

SALVATION IN THE GOSPEL OF JOHN
 Keys for unlocking the message today
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 (3)

Welcome

1. After Anselm
2. Reading John 3:9-18
3. **Healing, service, love**
4. Passover and new creation
5. Holy Spirit
6. And today?

2. HEALING, SERVICE, LOVE

- (I) Healing / Lifting up
- (II) Service
- (III) Love
- (IV) And so...

(I) HEALING / LIFTING UP

Foundational metaphor: John 3:14
 Occurrence in the Gospel as a whole (x 4)
 Resonance: the use of all four Suffering Servant Songs

John 3:14 And just as Moses lifted up (**hypsoō**) the serpent in the wilderness, so must the Son of Man be lifted up (**hypsoō**), **15** that whoever believes in him may have eternal life.

- Based on the story in Numbers 21, as we saw
- Clearly, a healing or therapeutic metaphor
- In particular: healing from death
- In particular: by means of looking = having faith

John 3:14 And just as Moses lifted up (**hypsoō**) the serpent in the wilderness, so must the Son of Man be lifted up (**hypsoō**)...

John 8:28 So Jesus said, “When you have lifted up (**hypsoō**) the Son of Man, then you will realise that I am he and that I do nothing on my own, but I speak these things as the Father instructed me.

Lifting up and revelation: “I am”

- The Suffering Servants Songs
- The Servant, too, will be “lifted up” (**hypsoō**)
- All four Suffering Servant Songs are referenced in this Gospel

John 12:32 And I, when I am lifted up (**hypsoō**) from the earth, will draw all people to myself.”

Lifting up and salvation: gather

John 12:34 The crowd answered him, “We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up (**hypsoō**)? Who is this Son of Man?”

Lifting up and the identity of Jesus

(1) Isaiah 42:1-4

Isa 42:1 Here is my servant, whom I uphold,
 my chosen (*eklektos*),
 in whom my soul delights;
 I have put my spirit upon him;

- he will bring forth justice to the nations.
- 2 He will not cry or lift up his voice,
or make it heard in the street;
- 3 a bruised reed he will not break,
and a dimly burning wick he will not quench;
he will faithfully bring forth justice.
- 4 He will not grow faint or be crushed
until he has established justice in the earth;
and the coastlands wait for his teaching.

- John 1:34 “I have both seen and testified that this man is the **Chosen One** (*eklektos*) of God.”
 - (NB: reading “chosen” with many scholars.)
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(2) Isaiah 49:1-6

Isa 49:3 He said to me, “You are my **servant**,
Israel, through whom I will reveal my splendour.”

Isa 49:5 So now the LORD says,
the one who formed me from birth to be his **servant**-
he did this to **restore** (*sunagō*) **Jacob** to himself,
so that Israel might be **gathered** (*sunagō*) to him;
and I will be honoured in the LORD’s sight,
for my God is my source of strength-

6 he says, “Is it too insignificant a task
for you to be my **servant**,
to **reestablish the tribes of Jacob**,
and restore the remnant of Israel?
I will make you a **light** (*phōs*) to the nations,
so you can bring my **deliverance** (*sōtēria*)
to the remote regions of the earth.”

- **John 11:51** (Now he did not say this on his own, but because he was high priest that year, he prophesied that Jesus was going to die for the Jewish nation, 52 and not for the Jewish nation only, but to **gather together** (*sunagō*) into one the children of God who are scattered.)
 - **John 4:22** You people worship what you do not know. We worship what we know, because **salvation** (*sōtēria*) is from the Jews.
 - **John 8:12** Then Jesus spoke out again, “I am the **light** (*phōs*) of the world!
 - **John 9:5** As long as I am in the world, I am the **light** (*phōs*) of the world.”
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(3) Isaiah 50:4-11

Isa 50:10 Who among you fears the LORD?
Who obeys his **servant**?
Whoever walks in deep darkness,
without **light**,
should trust in the name of the LORD
and rely on his God.

- **Light**: John 1:4-5, 7-9; 3:19-21; 5:35; 8:12; 9:5; 11:9-10; 12:35-36, 46
- NB: **John 12:46** I have come as a **light** into the world, so that everyone who believes in me should not remain in **darkness**.
- **Darkness**: John 1:5; 6:17; 8:12; 12:35, 46; 20:1
- NB **John 12:35** Jesus replied, “The **light** is with you for a little while longer. Walk while you have the **light**, so that the **darkness** may not overtake you. **The one who walks in the darkness** does not know where he is going.

(4) Isaiah 52:13-53:12

Isa 52:13 “Look, my **servant** will succeed!
He will be elevated, **lifted high** (*hupsoō*), and greatly exalted-

Isa 53:11 Having suffered, he will reflect on his work,
he will be satisfied when he understands what he has done.
“My **servant** will acquit many,
for he carried their sins.

- **John 3:14** Just as Moses *lifted up* (*hupsoō*) *the serpent in the wilderness*, so must the Son of Man be **lifted up** (*hupsoō*), **15** so that everyone who believes in him may have eternal life.”
- **John 8:28** Then Jesus said, “When you **lift up** the Son of Man, then you will know that I am he, and I do nothing on my own initiative, but I speak just what the Father taught me.
- **John 12:32** And I, when I am **lifted up** from the earth, will draw all people to myself.”
- **John 12:34** Then the crowd responded, “We have heard from the law that *the Christ will remain forever*. How can you say, ‘The Son of Man must be **lifted up**’? Who is this Son of Man?”

Isa 53:1 Who would have believed what we just heard?
When was the **LORD’s power** (= lit. arm) revealed through him?

- **John 12:37** Although Jesus had performed so many miraculous signs before them, they still refused to believe in him, **38** so that the word of the prophet Isaiah would be fulfilled. He said, “*Lord, who has believed our message, and to whom has the arm of the Lord been revealed?*”
- Cf. Romans 10:16

• In summary:

- A foundational metaphor for the cross and resurrection
- A healing metaphor
- Lifting up on the cross into resurrection
- Lifting up: a feature also of the Servant Songs
- The use of all four songs provides a very rich vocabulary:
- *Servant, chosen one, to gather, light, salvation, walk, darkness, to lift up, the Lord’s arm, belief, reveal*

(II) SERVICE

Mark 10:45 For the Son of Man came not to be served but to serve and to give his life a ransom for many.”

Disciples as servants / discipleship as service
The washing of the feet (John 13)

John 12:26 Whoever **serves** (*diakoneō*) me must **follow** (*akoloutheō*) me, and where I am, there will my **servant** (*diakonos*) be also. Whoever **serves** (*diakoneō*) me, the Father will honour.

John 13:16 Very truly, I tell you, **servants** (*doulos*) are not greater than their master, nor are messengers greater than the one who sent them.

John 15:15 I do not call you servants (*doulos*) any longer, because the servant (*doulos*) does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father.

John 15:20 Remember the word that I said to you, 'Servants (*doulos*) are not greater than their master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also.

NB: chapters 12, 13 and 15.

The Foot Washing

John 13:1 Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. **2** The devil had already put it into the heart of Judas son of Simon Iscariot to betray him.

- V. 1 functions as a title, introducing the Passion Narrative (13-19) and the washing of the feet.
- John's third Passover season (it is clearly not as Passover meal).
- Reversal of the Prologue.
- Time = "hour".
- Loved in two verb forms.
- To the end = 2 meanings.
- Root form: to perfect/complete cf. last words on the cross.
- Calibre: final struggle against evil as such.

And during supper **3** Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, **4** got up (lit. "rose") from the table, took off (lit. "laid down") his outer robe, and tied a towel around himself. **5** Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him.

- Knowledge.
- Reversal of the incarnation from the Prologue.
- This is the key context for the washing of the feet.
- Got up = rose, 13 times, almost always in reference to the resurrection of Jesus.
- Took off = laid down, 18 times, usually in reference to Jesus' laying down his life.
- Wrapped only 3 times, but the links are fascinating (Peter in John 21).
- Water 21 times, but the contexts are always illuminating.
- Washing 13 times. (The man born blind in John 9)
- Wipe 3 times only. (Mary in John 11-12)
- Feet an apparently "innocent" word 14 times (Lazarus in John 11; Mary in John 11-12; Jesus in John 20) And she saw two angels in white sitting where Jesus' body had been lying, one at the head and one at the feet. (John 20:12)

John 13:6 He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" **7** Jesus answered, "You do not know now what I am doing, but later you will understand." **8** Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." **9** Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" **10** Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." **11** For he knew who was to betray him; for this reason he said, "Not all of you are clean."

- Not understanding until after the resurrection is a theme in John's Gospel.
- "Never" lit. "into eternity" 12 times, with a special meaning.
- Peter has not understood – and cannot under after the resurrection.
- Share = have communion with.

John 13:12 After he had washed their feet, had put on his robe, and had returned to the table, he said to them, “Do you know what I have done to you? **13** You call me Teacher and Lord—and you are right, for that is what I am. **14** So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. **15** For I have set you an example (*hypodeigma*), that you also should do as I have done to you. **16** Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them.

- Regular teaching on discipleship: **John 12:26** Whoever serves (*diakoneō*) me must follow (*akoloutheō*) me, and where I am, there will my servant (*diakonos*) be also. Whoever serves (*diakoneō*) me, the Father will honour.
- But more (1) given the context in John and (2) the special word for “example”.
- **Hypodeigma**

Example

- Typos / hypotypos
- Hypogrammos
- Hypodeigma
- Eikōn
- Charaktēr

An example of behaviour used for purposes of moral instruction, example, model, pattern.

An indication of something that appears at a subsequent time, outline, sketch, symbol.

2 Macc 6:27 Therefore, by bravely giving up my life now, I will show myself worthy of my old age **28** and leave to the young a noble example (*hypodeigma*) of how to die a good death willingly and nobly for the revered and holy laws. When he had said this, he went at once to the rack.

2 Macc 6:31 So in this way he died, leaving in his death an example (*hypodeigma*) of nobility and a memorial of courage, not only to the young but to the great body of his nation.

4 Macc 17:23 For the tyrant Antiochus, when he saw the courage of their virtue and their endurance under the tortures, proclaimed them to his soldiers as an example (*hypodeigma*) for their own endurance, **24** and this made them brave and courageous for infantry battle and siege, and he ravaged and conquered all his enemies.

Foot Washing

Frame 1: Jesus’ journey into death and resurrection (13:1, 3)

Frame 2: The “hour” has finally arrived (2:4; 4:21, 23; 5:25, 28; 7:30; 8:20; 12:23; 13:1; 17:1)

Frame 3: Jesus’ love “to the end” (13:2; cf. last words)

Frame 4: Special vocabulary (rose, laid down, example)

Frame 5: The washing takes the place of the words over the bread and wine but retains the same function

- Hence, much more this than a mere example of moral or loving service.
- Rather, a window on the inner meaning of the lifting up of the Son of Man, as an act of loving service.
- Roles have been reversed: the creator serves the creature.
- Only in the Gospel of John.
- But cf: For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves. (Luke 22:27)

(III) LOVE

Love (noun / *agapē*): John 5:42; 13:35; 15:9-10, 13; 17:26

Love (verb / *agapaō*): John 3:16, 19, 35; 8:42; 10:17; 11:5; 12:43; 13:1, 23, 34; 14:15, 21, 23-24, 28, 31; 15:9, 12, 17; 17:23-24, 26; 19:26; 21:7, 15-16, 20

Love (verb /phileō): John 5:20; 11:3, 36; 12:25; 15:19; 16:27; 20:2; 21:15-17

Friend (noun / philos): John 3:29; 11:11; 15:13-15; 19:12

Polyvalent:

- Used of God towards Jesus and Jesus towards God.
- Used of Jesus towards the disciples and the disciples towards Jesus.
- Used of the disciples towards each other and towards God.

John 3:16 “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

John 15:13 No one has greater love than this, to lay down one’s life for one’s friends.

John 13:1 Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end.

John 17:26 I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.”

John 15:9 As the Father has loved me, so I have loved you; abide in my love.

1 John 4:9 God’s love was revealed among us in this way: God sent his only Son into the world so that we might live through him.

Nuptial Symbolism returns...

John 19:39 Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds.

Ps 45:8 ...your robes are all fragrant with myrrh and aloes and cassia. From ivory palaces stringed instruments make you glad;

Prov 7:17 I have perfumed my bed with myrrh, aloes, and cinnamon.

Song 4:14 nard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all chief spices—

(IV) AND SO...

- (I) Healing (the lifting up)
- (II) Service (the washing of the feet)
- (III) Love (God’s love disclosed in the “service” of the cross)

- The three metaphors blur into each other.
 - ✓ Healing and service (Suffering Servant)
 - ✓ Service and love (in inner meaning of the lifting up)
 - ✓ Love and healing (God’s who purpose is our salvation)
- The rich teaching is already implied in John 3:9-18

John 3:9-18 once more

In the language of John’s Gospel:

The lifting up of the Suffering Servant discloses the healing love of God.

In our language:

The creator God has healed humanity of death, by sending his Son, in an act of love and service, setting us free from the power of death and sin.