot receive because it does not know it. Nor does it see It. But you know It because he (the Spirit of Truth) resides with you and will be within you. I will not leave you orphans. I am coming (back) to you. In a little while the world will no longer see me. But you will see me because I will continue to live just as you will also live. In that day you will know that I am in my Father and you are in me and I am in you. The one who has my commandments and keeps them, that is the one who loves me. And the one who loves me will be loved by my Father and I will love him and will show myself to him."</p>	



6. Keeping the Word

Judas (not Iscariot.)	14:22-31	Why show yourself to us?	the word of me he will keep
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14:22-31 Then *Judas*, not the Iscariot, says to him (Jesus) "***Lord, what has happened that you are about to show yourself*** (as you really are) to us and not to the world?" Jesus answered and said to him "If anyone loves me ***he will keep my word.***" My Father will love him. We will come to him and we will make an abode with(in) him. The one who does not love me does not keep my word. The word that you hear, is not mine but comes from the Father who has sent me. I have spoken these things to you while remaining with you. But the Comforter, the Holy Spirit, which the Father will send in my name, that one, will teach you everything and remind you of everything that I

told you. I leave peace with you. I give you my peace. It is not as the world gives peace that I give this to you. Do not let your heart be troubled. Nor let it be fearful. You heard that I told you, that I am going and yet will come (back) to you. If you loved me you would have been happy that I am going to the Father because the Father is greater than me. So now I have told you (all this) before it happens, so that when it does happen you may believe. I can no longer tell you about many things for the ruler of the world (Satan) is coming. He does not have any thing (power) in me. But so that the world may know that I love the Father and I am doing as the Father has commanded me get up and let's go."

As Jesus challenges his disciples to identify with himself consider an area that until now the Gospels do not appear to have come to terms with. Recall 'the line of logic' as set out in *Reality Search*. It claims that in the underlying structures of the gospels the two societies - one based upon time and the other upon place are brought into a kind of dialectical relationship with each other.

sets out the sorts of things that 'the one' has to deal with in life. Not only does the individual have to deal with the various forces operating both for and against him (or her) in the wider world. They have to try to establish peace (c/f the peace of Jesus) within themselves.

In John's gospel one is challenged to think of such societies as co-existing, not only under the one roof of the emerging church, but within the one person, that is within oneself, the "every man" There is some of the disciple (c/f law) and some of the kingdom figure (c/f order) within all those who pattern their lives on that of Jesus.

A focus on 'the one' brings the reader back to the last Section of Mark's gospel where he



Step Two - - Reasons for Identification with the Word - - - 15:1-27

Paragraph "Hooks" are reasons why opportunity for identification is given

1. because of a "vine/branch" connection

<p>15:1-8</p>	<p>1. I am the vine you the branches (15:5)</p>
<p>15: 1-8 (Despite saying "let's go", Jesus continues) "I am the true vine and my Father is the husbandman. Every branch in me that is not bearing fruit, he takes. Every branch that does bear fruit, he prunes it so that such a branch may bear more. Now you are clean because of the word which I have spoken to you. Remain in me and I (will remain) in you. As the branch cannot bear fruit from itself unless it remains in (part of) the vine, so also with yourself, unless you remain in me. <i>I am the vine. You are the branches.</i></p>	<p>The one who remains in me and I within him, this one bears much fruit. This is because, apart from me, you cannot do anything. Unless someone remains in me, he is cast outside. He is like the branch that was dried up. They gather up (such branches) and throw them into the fire and they are burned. If you remain in me and my words remain in you, then whatever you want to ask for, it shall happen to you. By this shall my Father be glorified, that is, by you bearing much fruit and being disciples to me."</p>

2. to provide a fulfilling joy

<p>15:9-11</p>	<p>2. My joy in you and your joy may be filled (15:16)</p>
<p>15:9-11 "As the Father has loved me, so also I have loved you. Remain in my love. If you keep my commandments you will remain in my love.</p>	<p>This is just as I have kept my Father's commandments and so remain in his love. These things I have spoken about to you <i>so that my joy may be in you</i> and your joy may be full."</p>

3. because of an established friendship

<p>15:12-15</p>	<p>3. Ye friends of me are (15:14)</p>
<p>15:12-15 "This is my commandment - that you love one another as I have loved you. Nobody has greater love than this - that someone should lay down his life for his friends. <i>You are my friends</i> if you do what I command you. No</p>	<p>longer will I call you slaves because the slave does not know that the Lord does. As for you I have called you friends because everything that I heard from the Father, I have made known to you."</p>

4. because of being chosen

15:16-25

15:16-25 "It is not a matter of you choosing me. Rather ***I chose you*** and have appointed you that you should go and bear fruit and the fruit (you bear) should remain, so that whatever you may ask the Father in my name, he may give it to you. What I command you is that you love one another. If the world hates you, you know that it has hated me before it has hated you. If you were of the world it would have loved (you) as its own. But you are not of the world. I chose you out of the world. Therefore the world hates you. Remember the word that I told you. A slave is not greater than his lord. If they (enemies of Jesus) persecuted me, so then they

4. **I have chosen you (15:16)**

will also persecute you. If they had kept my word, so also would they keep your word. But they will do all these things (c/f persecution) to you because of my name and because they do not know the one who has sent me. If I had not come and spoken to them they would not have sinned. But now they have no cover for their sin. The one who hates me also hates my Father. If I did not do such works amongst them - things that no other man has ever done, then they would not have sinned. But now they have both seen me and have hated myself and my Father. This has happened so that the word in their law should be fulfilled, that is "They hated me freely".

5. because of primaeval union

15:26-27

5. **from the beginning with me you are (15:27)**

15:26-27 "When the Comforter comes, whom I will send to you from the Father, it will be the Spirit of truth which proceeds from the Father.

That one will give witness concerning me. And you also will give witness to me because ***you have been with me from the beginning.***"



Step Three - -Recognise Reasons for the on-going Guidance of Truth -16:1-32

1. Because it is expedient

16:1-7	1. It is expedient (16:7)
<p>16:1-7 (Jesus continued) "I have spoken these things to you so that you will not fall away. They will put you out of the synagogue. There will even come a time when everyone killing you will think they are doing a service to God. They will do these things (to you) because they do not know either the Father nor myself. But I have told you these things so that when the time comes you may remember them and remember</p>	<p>that I warned you about them. I did not tell you these things at the beginning because I was with you (then). But now I am going to the one who has sent me. None of you asks me 'Where are you going?' But because I have told these things to you, grief has filled your heart. But I tell the truth to you, that <i>it is better for you</i> that I go away. This is because if I do not go away the Comforter will not come to you. But if I do go I will send him to you."</p>

2. because of future announcements

16:8-23	2. The Spirit of Truth will guide you (16:13)
<p>16:8-23 "When that one (the Comforter) comes he will reprove the world about (its) sin and about (the need for) righteousness and judgment. As regards sin, it will be because they do not believe in me. Concerning righteousness, it will be because I am going to the Father and you will no longer see me. Concerning judgment, this will be because the ruler of this world has (now) been judged. There are still many things that I have to tell you. But you cannot bear them now. However when that one comes, the Spirit of Truth, he will guide you into all the truth. Yet he will not speak from himself. Rather what he hears he will speak. <i>He will announce</i> coming things to you. That one will glorify me because he will accept and receive what is mine and will make announcements to you. Everything that the Father has is mine. Therefore I said that he (the Comforter) receives what is mine and will make announcements to you. A little while and you will no longer see me. And, again in a little while you will see me. "Some of the disciples</p>	<p>said to one another "What is this he is telling us, that a little while and you will not see me and again in a little while you will see me?" and (also when he says) "This is because I am going to the Father"? They therefore said "What does he mean in saying the "little while"? We do not know what he is saying." Jesus knew that they wanted to question him and he said to them ""Concerning this, you are asking one another because I said "A little while and you will not see me and again in a little while you will see me? "Truly, truly I tell you that you will weep and will lament and the world will rejoice. You will be grieved. But your grief will turn into joy. The woman when she gives birth has grief because her time has come. But when she brings forth the child she no longer remembers the distress because of the joy that a man has been born into the world. And you therefore, now you do indeed have grief. But I will see you again and your heart will rejoice. And, no one will be able to take your joy from you. In that day you will not question me about anything."</p>

3. Because of having loved

16:23-27

3. Because ye me have loved (16:27)

16:23-27 (Jesus continued) "Truly, truly I tell you that whatever you ask the Father in my name he will give it to you. Up until now you have not asked for anything in my name. But ask, and you will receive so that your joy may be full. I have spoken these things to you in allegories. But an

hour is coming when I will no longer speak to you in allegories. I will speak to you plainly about the Father. In that day you will ask in my name and I tell you that I will request the Father (in turn) concerning you. The Father himself loves you *because you have loved me.*"

4. Because of having believed

16:27-33

4. and have believed that from the Father I came forth (16:27)

16:27-33 "and (you) *have believed that I have come forth from God.* I came forth out of the Father and have come into the world. Again I leave the world and go (back) to the Father." His disciples say to him "See now you are speaking plainly and you are no longer telling allegories. Now we know that you know all things and nobody has any need to question you. By this (now) we believe that you have come forth from God."

Jesus answered them "Do you believe now? Behold an hour is coming, and indeed has come when you will each be scattered back into his own household and you will leave me on my own. But I am not alone because the Father is with me. I have spoken these things to you so that you may have peace in me. In the world you have distress. But take heart and cheer up. I have overcome the world."



Some scholars believe that some of the text in John's gospel is actually based on what Jesus told his disciples after his death and resurrection. If one reflects on some of the text in Steps Two and Three above (c/f the *Reality Search* analysis) this can appear to link in with post-resurrection statements which probably were also given in the upper, supper room.

But the text also fits with the way in which John the writer is structuring the presentation of his theology. He shows what was going on, both in the time of Jesus and later in his own time at the turn of the century.

At the end of Step One in Section D (c/f *Reality Search*) Jesus says "Get up and let's go." Then, he appears to continue to talk. It appears that the text here is being structured to bring out an underlying shift that is taking place in the story. This statement also fits in with Section C (c/f *Reality Search*) where the last paragraph in this Section does not have a

paragraph pair. It appears from the pairing structure here that Jesus has carried out his threat. He has left those people who over-stress external law. Thus there is no second location or second block of text for the paragraph "pair".

Theologically in terms of John's environment, if the Jewish Christians do not give Jesus precedence over the practices of law then they too will lose touch with him. In the case of Section D above, when Jesus says to his disciples "Get up and let's go" it appears that he is not only moving away himself but he is taking the core of his followers with him.

In the last paragraph of this Section D there is have the prayer of Jesus. This could be seen as actually taking place at the last supper. But it could also be a prayer that would endure on into the future.



Step Four PRAYER OF THE WORD- - 17:1-26

Focus on requests starting with "that"

17:1-26 Jesus said these things (and then) lifting up his eyes to heaven he said "Father the hour has (now) come. Glorify your Son so ***that your Son may glorify you.*** You have given him authority over all flesh so ***that he may give eternal life*** to what you have given him. And this is eternal life - ***that they may know you*** the only true God and also he whom you have sent, that is, Jesus Christ. I have glorified you on earth finishing the work that you have given me to do. So now glorify me Father with the glory that I had with you before the world began. I have shown your name to the people that you have given to me from out of the world. They belonged to you and you gave them to me. They have kept your word. Now they know that all the things that you have given me, do exist. This is because the words that you gave to me, I have given to them, and they have received them. They truly have known that I came forth from you and they have believed that you did send me. I make a request concerning them. It is not concerning the world that I make the request but

concerning those that you have given to me. This is because they are yours and all my things are yours and your things are mine. I have been glorified in them. I am no longer in the world. (But) they are in the world. I am coming to you holy Father. Keep them in your name - the name that you have given to me, so ***that they may be one*** as we are (one). When I was with them I kept them in your name - the name that you have given to me. I guarded them and not one of them perished, except for the son of perdition, so ***that the Scripture might be fulfilled.*** But now that I am coming to you I am speaking these things in the world so ***that they may have my joy*** fulfilled within themselves. I have given your word to them. The world hated them because they are not of the world, just as I am not of the world. I do not ask that you should take them out of the world. But rather that you should keep them out of the (clutches) of the evil one. They are not of the world, just as I am not of the world. Make them holy in the truth. Your word is truth. Just as you have sent me into the world, so I also send them into the world. It is on their behalf that I make myself

holy so ***that they may also be made holy in the truth.*** It is not only concerning these that I make this request. (I also make it) concerning those who believe in me through their word (in turn). This is so ***that all may be one,*** as you Father are in me and I am in you, so ***that they also may be within us.*** And, also that the world may believe that you did send me. As for the glory that you have given to me, I have given it to them, so that they may be one as we are one. I am in them. You are in me, so that they, on being perfected as one (group) may let the world know that you did send me and you did love them, as you did love me. Father as regards what you have given to me. I wish that where I am they also may be, so that they are with me and ***that they may behold my glory*** - glory that you have given to me because you loved me from before the foundation of the world. Father, righteous one, the world did not know you indeed. But I knew you and these (here) did know that you sent me. I have made your name known to them and will make it (further) known. This is so that the love with which you loved me may be in them and I (also may be) in them."

Section E

ALLOW THE AUTHORISED LIVING WORD TO SET DIRECTION

John 18:1 - 20:30

Paragraph "Hooks" are Persons told to do Something

	Person(s)	Ref	Direction	Direction for future	Name for Jesus	V4 Page	V5 Page
1	Judas and crowd	18:1-9	Allow them to go	[c/f legal rights]	Jesus Nazarene	285	246
2	Peter	18:10-12	Put sword into sheath	[c/f non-violence]	Jesus	285	246
3	Annas	18:13-27	Question who have heard	[c/f NB witness]	(not same as Peter)	286	247
4	Pilate	18:28-40	Hear voice of truth	[c/f philosophical base]	Witness to truth	287	247
5	crowd	19:1-16	Behold the man	[c/f humanity of Jesus]	the man	288	248
6	Soldiers	19:16-24	Scripture fulfilled	[c/f fulfill Scripture]	King of the Jews	289	248
7	Mother	19:25-26	Behold the son of thee	[c/f children of church]	Jesus	289	249
8	Beloved Disciple	19:27-30	Behold the mother of thee	[c/f 'way' of the child]	Jesus	289	249
9	Arimathea	19:31-42	(Take initiative)	[care for body of Jesus]	Him (c/f Scripture)	290	249
10	Magdalene	20:1-18	go to brothers and tell	[c/f support leadership]	Rabboni	291	250
11	Disciples	20:19-23	Peace, go, receive H.S.	[c/f sacrament of penance]	The Lord	291	250
12	Thomas	20:24-30	Be faithful	[c/f priority of faith]	My Lord and My God	292	251

"name of Him" **24:30**



SECTION E

ALLOW THE AUTHORISED LIVING WORD TO SET DIRECTION

18:1-20:30

Paragraph "Hooks" are Persons told to do something

Person(s)	Ref	Direction	Direction for future	Name for Jesus
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1 Defending legal rights

Judas and crowd	18:1-9	Allow them to go	[c/f legal rights]	Jesus the Nazarene / I AM
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18:1-9 After Jesus had said these things he went out with his disciples and crossed the torrent of Kedron to where there was a garden. He and his disciples went into it. Now Judas, the one who was betraying him, knew the place because Jesus and his disciples often gathered there. Therefore *Judas on taking the band (of soldiers) from the chief priests and the attendants from the Pharisees* comes there with lanterns and lamps and weapons. Jesus who knew all the things that were going to happen to him went forth and says to them "Who are you looking for?" They answered him "Jesus the Nazarene." He tells

them "I am (he)." Now Judas the one betraying him stood there with them. When he (Jesus) told them "*I am (he)*" they drew back and fell onto the ground. Again therefore he (Jesus) questioned them "Who are you looking for?" They said "*Jesus the Nazarene.*" Jesus answered "I told you that I am (he) if you are therefore looking for me, **allow these others to go.**" He said that, so that the word (in the Scriptures) may be fulfilled, "(As for) those whom you have given to me. I did not lose any one of them."
(Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

2. Using non-violence

Peter	18:10-12	Put sword into sheath	[c/f non-violence]	Jesus
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18:10-12 *Simon* who was called *Peter* had a sword. He drew it and smote the slave of the high priest cutting off his right ear. The name of this slave was *Malchus*. Jesus therefore said to Peter. "**Put**

the sword (back) into the sheath. Should I not drink the cup that has been given to me by the Father?" Therefore the band and the chilliarch and the attendants of the Jews took hold of Jesus and bound him.

3. Respecting the uniqueness of the Living Word

Annas	18:13-27	Question who have heard	[c/f judicial process]	(not same as successor)
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<p>18:13 -27 And (those who had bound Jesus) first led him to Annas. He was the father-in-law of Caiaphas who was the high priest that year. Now Caiaphas was the one who had advised the Jews (in their council) that it was expedient that one man should die on behalf of the people. (Meanwhile) Simon Peter and another disciple followed Jesus. That other disciple was known to the high priest and so he entered with Jesus into the court of the high priest. But Peter stood at the door outside. Therefore the other disciple, known to the high priest went and told the portress and brought Peter in. The maidservant who was the portress therefore says to Peter. "Are you not also a disciple of that man?" He says "I am not." Now the slaves and the attendants had made a fire because it was cold and they were standing around it warming themselves. Peter was also standing and warming himself with them. Meanwhile the high priest questioned Jesus about his disciples and about</p>	<p>his teaching. Jesus answered him. "I have spoken to the world plainly. I have always taught in a synagogue and in the temple where all the Jews come together. I spoke nothing in secret. So why are you asking me questions? <i>Ask those who have heard what I said to them.</i> These people know what things I have said." As he was saying these things, one of the attendants standing by gave Jesus a blow saying "Do you answer the high priest like this?" Jesus answered him "If I have spoken ill, give evidence of it. But if well, then why do you beat me?" Annas therefore sent him (Jesus) still bound, to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They said therefore to him. "Are you not also one of his disciples?" That one denied this and said "I am not." One of the slaves of the high priest, a relative of the one whose ear Peter had cut off says "Did I not see you in the garden with him?" <i>Again Peter denied it</i> and immediately a cock crew.</p>
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4. Using a philosophical base

Pilate	18:28-40	Hear voice of truth	[c/f philosophical base]	Witness to truth
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18:28-40 They therefore led Jesus from Caiaphas to the Praetorium. It was (still) early in the morning. They did not actually go into the Praetorium in case they should be defiled and so be unable to eat the Passover (meal). Pilate therefore went outside to them and says "What accusation do you bring against this man?" They answered and said to him "If this man was not doing evil would we have brought him to you?" Pilate therefore said to them "You take him and judge him according to your own law." The Jews said to him. "It is not lawful for us to kill someone." (This was so) that the word of Jesus might be fulfilled when he spoke and signified by what death he was about to die. Pilate therefore went back into the Praetorium and called Jesus and said to him "Are you the king of the Jews?" Jesus answered "Are you saying this from yourself or according to what others have told you about me?" Plate answered "Do you think I am a Jew? Your own nation and the chief priests

delivered you to me. What did you do?" Jesus answered "My kingdom is not of this world. If my kingdom was of this world my attendants would have fought to prevent my being delivered to the Jews. But my kingdom is not here." Pilate therefore said to him "Are you not really a king then?" Jesus answered "You say that I am a king. I have been born for this. I have come into the world for this, *so that I might witness to the truth.* Everyone who is of the truth hears my voice." Pilate says to him "*What is truth?*" And, having said this he again went forth to the Jews and tells them "I do not find any crime in him. But there is a custom that I should release to you one (prisoner) at the Passover. Do you therefore want me to release the king of the Jews to you?" They therefore cried out again saying "Not this man but Barabbas." Barabbas was a robber.



As the story leading up to the crucifixion and beyond it continues to unfold, one can again recall why Jesus apparently needed to die. By doing this he went on to a fuller life within the realm of Ultimate Reality. His death was obviously a result of the way that he lived. Yet he lives on beyond death. His resurrection demonstrates that his "way" of life leads to a fuller life beyond the grave. His followers can therefore follow confident that this "way", will lead them also, into a greater participation in the reality of the universe.

5. Observing the human dimension of the Living Word

Crowd	19:1-16	Behold the man	[c/f compassion]	the man
<p>19:1-16 Pilate therefore then took Jesus and scourged him. Also the soldiers platted a wreath out of thorns and put this on his head. They threw a purple garment around him and came (up) to him saying "Hail King of the Jews, and they hit him." (After this) Pilate went outside (of the Praetorium) again and says to them. "Behold I bring him out to you so that you may know that I find no crime in him." Jesus therefore (also) came outside wearing the wreath of thorns and the purple garment. He (Pilate) says to them "Behold the man." When the chief priests and the attendants saw him (Jesus) they shouted saying "Crucify (him), crucify (him)." Pilate says to them "You take him and crucify him for I do not find crime in him." The Jews answered him "We have a law and according to the law he ought to die because he made himself out to be the Son of God." When Pilate heard this word he was all the more afraid and going back into the Praetorium again he says to Jesus "Where do you come from?" But Jesus did not answer him. Pilate therefore says to him "Don't you want to speak to</p>		<p>me? Do you realise that I have authority to release you and I have authority to crucify you?" (But) Jesus answered "You would not have any authority over me unless it had been given to you from above. Therefore the one who delivered me to you has the greater sin." From this (time on) Pilate sought to release him but the Jews shouted saying "If you release this man you are not a friend of Caesar. Everyone who makes himself out to be a king is speaking against Caesar." Therefore when Pilate heard these words he brought Jesus outside (again) and he sat on a judgment seat in a place called (the) Pavement which in Hebrew means Gabbatha. Now it was (the time) of preparation of the Passover as it was about the sixth hour (midday). He (Pilate) says to the Jews "Behold your king." Therefore they shouted "Take him away. Take him away and crucify him." Pilate says to them "Shall I crucify your king?" The chief priests answered "We do not have any king except for Caesar." He (Pilate) therefore then delivered him to them in order that he be crucified.</p>		

If one considers the end Sections of the three texts *Mark*, *Acts* and *John*, which all deal with the both structures of a Law-based society and an Order-based society there are some parallels between them. In *Mark*, Section D deals with the sorts of things in a community of people that the individual has to deal with. In *Acts* a cross section of people, in Section E, speaking from the authority of their own position and each in their own way, help Paul to continue on in his direction towards Rome and his mission to the wider world. In *John's* Section E people are again speaking from the authority of their own position. Recall that in the analysis of *Reality Search* the first two large sections of *John* (Sections B and C) outline the qualities of "Living Authority" and qualities of the "Living Voice". Here, in *John's* Section E qualities of 'an Authorised, living Word' are again coming through. These qualities are not necessarily blatantly obvious e.g. Pilate's statement "What is truth?" But as the early church moves into the future, and into the wider world, the discernment of the 'Authorised, Living Voice' is not so easy to perceive at times either. However the presence of an on-going 'Authorised, Living Voice' has an emerging impact. An outline of "the kingdom" of Jesus is emerging as well. *John* presents an outline of possibilities for civilisation into the future.



6. Fulfilling Scripture

Soldiers	19:16-24	That Scripture be fulfilled	[c/f scholarship]	King of the Jews
<p>19:16-24 They (the high priests and attendants) therefore took Jesus. And so Jesus went out carrying his own cross, to the place called 'the skull' which in Hebrew is called Golgotha and there they crucified him. There were two others with him on this side and on that, with Jesus in the middle. Pilate wrote a title and put it on the cross. On this was written "Jesus the Nazarene, the King of the Jews" There were many Jews that read this because the place where Jesus was crucified was near the city. Also (the title) had been written in Hebrew, in Latin and in Greek. The chief priests of the Jews</p>		<p>therefore said to Pilate. "Do not write "The king of the Jews," but rather "this man said "I am the King of the Jews". Pilate answered "What I have written, I have written." When the soldiers crucified Jesus they took his garments and divided them into four parts, so that each <i>soldier</i> received one part. Now the tunic was seamless as it was woven from the top throughout. So they said to one another "Let is not tear it. (Rather) <i>let us casts lots for it.</i>" This was so that the Scripture might be fulfilled "They divided my garments amongst them and they cast a lot over my outer garment." The soldiers therefore did this things (so Scripture would be fulfilled).</p>		

7. Seeing the maternal nature of Church

Mother	19:25-26	Behold the son of thee	[c/f maternal governance]	Jesus
<p>19:25-26 Standing by the cross of Jesus was his mother and her sister, Mary the wife of Clopas and also Mary</p>		<p>the Magdalene. <i>Jesus</i> saw his mother and the disciple he loved standing by and he says to his mother <i>Woman, behold your son</i></p>		

8. Adopting the way of the child

Beloved disciple	19:27-30	Behold the mother of thee	[c/f simplicity]	Jesus
<p>19:27 -30 Then he says to the disciple: "<i>behold your mother</i>" And from that hour the disciple took her into his own home. After this Jesus knew that everything had now been completed. (But) so that Scripture might be fulfilled he said "I thirst".</p>		<p>There was a vessel there full of vinegar. They therefore filled a sponge and putting it round (a stick) they brought it up to his mouth. Therefore when Jesus had taken the vinegar he said "It has been finished" and bowing down his head he delivered up his spirit.</p>		

9. Caring for the body of Jesus Christ

Arimathea	19:31-42	(Take initiative)	[care for body corporate]	Him (c/f Scripture)
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<p>19:31-42 By then it was the Jewish preparation time (for the feast). The Jews did not want the bodies to remain on the cross during the great Sabbath day so they asked Pilate that the legs (of those crucified) might be broken so they could be taken away. The soldiers therefore came and broke the legs of the first and the other one that was crucified with him (Jesus). But on coming to Jesus they saw that he had already died. They therefore did not break his legs but one of the soldiers pricked his side with his spear. Immediately blood and water came out. The one recounting this is a witness to it because he saw it and his witness is true. He is speaking the truth so that you (the reader) may believe. These things truly did happen so that Scripture might be fulfilled when it says "Not a bone of his shall be broken." And again another part of Scripture says "They shall look at him whom they</p>	<p>have pierced." Now after these things Joseph from Arimathea approached Pilate. He had been a disciple of Jesus but was secret (about this) because of his fear of the Jews. He asked <i>asked that he might take the body of Jesus</i>. Pilate allowed this. He therefore came and took his body. Nicodemus, the one who had come to him (Jesus) by night earlier on, also came (forward). He brought a mixture of myrrh and aloes that weighed about a hundred pounds. They therefore took the body of Jesus and bound it into sheets with the spices according to the burial custom of the Jews. Now there was in the place where he was crucified a garden, and in the garden there was a new tomb. No one had ever been put there. It was there therefore, that because it was the preparation (time) for the Jews and because (this tomb) was nearby that they put Jesus.</p>
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10 Providing support for leadership

Magdalene	20:1-18	Go to brothers and tell	[c/f communication]	Rabboni
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<p>20:1-18 Now on the first day of the week Mary the Magdalene comes to the tomb while it was still dark. She sees the stone has been taken out of the tomb (entrance). She therefore runs (away) and comes to Simon Peter and to the other disciple especially loved by Jesus and says to them: "They took the Lord out of the tomb and we do not know where they put him." Peter and the other disciple therefore went out (of the house) and came to the tomb. The two had run together but the other disciple had run more quickly than Peter and reached the tomb first. Stooping down he saw the sheets (that had been wrapped around the body) but he did not enter. Then Simon Peter arrived following him and went into the tomb. He saw the sheets lying and there and the kerchief which had been on his (Jesus') head. This was not lying with the sheets but was apart and had been folded up by itself. When therefore the other disciple, who had reached the tomb first, went into it he saw the things there and believed. As yet they did not know that the Scripture says that it behoves him (the Christ) to rise again from the dead. The disciples therefore went away again back to their</p>	<p>house. But Mary stood outside the tomb weeping. As she was weeping she stooped into the tomb and saw two angels sitting there dressed in white. One was at the head and the other at the feet of where the body of Jesus had lain. These (angels) say to her "Woman why are you weeping." She says to them "They took my Lord and I do not know where they put him." In saying these things she turned to look behind her and she saw Jesus standing (there). She did not know that it was Jesus. Jesus says to her "Woman why are you weeping? Who are you looking for?" That one (Mary Magdalene) thinking that it was the gardener says to him "Sir, if you carried him (away), tell me where you put him and I will take him." Jesus says to her "Mary". Turning around that one says to him in Hebrew "Rabboni" which means Teacher. Jesus says to her "Do not touch me for I have yet to ascend to the Father. But <i>go to my brothers and tell them</i> "I am ascending to my Father and to your Father and to my God and to your God." Mary the Magdalene therefore comes to the disciples announcing "I have seen the Lord." And she told them what he (Jesus) had said to her.</p>
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11. Giving assurance of forgiveness

Disciples	20:19-23	Peace, go, receive H.S.	[c/f forgiveness]	The Lord
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<p>20: 19-23 When it was early evening on the first day of the week, the doors where the disciples were assembled were shut because of fear of the Jews. Then Jesus came and stood in the midst of them and says to them "Peace be to you." In saying this he showed both his hands and his side to them. The disciples cheered on seeing the Lord. Jesus therefore</p>	<p>said to them again "Peace be to you. As the Father has sent me, so I also send you." In saying this he breathed in and says to them "<i>Receive the Holy Spirit</i>. If someone has sins and you forgive them then these sins will be forgiven. (But) if you withhold forgiveness for some sins then forgiveness for these sins will be withheld."</p>
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It may be wondered what Jesus meant by saying to his disciples "If someone has sins and you forgive them then these sins will be forgiven. (But) if you withhold forgiveness for some sins then forgiveness for these sins will be withheld." With regard to the underlying themes about Law and Order, this fits in with the ability of a society to determine (to a large extent) what is right and what is wrong. For example if I drive 100 km in a 40 km zone then my society has a right to accuse me of wrong-doing. But if I am driving at the same speed on a major highway this is a different matter.

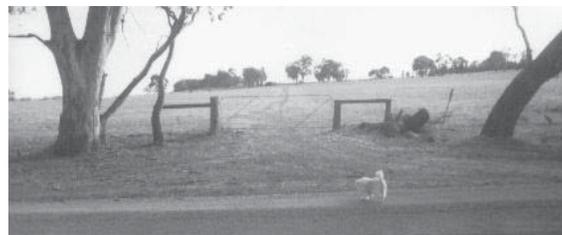
By placing this saying of Jesus here in the text, John reminds the reader that the "Authorised, Living Voice" is at work within the church. The church continues its right to exercise moral leadership, both within the public forum and within the privacy of the confessional. At the same time one is reminded that insofar as the "Authorised, Living Word" exists within the wider community, then such a voice or word can also be exercised by a legitimate authority, for example in the law courts. It is up to a society e.g. the society of a family which is a social organism based upon the natural law, or a democracy which is based upon the urban society, to constantly monitor 'the quality' of its judgments.

12. Giving priority to faith

Thomas	20:24-30	Be faithful	[c/f religious freedom]	My Lord and My God
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<p>20:24-30 As it happened Thomas one of the twelve who was also called 'the Twin' was not with them when Jesus came. Therefore when the other disciples said to him "We have seen the Lord" he said to them "Unless I see the mark of the nails in his hands and put my finger into the place of the nails and also put my hand into his side, I will definitely not believe." Then after eight days his (Jesus') disciples were again assembled within the room. Thomas was with them. The doors were shut but Jesus comes again. Standing in their midst he said "Peace to you." Then he says to Thomas. "Bring your finger here and see my</p>	<p>hands." Bring your hand (here) and put it into my side. Do not be faithless but rather <i>be full of faith.</i>" Thomas answered and said to him "My Lord and my God." Jesus says to him "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."</p> <p>Now there were many other signs that Jesus worked before the disciples which have not been written in this scroll. But these signs here, have been written about, so that you may believe that Jesus is the Christ the Son of God, and that believing you may have life in his name.</p>
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name of Him 24:30



5. PASS ON THE POWER OF ONE as in the Gospel of John

SECTION F

EPILOGUE

Chapter 21

21:1-25 After these things Jesus showed himself again to the disciples on the sea of Tiberias. He showed himself in this way. Gathered together were Simon Peter and Thomas called 'Twin' and Nathanael from Cana of Galilee and the sons of Zebedee and two other disciples. Simon Peter says to them "I am going fishing." They say to him "We also are coming with you. So they went out and got into the boat. In that night they caught nothing. When it was early morning Jesus stood on the shore. But the disciples did not know that it was Jesus. Jesus therefore says to them "Children have you got any fish?" They answered him "No." So he said to them "Cast the net on the right side of the boat and you will find some." They therefore cast it and were unable to drag in the net because of the multitude of fish in it. The disciple that Jesus especially loved said to Peter. "It is the Lord." Therefore, Simon Peter, hearing that it was the Lord wrapped his coat around himself for he was naked, and threw himself into the sea. But the other disciples came in the little boat for they were not far from the land, about two hundred cubits. They were dragging the net full of the fish. When therefore they got out of the small boat onto the land they see a coal fire lying there with

a fish on it and bread. Jesus says to them "Bring some of the fish that you have just caught." Simon Peter went up (onto the small boat) and dragged the net to the land full of fish. There was a great many of these - a hundred and fifty-three. Indeed there was so many it was surprising the net had not torn. Jesus says to them "Come and have breakfast." None of the disciples dared to ask him the question "Who are you?" because they knew it was the Lord. Jesus comes and takes the bread and gives it to them, as with the fish. This was now the third time that Jesus was manifested to the disciples after being raised from the dead. When they had breakfasted Jesus says to Simon Peter "Simon son of John do you love me more than these?" He (Peter) says to him "Yes Lord you know that I love you." He says to him "Feed my lambs." He says to him again a second time "Simon son of John do you love me?" He says to him "Yes Lord, you know that I love you." He says to him "Shepherd my little sheep." He says to him the third time "Simon son of John, do you love me?" Peter was grieved that he said to him the third time "Do you love me?" and he said to him "Lord you know all things. You know that I love you." Jesus says to him "Feed my little sheep. Truly,

truly I tell you, when you were younger, you gathered up your clothes and walked where you wanted to go. But when you grow old you will stretch out your hands and another will gird up your clothes and will carry you where you don't want to go." He said this in order to signify by what death he (Peter) would glorify God. And on saying this he tells him "Follow me." Peter turned around and saw the disciple that Jesus especially loved following (them). This was the one who had leaned on the breast of (Jesus) at the supper and had said "Lord who is it that is betraying you?" On seeing this one Peter says to Jesus "Lord what about this one?" Jesus says to him. "If I wish him to remain until I come what is that to you? You are to follow me." Now word went out to the brothers that that disciple would not die. But Jesus did not say to him (Peter) that he would not die. Rather he said "If I want him to remain until I come, what is that to you?" This is the disciple that is giving witness concerning these things and who has written about these things. We know that he is a true witness. There are also many other things that Jesus did. But if every single one of them were written down I do not think the world itself could contain the rolls of writing.

The last chapter in John's gospel is believed by some scholars to be a later addition. This could be so but it could have still have been written by the same author some time later. There are a couple of things at least that suggest this. Firstly the "water circle" (as shown in the last page to follow here) includes references to water that are to be found in the last chapter of the gospel. The 'center' of this circle is the walking on the water by Jesus. The account of this incident central to the circle is completed with the statement "They immediately (c/f time) arrived at where they were going." (c/f place and the need for direction).

Another indication that the last chapter was written in terms of the whole gospel is that when the disciples meet up with Jesus on the beach he works a miracle of a fish catch for them and the fish number one hundred and fifty-three. Some scholars claim this was the number of languages in the known world at that time. It could be understood that a point is made here about disciples being urged to go out into all these language groups. Recall that at least to some extent a 'moving out' is necessary for people from a law-based society. This helps prevent the tendency of such a society to be narrow. Christians from a law-based Judaic society were challenged by John's gospel to do this. Also in the text here, after breakfast on the beach, it seems that they are walking somewhere as Jesus seems to be having a private conversation with Peter. At the same time the disciple that Jesus especially loved is following them close enough behind to hear what is being said. The reader then finds out at the end of the chapter and at the end of the gospel that the actual writer of the gospel is the disciple whom Jesus loved. Some scholars have wondered if this disciple was in fact Lazarus who was renamed John.

In any case why does the writer recall that Jesus told Peter to "feed my sheep"? In terms of his gospel John is not only addressing Jewish Christians and their need to move beyond ritualistic observances. He is also calling on the Gentile Christians to have a greater faith in authority as such. This would include the authority of church leadership. It would include authority within oneself eg in the need for the individual to find direction in life and to make a commitment towards it.

What of the last words of Jesus in the conversation with Peter when he refers to his especially loved disciple "If I wish him to remain until I come." One wonders about the historicity of this comment. Does it mean John will remain alive until a conclusive theological base for Christianity is worked out and the final gospel is written? If John's gospel was written at the turn of the century, about seventy years after the death of Jesus then that could mean the beloved disciple was still alive even though he was a very old man. However, as the final chapter concludes one wonders if the writer is deliberately creating confusion about the identity of the beloved disciple. He appears to be making a chatty aside to the reader about 'all the books in the world.' One wonders to what extent the beloved disciple is inviting the reader to stand beside him and share in his status.

The early church would have seen parallels between Jesus' friendship with Lazarus and David's friendship with Jonathan, son of King Saul - hence Lazarus could have been re-named "John". Interesting that the present Church gives a feast day to Martha but not to her brother Lazarus or sister Mary. Is this because of later confusion about who (else) they were. John the apostle is also listed as evangelist (gospel writer). But was he?

A final question. Did Jesus come? Between the time of Jesus' death and the writing of the final gospel the church was set up to combine two conflicting societies. The gospel of Mark was written to set out definitions of the Law and Order societies and what they are based upon. The gospel of Matthew showed the 'nuts and bolts' of constructing a society based upon law. Luke's gospel did the same for an order-based society. The early years of the church and the enigmas of its minimisation of moral law, as linked in with its higher expectations of the law, were presented in Luke's *Act of the Apostles*. The connection between structures of a Christian society and the key framework of the natural law - a framework that applies to all communities of living beings, whatever their species, was set in place. Finally in the gospel of John, the members of a disparate community and the Christians to follow them, are challenged to embrace difference and anomaly. If the individual followers of Jesus do at least try to embrace the anomaly of becoming an 'adult child', then the kingdom of Jesus, with its promise of personal securities and on-going life, has indeed come. It is coming and it will come - as some banners say "Yesterday, today, forever."

GOSPEL OF JOHN

©

WATER CAMEO CIRCLE AND A BOAT AND ITS DESTINATION

1.	1:26	Immersion in water (Initiation to mission)
2.	Ch 2	Jesus serves meal using water (to make wine)
3.	Ch 3	Nicodemus taught re new birth through water
4.	Ch 4	"I thirst" plea to Samaritan woman
5.	4:11	"pail" mentioned for collecting water
6.	5:2	Pool of Bethsaida sign
7.	6:1	Sea of Tiberias (c/f Emperor claim to divinity)
8.	6:19	Walks on water "I am" / destination gained
7.	7:38	Rivers of living water (c/f claim re living God)
6.	9:8	Pool of Siloam sign
5.	13:8	"bowl" mentioned re vinegar
4.	19:28	"I thirst" plea on cross
3.	19:34	Water from side of Christ symbolises new birth of Church
2.	21:1	Jesus serves meal using water (to obtain fish)
1.	21:7	Immersion in water (Initiation to mission)



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Five Pivotal Texts

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