

Listening Guide 7

April 20th 2018

John's Gospel 17-21

Knowing Jesus

The High Priest
Our Resurrection and our Life
Who was "lifted up" to die for us
Whose Spirit we have received

- who is God's own appointed High Priest for us
- whose prayers for us will be answered
- who drank the cup of God's wrath for us
- who works alone for us
- who is judged by his people and rejected
- who was dishonoured as the King of the Jews
- whose trial brought guilt on Caiaphas, the HP
- whose death fulfilled the Scriptures
- who rose out from among the dead
- who appeared to the disciples as risen
- who sends his disciples into the world

A series conducted in 2018: from 7.00-8.30pm over seven Friday nights in the Leederville Town Hall, 84 Cambridge Street, West Leederville.

1st half of the Evening - John 17-19

⌘ The high-priestly Prayer to 'righteous Father' [17.1-26]

- Glorify the Son who has authority over all flesh to give eternal life to all the Father has given Him.
- Eternal life is knowing the only true God and Jesus whom He has sent.
- The Son has glorified the Father - by accomplishing the work given
- Father asked to glorify the Son - in his own presence as it was so before the creation
- Manifested the Father's Name to the people given; they have kept your word.
- Gave them the words the Father gave him to say and they know it is from Father.
- Praying for those who have believed in his word:
 - [1] As given from You to Me, and not for the world.
 - [2] Righteous Father, would you keep them I your name, the ones you gave me so that they may be one as we are one.
 - [3] I guarded them while with them, and no one was lost except Judas
 - [4] As I come to You, I pray these things in the world that they may have my joy
 - [5] I gave them Your Word and the world has hated them - would You keep them from the evil one.
 - [6] Sanctified them in the truth [Your Word]
- Praying for those who will believe through their word
 - [1] That they all might be one - as Father and Son are, may they be in us - so that the world may believe that the Father sent the Son
 - [2] The glory that You have given me I have given to them, that they may be one as we are. The world may know that you have sent me and have loved them as you loved me
 - [3] Jesus desires that those the Father has given him may be with him and see his glory as it was before the world was made.
 - [4] Glory for the Son is about "knowing" Father.

⌘ Jesus arrested [18.1-11]

- The arresting party is brought by Jesus to where Jesus may be found. Looking for "Jesus of Nazareth" [We re-call 1.46 can anything good come from there?]
- The care of Jesus for his flock that Father has given him. His determination that Peter's instant reaction should not thwart his own "drinking" of the father's cup.

⌘ Jesus taken to Annas [18.12-14]

- Soldiers and Jewish officials bind Jesus and take him to Annas [who was deposed in AD 15 by the Romans], the father on law of Caiaphas, the HP that year.

⌘ Peter's first denial [18. 15-18]

- The need for the 'other disciple', as known to the HP, to get Peter admitted to the courtyard of Annas' home. Girl on the door does a check: Peter denies he is with Jesus

⌘ Jesus interrogated by Annas [18.19-24]

- The questions are about Jesus' disciples and his teaching. Jesus' reply denies He taught in secret; rather, He spoke openly. The HP should consult the witnesses. His confidence is

2nd half of the Evening - John 20-21

interpreted as defiance and disrespect to the HP. Being struck, Jesus asks that they testify to what is wrong in what he said. Jesus is sent to Caiaphas.

⌘ Peter's second and third denials [18. 25-27]

- While warming himself at the fire, this casual conversations leads to two more denials by Peter. Notice the information John, the writer has about the slave's relative.

⌘ Jesus before Pilate; sentenced to die [18.27-40; 19.1-16a]

- 1.[outside] Pilate asks what charges are being brought. Jews demur, he is a criminal in their estimation. Pilate says they should judge Him then: thus indicating there will be no Roman trial. This elicits from the Jews that they need one for they are seeking the death penalty - which they cannot impose.

2. [inside] "Are you the king of the Jews?" Is this Pilate's idea, or others? Jesus is a king - but not of this world. The proof of this is there is no resistance to his arrest. Jesus is a king, born into the world to testify to the truth. What is truth?

3. [outside] No basis for charge. Custom: releasing a prisoner, Jesus? No! Barabbas.

4. [inside] Has Jesus scourged; mocked as the king of the Jews.

5. [outside] Pilate brings him out [Look the man! no charge to answer] dressed as a mocked king. They call for crucifixion. Pilate says no basis for that. Jews invoke their law for blasphemy because He said he is Son of God.

6. [inside] Where are you from? Jesus is silent. Pilate has power to crucify. Jesus says not if it has not been given [by God]. HP is guilty of greater sin. He has defaulted as the keeper of God's community and become its bitterest enemy in handing over Jesus.

7. [outside] No friend of Caesar if you tolerate another king - return to a political opportunistic reason. Brings Jesus out and sits to give judgment. We have no king but Caesar say the Jews. Hands him over to them to be crucified.

⌘ The crucifixion; scripture fulfilled [19.16b-27]

- Crucified with two others. In Aramaic, Latin, Greek, the charge notice of which he was guilty read, "Jesus of Nazareth; King of the Jews" . This is actually true. Dividing of his clothes by soldiers ; the mother of Jesus is committed to John.

⌘ The death of Jesus; scripture fulfilled [19.28-37]

- Drank and then said, It is finished; bowed his head; gave up his spirit.
 - [1] Already dead so no breaking of his bones
 - [2] Instead, pierced his side - blood and water.

⌘ The burial of Jesus' body by two secret disciples[19.38-42]

- These highly placed men had the clout to secure Pilate's permission to bury and they did so at their own expense.

⌘ The empty tomb [20.1-9]

- Mary saw the stone had been removed from the entrance. Taken him away?
- Peter and John; John saw and believed - still didn't understand.

⌘ Jesus appears to Mary Magdalene [20.10-18]

- Two angelic witnesses: They ask her why is she crying? She saw Jesus, thought him to be the gardener. He speaks to her - same voice - don't hold me since I haven't yet returned to Father. Go tell the brothers, I am returning to my Father and your Father, to

my God and your God. She returns and says, "I have seen the Lord".

⌘ **Jesus appears to his disciples [20.29-23]**

- Doors locked for fear of the Jews. Jesus appears and says, "Peace be with you". Showed them his wounds in hands and side.
- [1] He now sends them as apostles of Christ.
[2] Breathed on them = receive Holy Spirit = new creation.
[3] If you forgive anyone their sins they are forgiven; if not, then not.

⌘ **Jesus appears to Thomas [20.24-31]**

- Thomas is a contemporary witness who can see and feel: blessed are those who believe without that. John's editorial comment tells why the book was written and the result of believing in Jesus the Messiah, the Son of God.

⌘ **In Galilee: miraculous catch of fish [21.1-14]**

- Caught no fish. Jesus directs them where to catch - and they do. John draws a conclusion - It is the Lord. He has breakfast ready with fish and bread. They add their fish to his.

⌘ **Jesus re-instates Peter [20.15-25]**

- Do you love me more than "these" [fish?/the other disciples?]. Feed my lambs/sheep.
- The prophetic statement that Peter would die. How he was not to wonder at the future of John.
- "we" could be the Johannine community who have brought us John's witness.
Why these things have been written - the purpose of the Gospel.

Reflecting on the 7th Reading

That we may know, what is the height and depth of the love of God.

We have taken a fast overview of the Gospel of John, seeing how the main metaphors and pictures, often taken from the Old Testament, have brought to our mind the Person of the Word of God as He has taken flesh in Jesus of Nazareth.

As each of these has been apprehended by our mind we must go on to recognise that this is not enough. For the purpose this 'good news' was written is that we may 'know' that Jesus is the Son of God - this is to know who he is - and then have life in his name.

What must now take place is a deep application and comprehension which comes by trusting what wonderful benefits the Father has brought to us in sending his Son. It needs to be applied by the Spirit directly to our own person.

In this way, we guard against taking in taught material as something that is attractive and satisfying to our mind, but then mistakenly thinking this to be what it means to know its power. These are not the same things. Very often, the clarity the Holy Spirit brings to our mind is designed to allow us to see its attractiveness **so that we should desire it**. It is here that we need to complete the circle, and make what we now desire to be ours by faith. This will make the desire be known in its reality and power.

The simplest way to do this is by returning to the opening page of the listening guides - about which I have not said too much - and taking listed things there, and returning to the text which speaks of that feature of Jesus' Person or Work, and then directly asking the Father that we may know these things for ourselves.

We can ask that we may know what each aspect of Jesus' person and work as it, by the Spirit, enters our own inner experience. Knowing Jesus is our salvation.