

## Gospel of John - episode 14

### Chapter 6 part 3

Welcome to our Sharing on St. John's Gospel. We are continuing in this episode to discuss the great teaching of Jesus after the miracle of the loaves and his walking on water. We saw in our last episode that the people don't really believe in him, and it is sad. Jesus picks up by telling them that anybody who does believe in him is actually a gift of the Father to him. So, I want to pick that up here. This is chapter 6:7, "All that the Father gives me will come to me, and whoever comes to me, I shall not turn away, because I have come from heaven not to do my own will, but the will of him who sent me. Now, the will of him who sent me is that I should lose nothing of all that he has given to me so that I can raise it up on the last day. Yes, it is my Father's Will". This is God's Will being revealed very clearly. "It is my Father's Will that whoever sees the Son" - that means you penetrate the mystery of his person - "and believes in him, shall have eternal life and I will raise it up on the last day".

This is absolutely amazing, and we need to look at it quite deeply. Jesus makes an utterly astounding promise that anyone who truly believes in him - if we accept the gift that he is to us and the gift of salvation that he brings to us - if we feed on the Word and on the Eucharist - then we will be secure on the one day that it counts to be secure! We will have an eternal security. We will be secure on the day that settles our eternal destiny. That is the day you need good security, and Jesus guarantees it. He says that this is God's incredible love to his faulty children. He is not giving us this because we are good. He is not giving us this because we're saints. He is giving us this because he loves us infinitely, absolutely. That is in Jeremiah 31:3, where God said to him, "I have loved you with an everlasting love, and I am constant in my affection towards you".

From 6:41-47, it is decision time for Israel. Jesus has revealed himself, and it is now time for their response. In other words, 'I give you a gift, what are you going to do with my gift?' Verse 41 says that they began complaining! I can tell you from studying the scriptures and from other places as well, the one thing God cannot stand is people complaining! **Do you** like people complaining? Ask parents, do they like children complaining? And they will tell you it upsets them. Verse 42: It is incredible what they said. "Surely this is just Jesus, the son of Joseph. We know his father and his mother. How can he say, 'I have come from heaven?'" Oh, dear! You know the old expression, familiarity breeds contempt. Just because you know a person, or you think you do - because they don't know Jesus. They decided that because they knew where he came from, and they knew what family he came from, that he couldn't possibly be it. Now, there you have a very basic prejudice of the human race. It is the reason why we reject people in an absolutely unjust manner. God can use anybody from anywhere under any condition because **He is God**.

Yet we make this terrible decision to reject somebody. We reject them because of their colour, race, sex, age, their education or lack of it, their social status or lack of it. We reject them for all kinds of reasons, but none of these reasons are legitimate. None. **Nothing is impossible with God**, including the fact that this man who came from Nazareth whom they didn't like - who was poor, which they didn't like - and who had poor friends, which they didn't like - and didn't appear to be educated, which they didn't like - that he was

the manifestation of God on Earth!! You see the way the Lord cuts across our pride and arrogance and shows us that we are the ones who block God from being able to work. Here you have what I call Jesus's X-ray vision, able to see through them; he could understand them completely. Of course, you have to remember that John is trying to remind us of what happened in the Exodus where we find that their ancestors complained about God's provision in the Exodus as well. Numbers 11:1 tells us, "now the people set up a lament which was offensive in the ears of the Lord. The Lord said, How long does this perverse community, which complains against me, how long is it going to continue? I have heard their complaints". **Here in John 6**, the complaints are made directly to the Lord. The problem was back there at the time of Moses and **here**, the problem was the same. They were not satisfied with God's provision for them. They wanted something else. I have reminded you that as children of Jacob, that they are showing themselves strong against God. So **here** they refuse to accept Jesus's teaching because they know him geographically and so on, but they don't know the mystery of his birth.

When we reject people, there is so much about them we know nothing about. Our rejection simply shows up our own ignorance. Jesus responds to them on his own level. He will not come down to their level. He wants them to come up to his level and try to come to some understanding. If only they would open their hearts, they would become completely amazed because they would realise that they were the generation who were being taught directly by God. Isaiah 54:13 said that a generation was coming who would be so incredibly privileged that they would be taught by God himself. These were the people who were being taught by God, and they were not accepting it at all. It is totally amazing.

Jeremiah 31:31-34 also gave an amazing prophecy about these times that Jesus was fulfilling. I will just list it for you this time. 1): he said that the Messiah would give them a new covenant. 2): that deep within them, he would plant his law, and he would write it on their hearts. What is happening in Jesus's miracles, as I said to you before, is that Jesus is literally writing the gospel in the lives of these people. 3): Jeremiah said that the Lord would be their God, and they would be his people. 4): they will all know Me, and I will forgive their sins. This was all being fulfilled in front of them, and they couldn't see. I think it is a terrifying thing that they would miss the greatest divine visitation the world had ever known. Their problem was that they only wanted to see Jesus as Jeshua bar Yosef - Jesus, son of Joseph. They didn't want to see the great mystery that was actually there. It is really sad.

So, in 6:44, Jesus warns them that they can only come to him if the Father draws them. They need to be in communion with God, the Father. He has already told the Jewish leaders that they should be in communion with God. If they were truly experiencing God by studying the scriptures, they would come to him. So, Jesus said, 'only if the Father draws you, can you come to me' So, you can see that the Father and Jesus are working in tandem the whole time, and that we need to be in communion with God in prayer. In verse 45, he says, "no one can come to me unless he is drawn by the Father, and I will raise him up on the last day". Verse 45, "but it is written in the prophets, they will all be taught by God, and to hear the teaching of the Father and to learn from it is to come to me". In other words, we must take it in, and actually heed the teaching. The Beloved Son is the one giving them the teaching of the Father. Nobody else can give it to them because he alone has seen God.

In 6:47, he says, “I tell you most solemnly, everyone who believes has eternal life.” So, to open up to real believing is to open up to eternal life. Eternal life is a particular quality of life. It isn't that you have to wait until after you are dead! You have this eternal life now. When your soul leaves your body, this eternal life is already there, and you enter into its fullness on the other side. In the Kingdom of God, in this eternal life, Jesus is the King and the ruler. So, it is terribly important that we accept him. He answers their question about the Manna in the desert. “I am the bread of life. Your fathers ate the Manna in the desert, and they are dead. But this is the bread that comes down from heaven so that a man may eat it and not die. I am the living bread which comes down from heaven. Anyone who eats this bread will live forever. And the bread that I shall give is my flesh for the life of the world”.

Now, if Jesus wanted to stay out of trouble, he wouldn't use the word ‘flesh’! So again, He reminds them that the Manna in the desert was earthly food. It fed them while they were on the earth, and they are all dead - and the Manna is no more. But that the bread that he is giving to us is the Eucharist, and it is the bread of eternal life. Those of us who feed on the Eucharist truly, and live in communion with God, will go on to be with him forever.

In 6:51, he drops a bombshell! He says, “the bread that I shall give is my flesh for the life of the world”. Now, if you wanted to keep this particular audience, you don't use that word. But of course, John is writing it at the end of the first century, when everybody knows what is meant by ‘flesh and blood’. Everybody knows you are not talking about eating a human being! You are not talking about eating flesh - not in that sense. Jesus himself, flesh and blood means the whole person. Jesus himself is this Eucharistic food, which will be given to us when he becomes the Passover Lamb. John is writing this after long after Jesus's Death and Resurrection and ascension, so they understand that this is spiritual food. It is not physical food.

In 6:52-59 John gives us the wonderful teaching on the Eucharistic life that the Lord gives to us. They started arguing with one another, “how can this man give his flesh to eat”. Their problem, of course, is that they are looking at it on the material level. It is illuminating to go to the Book of Leviticus 17:11-12, where you read, “the life of the flesh is in the blood. This blood I myself have given to you to perform the right of atonement for your lives at the altar, for it is the blood that atones for life. This is why I have said to the sons of Israel that none of you should eat the blood”. Jesus is going to say that you are going to have to eat my flesh and drink my blood, so whatever chance he had of holding his audience, it is gone now!

Of course, this text only became important to the Church after all of the events of the Passion, Death and Resurrection of Jesus. When they began to look at the mystery of the Eucharist in the early Church, they realised that it is the blood of Jesus that saves us! But for now, here in chapter 6, we are dealing with the Jewish crowds before these events without the post-Resurrection knowledge that we have. Persisting on the level of below - where Jesus cannot be understood - they can only come to the wrong conclusion – cannibalism! Unless they enter into relationship with him and join him at the higher level, they won't understand that “nothing is impossible with God”. It is only in the realm of above that the limitless possibilities of divine love can be touched and can be understood in any way. Through this miracle the

beloved disciples are fed on the Lord in a very wonderful way. They are not only fed on the Word of the Lord, but also on the Lord himself in Holy Communion.

When they react to him, does Jesus back down when he gets opposition? No. He emphasises what he said already! He doesn't back down. He says in verse 53, "I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you". Now, when John is writing this at the end of the first century, everybody knows what he is saying. So, I have compassion on this particular audience before these events, how can they possibly understand what the Lord is saying? So, the new life comes to us only in communion with God, and an essential part of that is communion with Jesus in the Eucharist. 'If you do eat the flesh of the Son of Man and drink his blood, you will have eternal life and you will be raised up on the last day'. That is the bit you need to really look at, because we are talking about the fullness of this extraordinary message that the Lord wants to give.

Jesus emphasises the message again, and he says in verses 55-56, "for my flesh is real food, and my blood is real drink. He who eats my flesh and drinks my blood lives in me, and I live in him". That is 'communion'. Let me just demonstrate that for you. This is me; this is him: we come together; we live in communion together. He in me and I in him. That is the essence the Christian life. When we keep that communion up to and including our Death, then we go into the full communion with God forever.

So, in 6: 57, Jesus says, "I who am sent by the living Father myself draw life from the Father, and so whoever eats me will draw life from me". He is trying to explain the mystery and he will give it to us again in 15:9, "As the Father loves me, so I love you" - infinitely, absolutely, unconditionally. He says here that as a human being, I have to draw life from the Father, so, while you are on your pilgrimage journey, you have to draw life from me. But by the time we would be drawing life from him, he would already be in heaven. In this living communion with him, there are two rules. 1); love of God, and 2): the will of God. They are the two essentials. In 6:58, Jesus says that you cannot compare the Eucharist with the manna which was only a pale foreshadowing of it. The Manna was material and passing, Jesus's gift will last forever. It literally gives us eternal life. So, Jesus has given himself to us in Word and in Bread.

From 6:59-71 we have decision time. Everybody has got to decide whether they are going on with this. This is a ferocious challenge for them all, and John says that he taught this doctrine at Capernaum in the synagogue. This is in the place where Peter lives. "After hearing it, many of his followers said, 'this is intolerable language. How could anyone accept this?' Jesus was aware that his followers were complaining about it, and he said, 'Does this upset you? What if you should see the Son of Man ascend to where he was before? It is the spirit that gives life. The flesh has nothing to offer"'. He is not talking about the below level, but on the level of above. "The words that I have spoken to you are spirit, and they are life".

Jesus tries to bring them up to his level. It is very difficult because it is before the great events. He tells them that the words that he is speaking comes from heaven, belong to the level of above, so they are full of the Spirit of God. It is the Father, the Son, and the Holy Spirit who is communicating with them, and that what Jesus is revealing will, in fact, be the life of the Church for all time. But of course, the gift of the

Eucharist has got to wait for Jesus' Passover, because when Moses brought the people out of Egypt, they had to wait for the Passover lamb to use the blood of the Passover lamb to put on the lintel of their doors to save them from the 10th plague. So, these people have to wait until our Passover Lamb is sacrificed and the blood of Jesus is sprinkled on us all in the sacraments so that we can actually have life.

Jesus tells them that his words are efficacious. They will actually produce the fruit. His words carry power. They are, in fact, the Word of God. After this - but John won't tell you the story - Jesus will create the Eucharist before he goes into his Pasion. He has to do it ahead of time because he wouldn't be able to do it during the Pasion itself.

So now, what is going to happen? Let's read from 6:64. "There are some of you who don't believe". Jesus could read them. We have been told this since Chapter 2. Jesus knew from the outset, those who would not believe and those who would betray him - here we have got a very sad thing. He went on, "this is why I told you that no one can come to me unless the Father allows him. And after this, many the disciples went away". There was a stampede out of the place! Jesus had foreknowledge. He knew who was going to stay with him. He knew who was going to abandon him. He knew who was going to betray him. That must have been very heavy knowledge to carry. It must have been extremely difficult to love people with the level of love that he had, knowing what was in their minds, knowing what they were going to do now, and what they were going to do in the future.

So, we finish this dialogue in 6:67-71 with Jesus challenging the Apostles. This is very important. There has been a stampede out of the place. People just couldn't get out quick enough. 'This is intolerable language'. So, Jesus said to the Twelve, "What about you? Do you want to go away also?" Simon Peter stepped up to the podium. He had the grace of the moment. He spoke on behalf of the Twelve, not knowing that he wasn't speaking on behalf of Judas Iscariot, because he can't read Judas Iscariot, but Jesus can. And he said, "Lord, who would we go to?" If we leave you, there's nobody else. I think that is the most wonderful thing that Peter said. If you have ever been tempted to leave the Church, where would you go? Who would you go to? Jesus alone has the message of eternal life. That is what Peter says. Then he says, 'We believe'. Now, Peter is speaking in the name of the Church. "We believe and we know that you are the Holy one of God". Please understand that this is John at the end of the first century, telling the whole of the Roman Empire that Peter stands for this and will stand over it with his life, and he will give his life for it.

**We know.** We don't just believe. We actually **know** Jesus is the Holy one of God. We may not understand what he is saying. We may not understand all the mysteries that are given to us, but we know one thing for sure that he is the Holy One of God. Jesus said, "Have I not chosen you, 12? Yet one of you is a devil". A devil means a deceiver. John says that He meant Judas, son of Simon Iscariot. This was the man who was going to betray him. I want you to notice that the revelation about Judas Iscariot was given at the Eucharist. Now, if you go to the Last Supper in the Synoptic Gospels, that was where Judas was revealed. John wants you to hear this whole teaching on the Eucharist as part of the Last Supper. He does not give you the details of the Last Supper because the Synoptics have already given it to you. John is saying is that there was a deceiver among them. There was a deceiver lurking among the Twelve.

There is a double agent there, someone who was working for the Sanhedrin and pretending to be an apostle.

John says, that there are two types of children in the Church. The whole Bible speaks about the fact that God has two types of children on earth. The two types of children here are those who will go with Peter all the way - even though they have struggles and difficulties and they don't understand half the time. They will go with Peter all the way. Where Peter is, there is the Church. **And** there are others who will go away. And there are even more who will betray him. The strange thing - and they have already experienced this in the early Church, that the ones who went away did not remain neutral; they persecuted the Church. They persecuted the people whom they had loved before. We have far too much evidence of that in 21 centuries. Thank you for listening.

### **Interval**

Welcome to our Sharing on St. John's Gospel. We are now going to **Chapter 7 of John** where we come to the Feast of Tabernacles. We are now deep into the Gospel where John is preparing us for the events of the Pasion, Death, and Resurrection of Jesus. The mood of tension between Jesus and the leadership becomes sustained now. In Chapter 7 and 8, we have a very serious battle between Jesus and the leadership, which we will deal with in the controversies. The opponents, the people who are opposing Jesus, become very agitated, loud and accusing and all the rest of it, but Jesus remains calm and in control because he is on the level of above, and is faithful to his Father's mission. He will only do his Father's Will, and he will continue to reveal his Father's love. At this stage, after five signs, three discourses to Nicodemus, the Samaritan woman, the Galilean crowds, and the witnesses that were given to us in Chapter 5, we, the readers, know an awful lot more than the people involved in this controversy. We also have the prologue which gave us so much information about Jesus. We know where he came from. We know who he is. Now, in these dialogues, they are going to be saying, 'Who are you and where have you come from?' Even when he has told them repeatedly, they will still ask him again because they don't accept what he is saying.

We have seen the people take different sides, some are on the side of light and some are on the side of darkness (ch. 3). Some accept the light and some reject the light. For some people, Jesus is offering too little, and for others, he is offering too much. Now, the people who are opposing him in chapter 7 and 8, are the ones who consider that Jesus is offering too much. He is claiming too much. He wants to be the source of the new life. He wants to be the new wine. He wants to be the living water. He wants to be the bread from heaven. He wants to give eternal life. **These are claims only God can make.** The Judean leaders know exactly what the issues are. They know what he is saying. They just don't accept it! John wants us to see that the Death that Jesus suffered at the end of the gospel was no accident. It was deliberately orchestrated by the people who chose darkness over the light, and they became more and more blind as they went along. As we go into Chapter 7, 8, 9, and 10, it will appear as if the darkness is winning.



But if you see it from the above level, it will be very different. If you remember John 1:5, “the darkness will not overcome the light”, but of course, the darkness will try to overcome the light. When in Chapter 18, we see Jesus surrender into the hands of his enemies, it will appear as if he is allowing darkness to overcome the light. The people who have tried to accept him and tried to understand him are going to be very puzzled. Even the Apostles will run away! We have just had the Peter speaking on behalf of the Apostles. There is nowhere to go to; there is nobody else. You are the only one. Yet when they meet this desperate challenge of darkness - apparently overcoming the light in Gethsemane - they too will run away temporarily. So, there in the Pasion, the powers of darkness will think that they have won the day, that they have the upper hand. But in reality, what is going on, if only you have eyes to see is that the Father is accomplishing the salvation of the world through, with, and in his Son. At the time of these events, it is not seen either by the people, even the Apostles, or the demon. Nobody seems to see what is going on. It takes the Resurrection to open the eyes of the blind. Now, in the great controversies that follow in these chapters, the darkness is going to show itself in the sheer refusal to see, in the stubborn unwillingness to recognise any good in Jesus, to recognise any truth in his claims, even though he has fulfilled the scriptures and everything that the scriptures have said about the Messiah.

The problem is actually too simple and terrifyingly simple: Jesus has the wrong address. They will not accept that a prophet comes from Nazareth, period. Not only that, but Jesus doesn't have a proper education. He has not been to their biblical schools. They haven't taught him. They didn't give him any degrees. As far as they are concerned, he knows nothing, and they treat him contemptuously. You will see this in chapter 8. He was only a layman. He was not appointed by them. He had the wrong followers. They were all nobodies, and their opinion, not only of the followers of Jesus, but of all lay people, is given in chapter 7, verse 49. “That rabble. They know nothing!” They're damned. That is an extraordinary way for leaders of a religion to treat the people who keep them in business and keep the whole religion alive! So, the conclusion that the leaders come to is that Jesus is earth-born, not heaven-born; that he is demon-possessed, not filled with the Holy Spirit; that he is blasphemous, so they will kill him for that. Their wild accusations cause confusion among the people because as far as they are concerned, they are the religious leaders. They are the ones who should know, and yet they are the ones making these dreadful accusations.

This is all my introduction to the Feast of Tabernacles, because Chapter 7 takes place in the context of the Feast of Tabernacles. The following two chapters are the great trial of Jesus of Nazareth. Tabernacles was an autumnal feast which lasted eight days. It was one of the three great pilgrimage feasts celebrated in Jerusalem, and all Jewish men were obliged to attend. During this feast, they commemorated the wandering in the wilderness when the Lord was their light, when He showed himself as the pillar of light. Therefore, even in modern times, they call it Hanukah, the Feast of Lights. In Jesus's time, they combined water rites with the Feast of Lights. What the people did was that they thanked God for the blessings of a good harvest, and they asked God to give them the next harvest. They asked God to give them the new rains.

Now, we have already been introduced to the true harvest in chapter 4, and the teaching that John gave us there. During this feast, on the greatest day of the feast, they solemnly carried water from the pool of

Siloam into the temple, and brought it to the altar; they poured it on the altar asking God to give them rains for the next harvest. During the feast, for the whole eight days, the temple was illuminated with light. They had huge vats full candle wax or oil which lit up the temple so much that at night, where the people had very little light in their tiny houses, that the temple became a sign of God's wonderful, beautiful Presence in their midst. They just had to look at the temple and they said to each other, 'God is our light'.

So, it was a time of thanksgiving and a time of renewal of the Covenant. During this time the expectancy of Messiah always ran very high. This is what you read in Psalm 78:15-16 "God split the rocks in the desert, and he gave them water as abundant as the seas. He brought streams out of the craggy rock, and he made water run like rivers". During this feast they are expecting the Messiah, and the rabbis felt that the Messiah would fulfil Ezekiel's vision in Chapter 47, concerning water flowing from the right-hand side of the temple and flowing out of Jerusalem and out into the rest of the world. Jesus is going to fulfil all of this, of course, but they are not going to see it. Some of them won't see it at all. Others will see it after the Passover. What better occasion could Jesus choose to tell them that he was the source of living water and that he was the light of the world! And the amazing thing is that Siloam had his name, 'the One Sent'! The One Sent means the apostle, the one who represents somebody else. We have also learned in chapter 2 that Jesus is the new temple. And we know, because we are looking back, that the living waters will flow from Jerusalem in the Passion of Jesus, when his heart is opened up for the world, that Jesus is, in fact, the rock that will be struck in order to give them these living waters.

This is John Chapter 7: "After this, Jesus stayed in Galilee. He could not stay in Judea because the Jews, (that means the Jewish leaders), wanted to kill him. So, as the Jewish feast of Tabernacles drew near, his brothers said to him, Why not leave this place and go to Judea and let your disciples see the works that you are doing? If a man wants to be known, he does not do things in secret. Since you are doing all this, go and let the whole world see". And John's comment in verse 5 is, "Not even his brothers had faith in him".

Who are these brothers of Jesus? We know from the Synoptic Gospels that the so-called brothers of Jesus are, in fact, cousins. There is still some dispute among scholars as to whether they are the children of Joseph's brother. That is my position, that they are the children of Alphaeus, and that they grew up side by side with Jesus, next door to them, so they were always together. Hence they are called the brothers. But the Jewish people were a tribal people, so everybody in your tribe was your brother and sister. You find that in other countries where people have tribes as well. Your brother and sister is everybody in the tribe. And the head of the tribe is the father of all of them. In those days and in tribal countries the men are the leaders of the family.

Back in Nazareth, Jesus has left his mother. Joseph is dead so his mother is alone living in her little house. She would not be considered the head; the eldest of the cousins who would be the head of this family. We know from Jesus' revelation to mystics who these people are. We know it from the early Church also, that the two men are Joseph and Simon. Simon became a disciple of Jesus before Joseph, and both of them, in the end, became bishops of Jerusalem and martyrs. So that is why we have it in the martyrology of the Church. This is not private information. At this particular stage, these men have the same understanding of Jesus as anybody else. They are coming from the level of below. They are looking



at it from a worldly point of view, and they don't realise that they present Jesus with another one of the temptations. That is that if you want to be seen, go and show yourself to the whole world. Nowadays, if somebody wants to be known, we would say, Go on television, let everybody see you. That is the worldly way of doing things. God does things very differently. If you consider that Mary of Nazareth lived a completely private life until the few times she came out and joined Jesus in his ministry, she is the most famous woman who ever lived. And many of our saints, both men and women, lived quiet lives hidden away in monasteries or in convents, and they became the great saints of the Church and became known to absolutely everybody.

God's way of dealing with things and our way are very different. So doing things the world's way is not the solution. Doing things God's way is the solution. The brothers don't know that Jesus will go to Jerusalem in a year's time. Well, not quite a year now because we are in Tabernacles. In a few short months, Jesus will, in fact, go to Jerusalem, and he will do something that the whole world will know about for all time. It will appear as if he is doing the most unworldly thing you could imagine, which is sacrificing himself on a cross. Yet he said himself that it was when I am lifted up from the earth that the whole world will come to me. The family at this particular stage are in a very different place to Jesus. He is just misunderstood by everybody. Let me give you a little word about the temptations of Jesus in John's gospel. In Matthew and Luke, you get the temptations of Jesus given to you all in bulk in chapter four of each of those Gospels. What John does is that he says, not only was the trial of Jesus done in public in front of absolutely everybody, but also the temptations came to him, not just directly through Satan, but through human beings!

In other words, John is saying that the way temptations come to us is the same way that they came to Jesus. For example, in John 6:15, the people wanted to make Jesus king, and the corresponding thing to that in the Synoptics in Matthew 4:8, where Satan offered Jesus the Kingdoms of this world. Whether the temptation came from Satan directly or from human beings, Jesus said, Absolutely No! The second one is Chapter 6:34, where the people want miraculous bread all the time. Well, in Matthew 4:3, Satan asked Jesus to turn stones into bread, to make miraculous bread. Everybody would know you are really special if you can do this. Jesus said, No, that is not why he came. Here in Chapter 7, the relatives tell Jesus to show his power to everybody. Well, back in Matthew 4:5, Satan told Jesus to jump off the parapet of the temple and display himself to everybody, and that he could fall and not hurt himself. Everybody would take this spectacular sign as the fact that he was somebody very special.

As I have just said, whether the temptation came directly through Satan or whether it came through human beings, Jesus's response was the same. "I only do what my Father tells me to do. I only say what my Father tells me to say. The Father and I are one. And I want the world to know that I love the Father, and therefore, I do exactly what my Father tells me". John says, and this is Chapter 7:5, "not even his brothers had faith in him" at this particular stage. Jesus's response to his brothers was, "the right time for me has not come yet, but any time is okay for you". Is that interesting? Why is any time okay for them? Because they are still at the level of below! They are still in the Cosmos, thinking the same as everybody else, so it won't really matter. Anyway, the Judean leaders are not looking for them. The Judean leaders are only looking for Jesus to kill him. Why? Because Jesus is showing them up all the time; Jesus shows

them what false shepherds they are; that they are not obeying the scriptures that they proclaim to everybody else.

“Now, the right time for me has not come”. This is a very important point. There are two words used in the bible for time: One is 'cronos', from which we get the word in English, chronology. That means you have to have morning before evening, and you have to have Monday before Tuesday, and youth before old age. The strange thing is that the Gospels are not really interested in that. They are interested in a completely different word, and it is 'kairos'. Kairos is God's chosen time to intervene in human affairs at any particular stage. Kairos is so special that it doesn't follow Kronos. For example, the angel came to our blessed Mother before she was married, while she was still a virgin. That is too soon. The angel came to Elizabeth when she was old and unable to bear children - too late. So according to the way the Cosmos thinks, kairos is wrong; according to the way God operates on the level of above, Kairos is right. So, Jesus says, You can go anytime. That is the cronos. I have to go at a particular time. I have to go at the right moment. God is never in a hurry, but he is always on time. So, in 7:6, it was not the right time for Jesus.

And the reason is that Jesus said, “the world can't hate you because you are part of it. But it does hate me because I give evidence that its ways are evil”. So, here is one of the main reasons which the Jewish leaders would never acknowledge for killing Jesus. It is that Jesus, the light, showed up the darkness. Every time Jesus appeared, he showed them where they were wrong, and they didn't want that at all. They had no intention of changing or repenting or of giving themselves to God. So, Jesus said to them, “Go up to the festival yourselves. I'm not going to this festival because for me, the time is not ripe yet. Having said this, he stayed behind in Galilee”. You get the impression here that Jesus is not going, but he actually does go, but he wants to go in a hidden, in a silent way, and he wants to just appear among them. Well, that is how God works. God comes very silently. One moment you think he is not there, and then he is there, revealing himself. We discover this in prayer, at Mass and in all our dealings with him, that he comes quietly.

John 7:10: “After his brothers had left for the festival, Jesus went up as well, but quite privately”. So, what is Jesus doing here? He is refusing to do what his family asked him to do, which was to make a spectacular entrance. ‘I've arrived’! This is not the time. Jesus **is** going to make a spectacular entrance, but it is not the time. That will be in chapter 18 when he enters Jerusalem officially as the Messiah. This is not the time. So that is why he can say to them, ‘Any time is okay for you, but it is not for me’. This is not the time for the entry into Jerusalem. So, he goes up quite privately. In other words, he goes up as **a private citizen**, a man who has an obligation to attend this festival, and it is only **there** that he will reveal himself as to who he really is. So, Jesus went up to the temple and he began to teach. What went on a daily basis in the temple is that the rabbis would gather; they would teach either in the court of the women - if they only wanted to teach the people of Israel, or if they wanted to teach everybody, they would teach in the court of the Gentiles.

So, you know which one Jesus preferred, the court of the Gentiles, where everybody could come to him. So, they would go to one of the pillars, and just stand there until people gathered around them, and then

they began to teach. This was normal practice. Jesus went in and he went to one of the pillars and people gathered around him. The Jews were astonished. Now, this is the Jewish leaders, and they said, “How did he learn to read? He has not been taught”. Here you have them at their insulting best. This is verse 15. Why did they say, ‘how did he learn to read?’ Every Jewish boy had to be able to read and recite the first five books of the Bible for their bar mitzvah! And their bar mitzvah celebration was at the age of 12. So, to say, ‘how did he learn to read’ is a deliberate insult. It is a very terrible insult because every man could read; every one of them had to pass their bar mitzvah exam which was done by the priests!! So, they said, He has not been taught. That means he has not been taught **by us**.

What they are really saying is that he has no right to stand there and teach because he is not one of us! Prejudice speaking; hatred speaking; rejection speaking! I will give you lots more drama when you come again. Thank you for listening.