**Gospel of John**

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### Rev. Dr. Yohanna Katanacho

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1. Introductions. Dr. Katanacho joked about his name, “Yohanna”: Americans think it is a woman’s name. He has written:
2. “Reading the Gospel of John through Palestinian Eyes.” In *Jesus without Borders: Christology in Global Context*, edited by Gene Green (Eerdmans 2014). See also: *The Land of Christ: A Palestinian Cry.* Katanacho.com.
3. The problem: Some Jews refer to Jesus as “Yshu,” an acronym meaning, “May his name be obliterated.” Katanacho says,“There is a continuum between the native people of the land throughout the centuries. Consequently, Jesus and contemporary Palestinians share the same geopolitical location. The geographical and sociopolitical continuity makes Jesus not only a Palestinian but also a Palestinian identification figure” (quoting from Katanacho’s essay).
4. For some, Jesus is a Jew.
5. For others, Jesus is a Palestinian prophet who anticipated the coming of Muhammad.
6. The Chalcedonian Christ embodies all humanity (“Indispensable ontological contributions”). Katanacho argues that Christ becomes polarized when his (Katanacho’s) picture of Christ comes into conflict with that of Palestinians and Jews.
   * + 1. Katanacho’s approach “focuses on addressing Christology in ontological rather than functional ways. It further does not address the connection between Christ’s full humanity and his particular ethnicity.” Katanacho suggests that ontology is less important. But ultimately the question of Jesus points to God, as revealed in the “being” of phenomena.
       2. Katanacho wants to focus on his “function” of Jesus rather than his ontological nature. “I propose reading the scriptural story of Jesus of Nazareth combining the human and divine spatiotemporal realities.”
7. Katanacho summarizes: there are different “readings” of John, Jewish and Palestinian. He is declaring his “bias” as a Palestinian. He says, “Everyone is biased. No one can be fully objective. The question: ‘Can I be a blessing or a curse?’” Gadamer would say that one’s “prejudice” reveals the historical reality. So Katanacho’s “bias” is actually a sign of where he is in history.

* Katanacho might be closer to “national” readings than to “kingdom” readings (such as John’s).
* His approach is “exclusive” rather than inclusive.
* Not eschatological, but rather this-worldly.

Part I: The Book of Signs

1. The Book of Signs (is it 1-11, or with 12 as an addendum?).
2. There are seven signs.
   * + 1. John 2:1-11 (Cana).
          1. Aspects.

Jesus changes water into wine. *Miracle* is something supernatural (emphasizing our inability to understand). *Wonder* is our reaction to the supernatural. A sign leads us to a deeper theological reality. John does not use the word “miracle,” he speaks of “sign” (*semeia*). Signs lead us to believe that Jesus is the Christ.

* The time of the “sign” of Cana: the third day. Is it a “Tuesday”? (Note: one cannot get married on the Sabbath.) Or does John mean something different? Could the “third day” anticipate the resurrection?
* Compare John 1: The “third day” corresponds to the seventh day of Genesis, suggesting that the wedding of Cana is the seventh day, the day during which God rested.
* Weddings in the first century. No white dress. That only happened with Mary Queen of Scots. But in the Palestinian world, the married couple is like a king and a queen. They wear crowns. The wedding lasts a week. People dance. In the evening, people light lamps and wait for the groom to come. When God acted in history, he acted through Adam and Eve. When Jesus acted, he did so first at a wedding.

He changes the problem into a blessing. When Katanacho was baptized, he was studying chemistry. He was concerned about the energy potential of a drop of water and a drop of wine. It is a “miracle” and such a change cannot be done naturally.

* John is speaking of water in terms of the divinity of Christ. He is able to “transform” water into wine. John 1: baptism. John 2: Cana. John 3: Nicodemus. John 4: Samaritan. John 5: walking on water. John 6: Sea of Galilee. John 9: Siloam. John 12: people cleanse themselves. John 13: Jesus washes feet. John 19: water and blood flowed from the side.
* Why is water so important? Six water jars for purification. From an OT perspective, purification is important.
* Guests at a wedding (friends, the poor, and dignitaries). The poor were not expected to give gifts. In the Palestinian culture, wedding guests give gifts. And the wedding gifts must correspond. If my son receives a gift of $200 from his uncle, then when the uncle’s son gets married, I must give a gift of at least $200. Dignitaries gave big gifts without thought of compensation.
* The problem: if the host runs out of wine, then the host is not only embarrassed. He could be sued.
* What is the cost of a litre of good wine? Katanacho’s example: *Domaine de la Romanee – Conti Romanee – Conti Grand Cru, Cote de Nuits, of France.* One liter costs between $13,000 to $40,000. Perfume is also a popular, extravagant gift.
* Jesus contributed 500-700 litres. He was not expecting the people to drink it all. Jesus was obviously a dignitary. It “revealed his glory.” Jesus has transformed the problem into a blessing.

He changes the request into revelation. Many commentators have not noticed that Jesus, by asking the stewards to fill all the jars to the brim, has done away with all the water. He has effectively removed all the water. Thus there can be no cleansing. “His hour has not yet come.”

* Mary has observed the lack of wine. Jesus says, “What is this to us?” He adds: “My hour has not yet come.” Compare:
  + John 7:30. So they tried to arrest him, but no one laid a hand upon him, because his hour had not yet come
  + 12:23-24. Jesus answered them,[**q**](http://www.usccb.org/bible/john/12#51012023-q) “The hour has come for the Son of Man to be glorified.24**[\*](http://www.usccb.org/bible/john/12" \l "51012024-1)** Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat;[**r**](http://www.usccb.org/bible/john/12#51012024-r) but if it dies, it produces much fruit.
  + 12:27. “I am troubled**[\*](http://www.usccb.org/bible/john/12" \l "51012027-1)** now. Yet what should I say? ‘Father, save me from this hour’? But it was for this purpose that I came to this hour
  + 13:1. Before the feast of Passover,**[\*](http://www.usccb.org/bible/john/13" \l "51013001-3)** Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end
  + 17:1. When Jesus had said this, he raised his eyes to heaven**[\*](http://www.usccb.org/bible/john/17" \l "51017001-2)** and said, “Father, the hour has come. Give glory to your son, so that your son may glorify you
* The allusion is to death and resurrection. So salvation is not through ritual cleansing. It comes through death and resurrection. The groom is God. The bride is Israel. The contract between the two is the Torah. By contrast, Paul says that the groom is Christ, the bride is the church, and the contact is the “hour” of sacrifice.
  + - * 1. Conclusion. “Can Jesus be the ‘groom’ from the perspective of John?” Katanacho thinks yes. See John 3:28-29. You yourselves can testify that I said [that] I am not the Messiah, but that I was sent before him.**[u](http://www.usccb.org/bible/john/3" \l "51003028-u)**29The one who has the bride is the bridegroom; the best man,**[\*](http://www.usccb.org/bible/john/3" \l "51003029-1)** who stands and listens for him, rejoices greatly at the bridegroom’s voice. So this joy of mine has been made complete.
        2. John sees Jesus as the groom. We are talking about the messianic feast. God is inviting humanity. So the wedding feast is a “sign” that leads us to a deeper theological reality. It is about the cleansing of the temple (the purification jars) that will be transformed into wine by the messiah (whose coming is a wedding feast).

1. Transformational Theology. What is the relationship between the OT and the NT? Katanacho says that the OT is “transformed” by Jesus. John makes it a point of showing how OT themes are transformed.
2. John is deconstructing and reconstructing the elements of Pharisaic Judaism: Abraham, Moses and the wilderness, Jerusalem. John is presenting a “new world order.”
3. A “messiah-centered perspective.” John is re-living Pharisaic elements through Jesus Christ. My thought: Johanna emphasizes the supernatural elements. And this can suggest two things. First, that he is a biblical literalist, and not a historical-critical exegete. He naively assumes that Jesus worked a miracle, using six stone jars. But also, he calls himself a “functional” theologian. And the word “functional” often has the connotation that Jesus “functioned” as Messiah (in the popular imagination and in piety), but was not the “ontological” Son of God. And his overall point is by no means literalistic. He argues that John is in the midst of a polemic against Pharisaic Judaism. Ultimately, what he’s saying is that the revelation of God’s truth in Jesus is a revelation of the very “being” of God in the form of a critique of Pharisaic Judaism. He wants to be a blessing.
4. Implications for the Palestinian Theology of the Land: dispensationalism and Zionism.

Coffee Break

1. Discussion.
2. Water and blood.
3. John Michalowski asks about water and blood as a symbol of Baptism and Eucharist.
4. Yohanna says that it means “full death.”
5. Mary Guido: water and blood mean the birth of the church.
6. Bride and Groom
7. Chris Craig: Are the bride and groom Adam and Eve?
8. Yohanna: there are different layers in the interpretation. I am reading my own theology (Katanacho implies that he is a Cartesian), and not allowing the text to challenge me. I start with a “scientific” viewpoint (material), then move to the symbolical, and then to the theological.
9. The Deconstruction of Pharisaic Element in Light of Jesus.
10. The Temple is holy space. For Pharisaic Judaism, the temple was the center of worship, of culture, and even of economy. John’s argument is against the Temple. He claims that Jesus’ body is the Temple.
11. John repeats the idea in chapter 4, and the Samaritan woman. It is about the nature of God, not geographical location. The worshiper has to be transformed into spirit, into the image of the one he or she worships.
12. In John 5, there is a discussion of the Sabbath. In Israel, theology can get you killed. “If I drive my car on the Sabbath in a conservative Jewish neighborhood, I may be attacked. If I drink wine in a conservative Muslim neighborhood, I can be attacked. One cannot eat a sandwich while drinking a cappuccino, because milk and meat don’t mix.”
13. The Sabbath is holy time. In John, holy space and holy time are transformed. Christ *is* the Sabbath (John 5). In John 6-8, we have “holy experience.”
    * + 1. Moses led the Israelites out of Egypt. Jesus says, “I am the bread of life,” I am manna. Jesus is re-reading the Exodus, the wilderness experience in light of the experience of Jesus (John 7).
        2. In John 8, Jesus is not only manna but also the pillar of fire, the “light of the world.” John takes the experience of Israel and making it the experience of the world. John 8 says, “If you have all the promises and blessings, but without Jesus, you have nothing.” This is a link between John and St. Paul. If you have Abraham without Jesus, you have nothing.
        3. In John 9, we have the “followers of Jesus” struggling with the synagogue.
        4. In John 10, we have the “holy land” is being re-read in light of the centrality of Jesus.
14. Summary: The “New World Order”. John is arguing for a new world order in which basic Pharisaic elements are transformed. They are not replaced, but changed.
15. Holy Space.
16. Introduction. In Palestine, we fight over borders and we fight over what is holy. There is a fight over holy space in John 4 (Samaritan woman).
17. Geographical and Spiritual Exile.
    * + 1. Jesus wants to end this exile.
        2. The cleansing of the temple (in John) comes at the beginning of the ministry of Jesus. John is not interested in the chronology, but the theme: the critique of Pharisaic Judaism. The era of temple cleansing is over in light of the messiah.
18. The Temple of Jesus’ body. John 2:21: At this the Jews answered and said to him, “What sign can you show us for doing this?”**[j](http://www.usccb.org/bible/john/2" \l "51002018-j)**19Jesus answered and said to them,**[\*](http://www.usccb.org/bible/john/2" \l "51002019-1)** [**k**](http://www.usccb.org/bible/john/2#51002019-k) “Destroy this temple and in three days I will raise it up.”20The Jews said, “This temple has been under construction for forty-six years,**[\*](http://www.usccb.org/bible/john/2" \l "51002020-1)** and you will raise it up in three days?”21But he was speaking about the temple of his body.
    * + 1. The spatio-temporal reality. See Michael Baktin’s reference to “chronotopos,” the divine chronotopos. For the Bible is either holy or defiled. Holy time is where God is present. Defiled is where God is not present.
        2. For the Jews, the Temple is important to eschatology. But in the eyes of John, they miss something. See Moltmann’s futurology and eschatology. Eschatology has to do with divine intervention in history, e.g., in Jesus.
19. John 4: Holy Space. “The temple of Jerusalem is no longer needed for worshiping the Father. Worship in John does not emphasize the place of worship but the nature of worship. Such nature is defined by the nature of God as expressed in Jesus the Messiah.”
    * + 1. Even today, some say that the Ark of the Covenant is buried under Mount Gerizim. A good Jew might not even speak to his own mother, if he met her in the street. The Samaritans (said the Jews) are the “descendants of Satan.”
        2. John Hyrcanus destroyed the Samaritan Temple. The Jews said that the word “Samaritan” is a curse. Jesus breaks the geographical, theological, and gender barrier by meeting the Samaritan woman.
        3. Worship. In John 4, the word “worship” appears ten times.
20. Text of John 4. The woman said to him, “Sir, I can see that you are a prophet.**[g](http://www.usccb.org/bible/john/4" \l "51004019-g)**20Our ancestors worshiped on this mountain;**[\*](http://www.usccb.org/bible/john/4" \l "51004020-1)** but you people say that the place to worship is in Jerusalem.”[**h**](http://www.usccb.org/bible/john/4#51004020-h)21Jesus said to her, “Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.22You people worship what you do not understand; we worship what we understand, because salvation is from the Jews.**[i](http://www.usccb.org/bible/john/4" \l "51004022-i)**23But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth;**[\*](http://www.usccb.org/bible/john/4" \l "51004023-1)** and indeed the Father seeks such people to worship him.24God is Spirit, and those who worship him must worship in Spirit and truth.”**[j](http://www.usccb.org/bible/john/4" \l "51004024-j)**25**[\*](http://www.usccb.org/bible/john/4" \l "51004025-1)** The woman said to him, “I know that the Messiah is coming,[**k**](http://www.usccb.org/bible/john/4#51004025-k) the one called the Anointed; when he comes, he will tell us everything.”26Jesus said to her, “I am he,**[\*](http://www.usccb.org/bible/john/4" \l "51004026-1)** the one who is speaking with you.”
    * + 1. Why did John put the cleansing of the temple in the beginning of his Gospel? Why did he not put it at the end of the gospel, as in the Synoptics?
        2. The Feast of Purification of the Temple. It had to be purified after the time of the Maccabees.
21. Text from John 2. Since the Passover[**\***](http://www.usccb.org/bible/john/2#51002013-2) of the Jews was near,[**f**](http://www.usccb.org/bible/john/2#51002013-f) Jesus went up to Jerusalem.14**[\*](http://www.usccb.org/bible/john/2" \l "51002014-1)** He found in the temple area those who sold oxen, sheep, and doves,[**\***](http://www.usccb.org/bible/john/2#51002014-2) as well as the money-changers seated there.[**g**](http://www.usccb.org/bible/john/2#51002014-g)15He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money-changers and overturned their tables,16and to those who sold doves he said, “Take these out of here, and stop making my Father’s house a marketplace.”**[h](http://www.usccb.org/bible/john/2" \l "51002016-h)**17**[\*](http://www.usccb.org/bible/john/2" \l "51002017-1)** His disciples recalled the words of scripture,[**i**](http://www.usccb.org/bible/john/2#51002017-i) “Zeal for your house will consume me.”18At this the Jews answered and said to him, “What sign can you show us for doing this?”[**j**](http://www.usccb.org/bible/john/2#51002018-j)19Jesus answered and said to them,[**\***](http://www.usccb.org/bible/john/2#51002019-1) [**k**](http://www.usccb.org/bible/john/2#51002019-k) “Destroy this temple and in three days I will raise it up.”20The Jews said, “This temple has been under construction for forty-six years,[**\***](http://www.usccb.org/bible/john/2#51002020-1) and you will raise it up in three days?”21But he was speaking about the temple of his body.
    * + 1. What is the problem? The people were selling sacrifices in the Temple’s “Court of the Gentiles,” which had become a marketplace. This is the problem in the Synoptics, but not in John.
        2. Philip says: “The people want to see Jesus.”
22. John 12 Text. Now there were some Greeks**[\*](http://www.usccb.org/bible/john/12" \l "51012020-2)** among those who had come up to worship at the feast.[**n**](http://www.usccb.org/bible/john/12#51012020-n)21**[\*](http://www.usccb.org/bible/john/12" \l "51012021-1)** They came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we would like to see Jesus.”[**o**](http://www.usccb.org/bible/john/12#51012021-o)22Philip went and told Andrew; then Andrew and Philip went and told Jesus.**[p](http://www.usccb.org/bible/john/12" \l "51012022-p)**23**[\*](http://www.usccb.org/bible/john/12" \l "51012023-1)** Jesus answered them,[**q**](http://www.usccb.org/bible/john/12#51012023-q) “The hour has come for the Son of Man to be glorified.24[**\***](http://www.usccb.org/bible/john/12#51012024-1) Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat;[**r**](http://www.usccb.org/bible/john/12#51012024-r) but if it dies, it produces much fruit.25Whoever loves his life**[\*](http://www.usccb.org/bible/john/12" \l "51012025-1)** loses it, and whoever hates his life in this world will preserve it for eternal life.[**s**](http://www.usccb.org/bible/john/12#51012025-s)26Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me.
    * + 1. Freedom. For John, the cleansing of the temple is not about ritual cleansing, but about the way of freedom.
        2. The personal reflection of Yohanna Katanacho. People want freedom.

* In December 2010, a man (Mohamed Bouazizi) immolated himself and died in a protest. This one man started a revolution in the Arab world.
* Egypt. Non-violent civil resistance led to Mubarak’s arrest.
* Libya. Moammar Qaddafi fell.
* Syria. In 2011, an uprising against Assad.
* Bahrain. Another revolution.
  + - 1. What does the loss of freedom mean?
* Dignity. To lose freedom means that we lose our dignity as God’s creation.
* Choice. We have no more choice.
* Humiliation. In response, we fear anger, despair and fear.
* Slavery. The loss of freedom means that we are no longer what God wants for us.
  + - 1. Relevance. As Jesus entered Jerusalem, people thought he meant liberation from Roman oppression. “They wanted to make him a King” (John 6). But what was freedom? It was not the historical kingship of Jesus. Rather it was a reinterpretation of the Temple (via the miracle at Cana).

1. The Meaning of Freedom.
2. The entry of Jesus into Jerusalem (John 6).

When the Maccabeeans cleansed the Temple, they used palm branches. So the laying of palm branches at the feet of Jesus was an evocation of the Maccabeeans. At one time, one could not have a Palestinian flag. A woman wore a Palestinian keychain necklace. She protested to no avail. And the palm branches are connected to Succoth and Psalm 118.

Palm Sunday. The first Palm Sunday was a political demonstration. The palm branches refer to the Maccabeeans. Josephus says:

* Many pilgrims came to Jerusalem for Passover. More than 100,000 people came to Jerusalem.
* Many people thought that Jesus would be the messiah for Israel.

1. Palm Sunday (John 12). On the next day, when the great crowd that had come to the feast heard that Jesus was coming to Jerusalem,13they took palm branches**[\*](http://www.usccb.org/bible/john/12" \l "51012013-1)** and went out to meet him, and cried out: “Hosanna! Blessed is he who comes in the name of the Lord, [even] the king of Israel.”[**j**](http://www.usccb.org/bible/john/12#51012013-j) 14Jesus found an ass and sat upon it, as is written: 15“Fear no more, O daughter Zion;**[\*](http://www.usccb.org/bible/john/12" \l "51012015-1)** see, your king comes, seated upon an ass’s colt.”[**k**](http://www.usccb.org/bible/john/12#51012015-k) 16His disciples did not understand this at first, but when Jesus had been glorified they remembered that these things were written about him and that they had done this**[\*](http://www.usccb.org/bible/john/12" \l "51012016-1)** for him.[**l**](http://www.usccb.org/bible/john/12#51012016-l)
2. What was the political meaning? First, the end of fear (even though Zechariah does not mention it).
3. The new king is not a Davidic king.
4. Holy Time. John 12 Text. Now there were some Greeks[**\***](http://www.usccb.org/bible/john/12#51012020-2) among those who had come up to worship at the feast.[**n**](http://www.usccb.org/bible/john/12#51012020-n)21[**\***](http://www.usccb.org/bible/john/12#51012021-1) They came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we would like to see Jesus.”[**o**](http://www.usccb.org/bible/john/12#51012021-o)22Philip went and told Andrew; then Andrew and Philip went and told Jesus.[**p**](http://www.usccb.org/bible/john/12#51012022-p)23[**\***](http://www.usccb.org/bible/john/12#51012023-1) Jesus answered them,[**q**](http://www.usccb.org/bible/john/12#51012023-q) “The hour has come for the Son of Man to be glorified.24[**\***](http://www.usccb.org/bible/john/12#51012024-1) Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat;[**r**](http://www.usccb.org/bible/john/12#51012024-r) but if it dies, it produces much fruit.25Whoever loves his life[**\***](http://www.usccb.org/bible/john/12#51012025-1) loses it, and whoever hates his life in this world will preserve it for eternal life.[**s**](http://www.usccb.org/bible/john/12#51012025-s)26Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me.
   1. When the Sabbath comes, we stop working to remember that our true life will come when the kingdom of God rules. See Brueggeman’s book on the Sabbath.
   2. Jesus is the Sabbath (John 5). He creates holy community.

* When God elected Abraham, he also elected his seed to rule the Abrahamic Kingdom and endowed his descendants with a unique status. They are also considered God’s firstborn son (Ex. 4:22-23).
* R. Akiva said: “Even the poorest in Israel are considered as freemen who had lost their estates, for they are the sons of Abraham, Isaac, and Jacob.”
  1. John is re-reading Abraham in light of the Messiah.
* Jesus claims that the true Abrahamic Sonship is intimately related to the works of Abraham. It is not defined by DNA but by faith commitments that are revealed in works. To be part of the ‘seed’ of Abraham does not make you a child of Abraham.
* In John’s perspective, the children of God are those who accept Jesus Christ (Jn. 1:12) and are born of the Spirit (3:6).
* John sees Abrahamic blessings as futile without Jesus Christ.

Lunch Break

1. Introduction. Yohanna wakes up every morning at 4:00 and writes a book of prayers on Facebook. “I dream of a Middle East in which I have my breakfast in Jerusalem, my lunch in Beirut, and my dinner in Syria. I ride my car and drive to Iraq, to the Gulf, and I enter into Africa in the same car. I dream of a Middle East in which people choose their own religion without fear. I dream of Middle East in which there is no bigotry, radicalism, and hatred. I dream of a Middle East in which all human beings are equal, the ones who wear a Hijab and the ones who put on a Keffiyeh.”
2. Recapitulation: The Gospel of John and the New World Order.
3. Freedom.
   * + 1. James Cassidy asks: was the NT really interested in freedom, or was it more interested in material well being?
       2. Yohanna: It’s more than freedom from poverty. It is also freedom in the widest sense. See John 8: I know that you are descendants of Abraham. But you are trying to kill me, because my word has no room among you.38**[\*](http://www.usccb.org/bible/john/8" \l "51008038-1)** I tell you what I have seen in the Father’s presence; then do what you have heard from the Father.” 39**[\*](http://www.usccb.org/bible/john/8" \l "51008039-1)** They answered and said to him, “Our father is Abraham.” Jesus said to them,[**x**](http://www.usccb.org/bible/john/8#51008039-x) “If you were Abraham’s children, you would be doing the works of Abraham.40But now you are trying to kill me, a man who has told you the truth that I heard from God; Abraham did not do this.41You are doing the works of your father!” [So] they said to him, “We are not illegitimate. We have one Father, God.”**[y](http://www.usccb.org/bible/john/8" \l "51008041-y)**42Jesus said to them, “If God were your Father, you would love me, for I came from God and am here; I did not come on my own, but he sent me.
4. Palestinian Liberation Theology.

Chris Bedding. Are you trying to transcend Marxist influence? Are you seeking something universal?

The Samaritan Woman had a kind of sexual power. In John 4, there is Nicodemus. Are we having to choose between Nicodemus and the Samaritan woman? Nicodemus comes at night, but she stands in the light of day and concludes that Jesus is the “savior of the world” (4:42).

Later we consider the woman caught in adultery (John 8). Jesus writes in the dust, alluding to Jeremiah (the messiah is the “fountain of life,” Jer. 17:13).

1. New World Order. Right-wing. Before the early 1990s, New World Order conspiracy theory was limited to two American countercultures, (1) the [militantly anti-government right](https://en.wikipedia.org/wiki/Patriot_movement) (which is suspicious of President Obama as a socialist), and (2) that part of [fundamentalist Christianity](https://en.wikipedia.org/wiki/Fundamentalist_Christianity) concerned with the [end-time](https://en.wikipedia.org/wiki/End_time) emergence of the [Antichrist](https://en.wikipedia.org/wiki/Antichrist).
2. Resurrection of a Woman. In John 20, we have the resurrection of a woman – the resurrection of Mary Magdalen. The resurrection was entrusted to a woman.
3. The New World Order.
4. Jewishness. See Katanacho’s *The Land of Christ: A Palestinian Cry*.
5. Three Labels: Hebrew, Israelite, and Jew.
6. Judaism is a “post-exilic label.”
7. John 8: The blessing of being a child of Abraham.
8. This is the only story in the Bible about a man who recovered his sight: Elisha. He blinded a group of people, but their sight returned.
9. In Isaiah, we learn that “the blind will see.” It was a messianic expectation.
10. For the Jews, only a Messiah can heal them (acc. to Isaiah). The mud on the eyes is “almost like a creation scene.”
11. Holy Land.
12. Introduction to the Concept.
13. The background of the text in the culture of Judaism. When Jesus calls himself “the good shepherd,” he alludes to Ezekiel and to King David, and to Psalm 23. We think of the shepherd’s staff and the stick.
14. The idea of a shepherd is related to kingship. The king is the shepherd par excellence. The Messiah is a shepherd, someone with a royal history.
15. The good shepherd with one flock: that’s an image from Ezekiel. The pericope or literary unit is Ezekiel 33-39. Israel is the “fulfillment” of Ezekiel 36-37.
16. Ezekiel 33. Son of man, these who live among the ruins in the land of Israel are saying: “Abraham was only one person, yet he was given possession of the land. Since we are many, the land must be given to us as our possession.”**[m](http://www.usccb.org/bible/ezekiel/33" \l "33033024-m)**25Therefore say to them: Thus says the Lord GOD: You eat on the mountains, you raise your eyes to your idols, you shed blood—yet you would keep possession of the land?**[n](http://www.usccb.org/bible/ezekiel/33" \l "33033025-n)**26You rely on your swords, you commit abominations, each defiles his neighbor’s wife—yet you would keep possession of the land?27Say this to them: Thus says the Lord GOD: As I live, those among the ruins shall fall by the sword; those in the open field I have made food for the wild beasts; and those in rocky hideouts and caves shall die by the plague.28I will make the land a desolate waste, so that its proud strength will come to an end, and the mountains of Israel shall be so desolate that no one will cross them.29Thus they shall know that I am the LORD, when I make the land a desolate waste because of all the abominations they committed.
17. This is a repudiation of the Abrahamic sovereignty.
18. Ezekiel 37 speaks of the “good shepherds,” not those who just presume that they are entitled to the land, but those who till tend the sheep.
19. Ezekiel 37. David my servant shall be king over them; they shall all have one shepherd. They shall walk in my ordinances, observe my statutes, and keep them.25They shall live on the land I gave to Jacob my servant, the land where their ancestors lived; they shall live on it always, they, their children, and their children’s children, with David my servant as their prince forever.26**[j](http://www.usccb.org/bible/ezekiel/37" \l "33037026-j)** I will make a covenant of peace with them; it shall be an everlasting covenant with them. I will multiply them and put my sanctuary among them forever.27My dwelling shall be with them; I will be their God, and they will be my people.**[k](http://www.usccb.org/bible/ezekiel/37" \l "33037027-k)**
20. This is the deconstruction of Pharisaic Judaism. We await a new child of David.
21. The way to peace is through the sheepgate – through Christ.
22. Jesus as Sheepgate. He knows his own sheep and will bring them out. John 10. So Jesus said again, “Amen, amen, I say to you, I am the gate for the sheep.8**[\*](http://www.usccb.org/bible/john/10" \l "51010008-1)** All who came [before me] are thieves and robbers, but the sheep did not listen to them.9I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture.10A thief comes only to steal and slaughter and destroy; I came so that they might have life and have it more abundantly.11I am the good shepherd. A good shepherd lays down his life for the sheep.**[c](http://www.usccb.org/bible/john/10" \l "51010011-c)**12A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf coming and leaves the sheep and runs away, and the wolf catches and scatters them.**[d](http://www.usccb.org/bible/john/10" \l "51010012-d)**13This is because he works for pay and has no concern for the sheep.14I am the good shepherd, and I know mine and mine know me,15just as the Father knows me and I know the Father; and I will lay down my life for the sheep
23. The good shepherd gives his life for the sheep. Wolves travel in packs of 3-20. There is an “alpha” and a “beta” wolf, who can be either male or female. The alpha wolf encounters the shepherd. The alpha makes noises. The alpha can smell the adrenaline in the shepherd, and will attack.
24. When there are too many wolves, the good shepherd will set the weeds afire, and thus turn away the wolves. Ultimately, the good shepherd will offer himself.
25. So Jesus is the center, the key to the Holy Land. Yohanna does not mean in a spiritual way. But he argues that the Holy Land should be understood “Christologically,” intimately related to the Messiah. It cannot be land for the Jews and not for the Christians. It must be for all.
26. The Challenge of Death in the Sign of Lazarus (John 11). When Jesus arrived, he found that Lazarus had already been in the tomb for four days.18Now Bethany was near Jerusalem, only about two miles**[\*](http://www.usccb.org/bible/john/11" \l "51011018-1)** away.19And many of the Jews had come to Martha and Mary to comfort them about their brother.**[h](http://www.usccb.org/bible/john/11" \l "51011019-h)**20When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home.21Martha said to Jesus, “Lord, if you had been here, my brother would not have died.**[i](http://www.usccb.org/bible/john/11" \l "51011021-i)**22[But] even now I know that whatever you ask of God, God will give you.”23Jesus said to her, “Your brother will rise.”24Martha said to him, “I know he will rise, in the resurrection on the last day.”**[j](http://www.usccb.org/bible/john/11" \l "51011024-j)**25Jesus told her, “I am the resurrection and the life; whoever believes in me, even if he dies, will live,**[k](http://www.usccb.org/bible/john/11" \l "51011025-k)**26and everyone who lives and believes in me will never die. Do you believe this?”27**[\*](http://www.usccb.org/bible/john/11" \l "51011027-1)** [**l**](http://www.usccb.org/bible/john/11#51011027-l) She said to him, “Yes, Lord. I have come to believe that you are the Messiah, the Son of God, the one who is coming into the world.”
27. After four days, one is irretrievably dead.
28. The question: where was the “spirit” of Lazarus? No answer. But Lazarus will die again. In the Holy Land, there are two graves for Lazarus.
29. But Jesus conquers the last enemy, death.
30. The Consequences of the Sign of Lazarus (John 11). When Mary came to where Jesus was and saw him, she fell at his feet and said to him, “Lord, if you had been here, my brother would not have died.”33When Jesus saw her weeping and the Jews who had come with her weeping, he became perturbed**[\*](http://www.usccb.org/bible/john/11" \l "51011033-1)** and deeply troubled,34 and said, “Where have you laid him?” They said to him, “Sir, come and see.”35And Jesus wept.**[m](http://www.usccb.org/bible/john/11" \l "51011035-m)**36So the Jews said, “See how he loved him.”37But some of them said, “Could not the one who opened the eyes of the blind man have done something so that this man would not have died?” 38So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it.39Jesus said, “Take away the stone.” Martha, the dead man’s sister, said to him, “Lord, by now there will be a stench; he has been dead for four days.”40Jesus said to her, “Did I not tell you that if you believe you will see the glory of God?”41So they took away the stone. And Jesus raised his eyes and said, “Father,**[\*](http://www.usccb.org/bible/john/11" \l "51011041-1)** I thank you for hearing me.42I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me.”**[n](http://www.usccb.org/bible/john/11" \l "51011042-n)**43And when he had said this, he cried out in a loud voice,**[\*](http://www.usccb.org/bible/john/11" \l "51011043-1)** “Lazarus, come out!”44The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, “Untie him and let him go.”
31. The resurrection is not an event, but a person.
32. When “the dead shall hear and come back to life” (John 5), it means that the end times have come.
33. From God’s perspective, every moment is “now,” but God can enter into history. Jesus is trying to tell his disciples, God is here now.

Part II: The Book of Glory

1. The Identity of Jesus.
2. Jesus the Servant. Jesus is the *ebed adonai*, the servant of the Lord. Ministry: a job or a calling?
3. There is a difference between providing services and being ministers.
4. In providing services, we have authority. We decide whether to serve or not.
5. We worry that others abuse us.
6. In the vocation, we sacrifice even our choice to choose the ministry.
7. The Book of the Hour.
8. John 13:

* Motif of love. Before the feast of Passover,[**\***](http://www.usccb.org/bible/john/13#51013001-3) Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end.[**a**](http://www.usccb.org/bible/john/13#51013001-a)
* The concern about purity. Then he poured water into a basin and began to wash the disciples’ feet[**d**](http://www.usccb.org/bible/john/13#51013005-d) and dry them with the towel around his waist.6He came to Simon Peter, who said to him, “Master, are you going to wash my feet?”7Jesus answered and said to him, “What I am doing, you do not understand now, but you will understand later.”8Peter said to him, “You will never wash my feet.” Jesus answered him, “Unless I wash you, you will have no inheritance with me.”**[e](http://www.usccb.org/bible/john/13" \l "51013008-e)**9Simon Peter said to him, “Master, then not only my feet, but my hands and head as well.”10Jesus said to him, “Whoever has bathed**[\*](http://www.usccb.org/bible/john/13" \l "51013010-1)** has no need except to have his feet washed, for he is clean all over; so you are clean, but not all.”[**f**](http://www.usccb.org/bible/john/13#51013010-f)
* All inclusive love. Jesus even washes the feet of Judas.

1. Love in the Midst of Betrayal and Denial. I give you a new commandment:**[\*](http://www.usccb.org/bible/john/13" \l "51013034-1)** love one another. As I have loved you, so you also should love one another.[**t**](http://www.usccb.org/bible/john/13#51013034-t)35This is how all will know that you are my disciples, if you have love for one another.”
2. Divine love will conquer the enemy, death.
3. Jesus has an understanding of the will of God (v. 1): He knew that the hour had come for him to leave.
4. He understands authority (v. 3): The Father had given him complete power. He knows the will of God. He had come from God and was going to him.
5. He understands ministry (v. 7): He washes the feet. “What I am doing, you do not understand now, but you will understand later.”
6. He understands humility (v ): He humbled himself. In Luke, Peter and John are to prepare the meal. But in John, Peter is not at the closest place. Judas is. He rose from supper and took off his outer garments. He took a towel and tied it around his waist.
7. The Ministry of Washing Feet. When leaders wash the feet of people, it reconciles and makes peace. Peter tells Jesus, he should not be washing feet. Jesus answered him, “Unless I wash you, you will have no inheritance with me.”[**e**](http://www.usccb.org/bible/john/13#51013008-e)9Simon Peter said to him, “Master, then not only my feet, but my hands and head as well.”10Jesus said to him, “Whoever has bathed[**\***](http://www.usccb.org/bible/john/13#51013010-1) has no need except to have his feet washed, for he is clean all over; so you are clean, but not all.”[**f**](http://www.usccb.org/bible/john/13#51013010-f)
8. In Greek: You will have no inheritance with me. This means: “Unless I wash your feet, you will not enter the kingdom of God.” A tremendous threat.
9. Peter is convinced: “Wash me entirely.”
10. But Jesus is speaking, not of a cleansing shower, but of the “purification” of motives, the humility and the foot-washing that really bring about purity.
11. Jesus is the “way, truth, and life.” He is a “road” because he is departing.
12. Four Objections to the Departure of Jesus (John 13-14).
13. Peter. True knowledge of yourself destroys overconfidence.
14. Thomas. Epistemology (How can we know the way) is answered by ontology (I am the way).
15. Philip. He moves from experience to faith.
16. Judas (not Iscariot). He moves from religion to love.
17. Chapter 19-20. The Christocentric Reality.
18. The Defeat of Death.
19. Jesus is a wanted man and is arrested.
20. Jesus was crucified next to two thieves or robbers. *Nestos*. Terrorists. Jesus was ministering among terrorists. Jesus’ success rate was 50%. He saved one thief.
21. Trial (first). Annas, then Caiaphas, then the Sanhedrin.
22. Trial (second). Herod, then Antipas, then Herod again.
23. The Crucifixion.
24. Dialogue (with Trypho the Jew?), 3:2.2. There are many preferable ways to die. Decapitation or stoning or immolation.
25. Types of crucifixion. All aim to set an example.
26. From a pole. Impalement. More rapid death.
27. T-Cross. This has a seat and a legend on top.
28. X-Cross.
29. Y-Cross.
30. Upside down cross.
31. Short Cross (one can easily speak to the victim).
32. Tall Cross.
33. Torturing the Crucified One.
34. “Who is” the crucified person?
35. How did the torture happen? Whipping with iron, forcing him to carry the 50 Kg beam of wood, giving him wine (Mk 5:23) to prolong the suffering because it dulls the pain, putting the nails in his wrists and feet. Every breath hurts. Many people die from the whipping.
36. [A nail found in Jerusalem](http://www.biblicalarchaeology.org/daily/biblical-topics/crucifixion/a-tomb-in-jerusalem-reveals-the-history-of-crucifixion-and-roman-crucifixion-methods/).
37. Palestine as the Crucified Nation. What are his seven “words”? They are not from John, but from all of the gospels. Nicodemus is a Jew, but must learn to understand Judaism and biblical faith properly.
38. “Forgive them” (Luke 23:34). The greatest “ministry” he did was on the cross. The Samaritan woman could have ruined Jesus’ reputation. But eventually all of Samaria believed from her, and Jesus did great ministry when he was tired. The Palestinian people must understand the message of forgiveness. The Jews (from a Palestinian point of view) look at the holocaust without forgiveness. But Christians understand this better than Jews. “We must look forward to forgiveness.” Mahmoud Abbas will [neither forgive nor forget](http://www.haaretz.com/news/diplomacy-defense/1.617831).
39. “Today you will be with me in paradise” (Luke 23:43). In the Book of Lamentations, there is “hope” in God, i.e., faith in the revelation of the Lord. We serve the Jewish people by sharing the love of Jesus with them.
40. “Here is your mother” (Jn. 19:26). This was the language of adoption in the Roman courts. “Mary adopts John; John adopts Mary.” They become family. They are relatives, and have family obligation.
41. “My God, my God, why have your forsaken me?” (Mk. 15:34). This is an expression of trust (Psalm 22). Jesus was praying the psalm. The end of the psalm is about resurrection of the whole nation. There is the language of birth. Something new is coming to birth. In the Psalms, there is a struggle between *asaph* theology ()s. 73-83) and the *korah* theology (42-49, 84-89). *Asaph* is a killing theology (Ps 76-77). *Korah* theology: God is the God of all the angels (Ps 84). God is the God of creation, and not just the God of Israel. Ps. 76 is a psalm of David. David is praying that the nations may come to Jerusalem and worship there. Ps. 87 says that the nations will be born again as citizens of Zion. So Ps. 22 is about the birth of a civilization of love and justice. The work of the cross conquers the last enemy.
42. “I thirst” (Jn. 19:28).
43. “It is finished” (Jn. 19:30).
44. “Into your hands I commend my spirit” (Lk. 23:46)
45. Chapter 20. Resurrection.
46. When Jesus comes back to life, it is in a garden.
47. Yohanna Katanacho admired the beautiful graveyards in Western culture. But in Palestine, graveyards are places for drug addicts, drunkards, and dangerous people. They are frightening places. They are haunted by evil spirits. There were thieves.
48. Graveyards defile religious Jews. Especially during Passover.
49. The Last Enemy to be Conquered Is Death. This happens in a garden.
50. Death enters into the land of life in Eden.
51. Life enters the land of death at Golgotha.
52. Darkness. It is the time when the devil entered Judas. Mary found a stone that had been lifted up.
53. She ran to Simon Peter: “They took the master from the grave, and we don’t know where they put him.”
54. The text is telling us that Mary was confused. She had a message that disturbed others.
55. Peter and John ran. John arrived first, looked, but didn’t go in (because of defilement). “John thinks, Peter acts.” Peter finds the graveclothes carefully laid aside (not stolen). John looks and believes (“the first to believe on archaeological evidence”).
56. Mary’s Resurrection.
57. Mary looks and concludes: “Someone took the body.” This was “logical.” This confuses and disturbs the disciples. She returns to the grave. She was crying outside the grave. She saw two angels with white garments. Instead of being afraid, “She was captive to her logic about the reality.”
58. Mary “belonged to the worldview of death.” The angels engage her in conversation. “They took my master and I do not know where they put him.” Yohanna says, “God herself appears to the woman.”
59. Jesus addresses her. He is like the good shepherd who calls her from the land of death to the land of promise. She replies, “Rabboni.” He says, “Do not touch me, because I have not risen to the Father.” Or it means: “Do not hold on to me.” Do not cling to your previous perception. See Acts 2:33. The one who sits at the right hand of the Father receives the spirit. “Do not cling to your previous understanding of me, but go and mediate a new understanding to the others.”
60. God is the God of the Disciples because he created them.
61. God is the God of Jesus because Jesus, like us, in his humanity, received the grace to believe.
62. Mary is transformed, and becomes the carrier of the Good News. All who believe will live, and all of creation will be transformed by the Christo-centric reality.