

Welcome to Saint John's Gospel. I will be sharing with you for quite some time about this wonderful treasure that we have. The first thing you will notice about Saint John's Gospel, when you pick it up, whether you're a scholar or a first time reader, is that it is different from the other 3 Gospels. And the other 3 Gospels are called the Synoptic Gospels because they deal generally with similar material. John is completely different to that. John died Around 96 AD, that's towards the end of 1st century. And from the 2nd century onwards, John's Gospel was well known and is quoted by a number of the early church fathers, like Saint Ignatius of Antioch who, Lived around a 115 AD. He speaks about the spirit which knows where it comes from and where it's going, which is quoting John chapter 3.

He also quoted John 1, 7, and 8, for example. Saint Polycarp and Saint Justin who lived around that time as well also quoted John. And one of the questions people ask is, who wrote the Gospel? And so when we're dealing with the question of authorship, you have to remember that many of the books of the Old Testament, who have a name attached to them may not be written by that person. For example, the first 5 books of the Bible come from Moses, but the name Moses isn't actually on any of the texts. We have a very important text called the Muratori Canon, which was written in Rome around a 180 AD. And in this text, you will read these words: "The Gospel of John was communicated and proclaimed to the church by John himself during his own lifetime." Now he died in 96 AD.

So that means that the Gospel was proclaimed before that, and the Gospel was put together before that. This quotation that is in that book comes from Papias of Hierapolis, and this man was a disciple of John. We also have Saint Irenaeus of Lyon around a 130 AD who knew Polycarp. He said that "John, the disciple of the Lord, who had even rested on his breast, he himself published a book, a Gospel, while he was living at Ephesus." So we now have an author, and we have a place, and that it was John, and that he was living at Ephesus, and was at the end of 1st century. All of that is very important. We have one more and that is Eusebius who wrote the ecclesiastical history, in the 2nd century. He said that John wrote a Gospel after the other Gospels had been written.

So when you come to from 4th century onwards, there's just the unanimous tradition that the author of the 4th Gospel is John the apostle. So let's come to the Gospel itself. And what you find in the Gospel itself is that the author keeps himself anonymous. He doesn't tell you who he is, but he describes himself as the disciple that Jesus loved. In John 13:23 you're told that he leaned on the breast of Jesus at the last supper. In John 18:15-18, we're told that when Jesus was going on trial before the Sanhedrin that John was known to the high priest, and he was able to go in. But that Peter, being a Galilean, couldn't go in, and John was the one who used his influence. I should say that this person, whom we know is John, used his influence to get Peter into the hall. We're told that the beloved disciple in John 19:23-26 that he stood at the foot of the cross, and that Jesus's mother was given to him, for him to take care of her.

We're told in chapter 20:2-10 that this person ran with Peter to the tomb, and that he was the first to believe in the resurrection. In chapter 21: 20-23 we're told that he was the only one of the disciples who recognized Jesus on the shore when they were coming in from fishing. And in John 21:24 we're told that this beloved disciple is the author of the Gospel. I brought in the early church fathers just very briefly because, they are the ones who identified this beloved disciple as John, the son of Zebedee, who was martyred in 41 AD. Zebedee was a fisherman in Galilee who did business with the house of Annas in Jerusalem, and he supplied fish to the house of Annas. That's how his son, John, was recognized. Zebedee would have sent his sons with the materials to the house. This Gospel is one of the greatest treasures, not only in the church, but in the world. It's absolutely incredible.

It has been the food and the consolation of all the saints of all times since it was written. Some people call the author 'John the divine' simply because he wrote everything from Heaven's perspective. So let me put John in the context of the 4 Gospels. The 4 Gospels are like looking at the mystery of Christ, looking at light through a prism. If you put light through a prism, the different colours of light will separate. None of the individual colours are the whole of the light. It takes all of those colours together to make the light. And yet each one of those colours of the rainbow are completely authentic.

So what you have in the 4 Gospels is that the mystery of Christ - who is the light of the world. John tells us in chapter 8:12 and chapter 9:5. The evangelists are looking at that mystery from different angles. Now each one of those angles is correct, but none of them is the complete thing, so you need the 4 Gospels together to make a unified testimony as to who Jesus is, and it's very, very interesting. So let me just give you a very brief thought on this. When you come to Matthew's Gospel, which is placed first, and the placement of a Gospel or any text in the bible is very important for its interpretation. Matthew wrote his testimony to the people of the circumcision, whom we call Jews nowadays, but they weren't called Jews at the time. And he wanted to convince them that Jesus of Nazareth was their Messiah and that he was the fulfilment of the scriptures.

So the whole theme of his Gospel is "behold your king"- very important. And he quotes The Old Testament more than 41 times to prove it. So then you come to Saint Mark's Gospel, the shortest of the 4 Gospels. And Mark is writing from a Gentile perspective, and he explains some of the Jewish customs because he knows that some of his readers won't understand them. And he takes a completely different approach to Christ. He shows Christ as the suffering servant of Isaiah and fulfilling the whole of these prophecies of the suffering servant. And so his Gospel is "behold my servant". There's an immense difference between 'behold your king' and 'behold my servant'!

Both of them are correct. Then we come to Saint Luke's Gospel. And Luke is also writing from a gentile perspective. What he's writing with the background of the whole Greek culture behind him, and their paradigm was that they wanted man full, complete, and glorious. They were really celebrating the human being, and some of their great statues from that time show the human body in all its glory. So Luke showed them what a human being was really like, and he wrote the Gospel, "behold the man". It's really fantastic. So he brings out the humanity of Jesus in an Absolutely fantastic way.

And it tells the whole Greek world: listen, If you want to know what a man looks like, this is it! And so we're told that there's an old tradition, which says that when John was already becoming an old man and the last survivor of the 12 Apostles, that the leaders of the church approached him and said, "look, you know, Matthew was right, but the gentile world won't really appreciate it an awful lot. And Mark was right, but the unbelieving world doesn't really appreciate being a servant. And Luke was right. Sure. Jesus is the man, but somebody needs to tell us he was God! Somebody needs to emphasize the divinity. Will you do it?"

And the tradition says that John said, "I will do it if the whole church will fast and pray". Can you imagine the miracles that would work today if the whole church fasted and prayed? Incredible. And John wrote the most divine of the 4 Gospels, and the title of his Gospel is "behold your God"! Now when you put these 4 mysteries together, you look at this most astonishing thing, that the person who came among us was our king, was the lowly servant of God, was the greatest man that ever lived, and he was God's Presence in our midst. And it's, putting the 4 of them together that we begin to touch The enormity of the mystery of who the Christ actually is. And so I just wanted to give you that as the very beginning. When John began to write his Gospel, he actually wrote a very simple message. And some of you will say, simple? Yeah.

He wrote a very simple, clear message, But it was on such a high platform of spirituality that if you're not walking those high mountains of spirituality, you won't understand. And so it's very clear in John's Gospel that there are 2 levels of reality presented right from the very beginning. And the higher level is the level that John is actually speaking at, and we call this 'the realm of above' or the level of above - that is everything seen from God's point of view. And then there's 'the level of below', and that is how things are seen in the eyes of the unbelieving world. And in John's Gospel, the unbelieving world is called the cosmos. He doesn't mean planet Earth. He's talking about the unbelieving world.

And he says that the way the unbelieving world sees things and the way God sees things are totally opposite. And this is where you're going to get a lot of the dialogue in this Gospel: absolutely fascinating. So, John tells us in chapter 20:31 why he wrote the Gospel. He says: "these things are recorded so that you, the reader" - or you, the person watching this program - "that you may believe that Jesus is the Christ". He's not writing this Gospel for scholars. He's not telling you to go and get your PhD studying this book. He's not doing that!

He's writing it for saints. He says, "these are things are recorded so that you may believe that Jesus is the Christ. And in believing this, that you, the reader or the listener that you may have life through his name". So the whole purpose of this program that I'm doing for you is not that you will just enjoy a bit of television or that you will just simply while away some time watching programs. It is that you will receive the life that the Lord intended you to receive in hearing this message. And so it will be very important for us, who are watching this program, to pray to be in contact with the Lord. Because if we're not praying, we're not going to be at the right level, that we need to be at in order to hear. So, I want to now begin going to look at the structure of this Gospel, and give you a summary of the Gospel.

Because if I don't do that, you'll get lost in some of the messages of the Gospel and you'll lose the overall perspective. Now if I can give you successfully the overall perspective, then you will see each piece as part of the whole. That's very important. So there are 2 hinge texts in the Gospel. Maybe I should start by saying the Gospel has two clear parts. The first 12 chapters are called 'the book of signs', and the rest of it is called 'the book of glory'. In the book of signs, there's a hinge text. And in the book of glory, there's a hinge text.

And these 2 texts hang the whole of the Gospel. The first one is John 1:18. "No one has ever seen God. It is the Only Son who is close to the Father's heart who has made him known". And in the first half, we're going to hear all about that Only Son. When we come to the second half of the Gospel, John 13:35, 23-25, we're told the disciple that Jesus loved was reclining next to Jesus. And then Simon Peter signed to him and said, ask who he means. And so, leaning back on the heart of Jesus, He said, "who is it, Lord?" Now this picture is going to be the whole paradigm for the second half of the Gospel.

So, in the first half of the Gospel, we have the Beloved Son leaning on the heart of the Father for all eternity. And in the second half, we have the beloved disciple leaning on the heart of Jesus. It's these 2 pictures that carry the entire message. So, why does John not tell you 'I am John' in the Gospel? He merely refers to the beloved disciple. It is because he wants you, the reader, or the listener, to realize that you are the beloved disciple, that John is simply a prophetic forecast of all other beloved disciples that were to come, and to come into this wonderful relationship with Jesus. So the term 'beloved disciple' isn't necessarily an identification of John, the son of Zebedee, but it describes a particular type of relationship that we have with Jesus, our Saviour. And if we realize it's a particular type of relationship, well, that will help us. It'll help us to understand the Gospel much more.

So now I want to give you a summary of the first half of the Gospel, and then I will give you a summary of the second half of the Gospel so that we can see these 2 pictures clearly. In the first half, we are

shown the relationship between Jesus, the beloved son, and the father. In the second half, the relationship between the beloved disciple and Jesus. So, the first thing you're told is that Jesus has leaned on the heart of the Father for all eternity. Now that is speaking about an intimate personal relationship and if you have this intimate personal relationship with somebody, You know that person, and that person knows you.

Listen to this. John 10:15 "Just as the Father knows me, I know the Father". Now the verb 'to know' in the bible is used differently than what you will find in an English dictionary. The verb to know refers to an intimate personal relationship with a person. For example, in the old translations of the Bible, we used to read: "Adam knew his wife, Eve, and therefore, she conceived". That's not theoretical! That's an intimate personal relationship.

So John 10:38 "then you will know for sure that the Father is in me and I am in the Father". So there's the union between the Two, and we're going to find that union between the disciples and Jesus afterwards. Finally, he tells us in John 10:29, "the Father and I are One". Now If we just simply look at this statement that 'the Father and I are one', then you have to realize when I actually bring you into the text that we're dealing with a mystery in which God the Father and God the Son are working together in tandem throughout this entire mystery of Redemption. And once you have that picture in your mind, you'll read John correctly. The second thing we're told is that Jesus, who is 'the Word made Flesh', had a relationship with the Father in heaven before time began. "In the beginning was the Word, the Word was with God, and the Word was God. The father and I are one".

And so you'd hear him down in chapter 10 saying, "before Abraham ever was, I am". So he had this relationship from eternity. The third thing is that Jesus says that he's never alone. He looks alone. He seems to act alone. He seems to operate his authority alone, but he says, no. I am not alone. The Father is always with me.

Listen to this: John 8:16 "If I judge, my judgment is sound because I am not alone. The Father is with me". The one who sent me is with me, so they are working in tandem together. In John 5:19 we read, "the Son can do nothing by himself. He can only do what he sees the Father doing". So there's that unity between the Father and the Son working together for the redemption of the human race.

And if you just take that very simple statement that I've given to you that 'the father and I are one'. I ask you, please, when your program is finished, go and look at a crucifix hard and long.....and keep saying, 'the Father and I are one'. The Father and I are one' .... and you'll be quite shocked. And I hope there will be consequences from the shock. 'The Father and I are one'. Immediately in chapter 1, John tells us that Jesus is greater than Moses. I'll deal with this subject at another point.

But when you go back to Moses, one of the greatest men who ever lived, You hear in Exodus 33:18, "but my face you cannot see, for no human being can see me and live". Now the greatest man who ever lived, God told him, there's no way you can see my face. What are you told here in John? The Beloved Son has not only seen the face of God, but he has seen him for eternity. He's been forever at the Father's side. Therefore, you cannot compare Jesus with any other human being no matter who they are. No matter what religion they've set up, Jesus is unique because he is divine and human. We say it correctly in the Gloria. "You alone are the holy one; You alone are the Lord. You alone are the most high, Jesus Christ, In the glory of God the Father. We say it correctly. So if Jesus has been in the bosom of the Father for all eternity, Then the consequence of this is that he alone can reveal what the Father is like, and he alone can speak authoritatively in the name of the Father. He alone can reveal God's will for us. And he alone can teach us God's word because he's the Word incarnate, and he can show us God's works. Listen to these, testimonies from John's Gospel. John 14: 9, "To have seen me is to have seen the Father". John 5:19. "I do what I see the Father doing. John 5: 30 "My aim is not to do

my own will, but to do the will of the him who sent me". John 5:36 "these works that I do, these works of mine, they testify that the Father has sent me". He's doing divine works. John 5:42 "I have come in the name of my Father. John 7:16 "The teaching is not from myself. It comes from the one who sent me". **I'm going to stop here**, and I will take this up, in our next episode Giving you a summary of what we find in the second half of the Gospel.

**In our last episode**, I finished by, sharing with you the relationship between the Beloved Son and his Father who rested on the heart of God for all eternity. Now in the second half of the Gospel, we have the relationship between the beloved disciples and Jesus. And we're going to find, from chapter 1 that they're the ones who have been with Jesus from the beginning..... that is from the beginning of his, public ministry. We're going to find in chapters 13 to 16 that they're the ones who stay with him or who abide with him. And they enter into a deeply committed, personal relationship with him in prayer. We find in chapters 1 to 3 that these beloved disciples are brought into this, the same privileged relationship, as adopted sons, through baptism and through the giving of the Holy Spirit. We find in chapter 6 From verse 45, they're all taught by God as the scripture said they would be, and they learn how to live in a community of love, which later on we will refer to as the church. And so that will be chapters 13 to 15. We find in chapter 14 team that they have the same privileges as the Beloved Son, both in effective prayer and in powerful apostolate. Jesus says "my disciples will do the same works as I do when I go to the Father".

In chapter 20, we find that they are sent on mission, to the whole world with the power and authority, of the Beloved Son. Just as he had been sent from the Father, with the power and authority of the Father. In chapter 16 Jesus warns them, that the world will receive them in the same way as they it received him. And therefore, suffering and the cross are absolutely essential, to this way of life. In fact, Christianity without a cross is an anachronism. Just as the Father accomplished all that he wanted to do through his Beloved Son. We see that in chapter 19 in the passion and death and resurrection of Jesus. We find that later, Jesus will accomplish all that he wants to do through his beloved disciples.

These beloved disciples in chapter 20 are now endowed with the spirit of God, which is necessary in order to be able to teach and preach and guide the world. So Jesus passes on everything - except his divine nature, of course - to his beloved disciples. But there's a huge challenge here. If we actually hear what Jesus says in the first half, then we see the challenge for us. Jesus says, to see me is to see the Father. So the challenge for us is that we have to stand before the unbelieving world and say, to see us is to see Jesus! That's no small thing. You can see that this Gospel is very different to the other three!.

Jesus said he spoke the Father's word. We have to be able to tell the unbelieving world that we only speak Jesus's word. He said, 'I do my Father's works'. We have to tell the unbelieving world that we do his works, that we reveal the heart of Jesus as he revealed the heart of the Father. And then there's an astonishing statement in John 5:19. Jesus says, "as the Father goes on working, so do I". Is that frightening if we have to say to the unbelieving world: 'As Jesus goes on working, so do we'!

And the church goes on from generation to generation. It has already passed 2,000 years of going on with the works of Jesus. As we begin to clarify this double mystery of who he is and who we are. The other Gospels don't clarify who he is and who we are. Then we will have to really change and respond to Jesus because we have to go out and teach and heal and be the good shepherds in the world. Now I want you to hear as clearly as possible what John actually says about Jesus in the first half of the Gospel. This to me is totally astonishing but it's its not astonishing if you're not listening.

In chapter 1, he tells us that Jesus is the divine word. He tells us that Jesus is the life. He tells us that Jesus is the light. Jesus is the Word Incarnate. Jesus is the Beloved Son. Jesus is the Lamb of God. Jesus is the Messiah. Jesus is the king of Israel, And he's the Son of Man.

That's only chapter 1! There's 20 more chapters to go. In chapter 2, he tells us that Jesus is the Temple of God on earth. He tells us that Jesus is the giver of the Holy Spirit. In chapter 3, he tells us that Jesus is the Divine Teacher and that Jesus is the Bridegroom of Israel. In chapter 4, he tells us that Jesus is the source of divine life and that he's the Jewish Messiah and Saviour of all the world. In chapter 5, we're told that Jesus is the Divine Physician and he's the Healer of souls.

We're told also that Jesus is the merciful kindness of the heart of our God shown in person. In chapter 6 we're told that Jesus is the spiritual nourishment of the whole world in word and bread. In chapter 7, we're told that he is the source of living water. In chapter 8, that he's the defender of the weak. In chapter 9, that he is the light of the world. In chapter 10, that he is the new Moses and the Good Shepherd of the flock. In chapter 11, that he's the conqueror of death. In chapter 12, That he's the Suffering Servant who will achieve redemption at the price of his life.

That is some testimony! Nobody could improve on that. And if we grasp these things about Jesus, it's completely inexplicable. Now Knowing this statement, it is quite frightening, really, when you realize that the beloved disciples in the second half of the Gospel have to be a replica or a vero icon, a true icon of Jesus. To see us is to see Jesus. That's a true icon. So since Jesus was the Father's Presence on Earth, so we are the presence of Jesus on Earth.

Where will they find Jesus? They will find him in his church. They will be the new people of God, and they will have the Holy Spirit indwelling them, which means that they constitute the new temple. Since they're filled with the Holy Spirit, they can pass on the Holy Spirit to others. And with baptism in the Holy Spirit, then they give the privilege sonship to all the generations to come. Like Jesus, they teach, they heal, and they are, generally speaking, the dispensers of the grace of God to all who are in need, and they offer living water to a thirsty world. Like Jesus, they provide the spiritual nourishment of the world in the Word and in the Eucharist. Like Jesus, they have to be the defenders of the weak and the helpless.

Like Jesus, we have to be the light of the world. Like Jesus, we have to be the loving shepherds of the flock, and we have to be willing to lay down our lives for the flock. So, finally, in general, the mysteries of the life, passion, death, and resurrection of Jesus continue all down the generations in the life, mission, suffering, and glory of the beloved Community of the beloved disciples. That's the mystery. That's John. I think it's absolutely fantastic.

In the second half we will be looking at the beloved disciples. These are two sides of one portrait. So if you think of a picture, which is the space on one side and your face on the other. So still introducing the Gospel one of the things that John does is what the synoptic Gospels do as well, but he does it in a different way, and that is - all the evangelists go back to the what we call the Old Testament. But, of course, it wasn't Old Testament for them. It was the only scriptures they had. So they went back to the scriptures to find out what the scriptures said and to see, was it fulfilled in Jesus? So for the moment, I just want to take two prophets that, John definitely turned to, to give meaning to what he wanted to say.

For example, if you go to the prophet Daniel chapter 7:13- 14, you get one of his most famous visions. "I gazed into the visions of the night, he said, and I saw coming on the clouds of heaven, one like a son of man. He came to the one of great age and was led into his presence. On him was conferred sovereignty, glory, and kingship, and men of all peoples, nations, and languages became his servants.

His sovereignty is an eternal sovereignty, which will never pass away nor will his empire ever be destroyed". Now in the Gospel, you don't find John quoting Daniel and giving the reference. That's the way we do things in our day, but that's not the way they did it in those days. What he does do is continuously give the title Son of Man to Jesus, and that's very important.

Let me give you, the examples. In chapter 1:51, The son of man fulfils Jacob's letter. In chapter 3:13 the Son of Man must be lifted up on the cross first and then into glory. In chapter 5:27, The son of man will be appointed the supreme judge. In chapter 6:27, The son of man offers food which endures to eternal life. In chapter 6:53, you must eat the flesh of the son of man. In chapter 8:28, the son of man must be lifted up. In chapter 9:36, Do you believe in the son of man? Chapter 12:23.

The time has come for the Son of Man to be glorified. At chapter 12:35, who is this Son of Man? So John is simply saying, what Daniel saw in his vision is true of this man, Jesus of Nazareth. So he's saying that John presents us with the eternal aspect of Jesus. Okay? Now in his Gospel, John only twice, I think it is, refers to Jesus' kingship. But in taking the title Son of Man, he is already telling his readers, and don't forget that the people at the time would have known the Old Testament, very well. He's already saying that the person that you are dealing with, the person who's standing in front of you is that eternal, glorious king whose sovereignty, will never ever cease.

And what you find is that when you go to, John 5:19 to the end of the chapter and compare it with Revelation chapters 4-5. Now John is the author of both books. What you find is the Son of Man is brought into the presence of the Father before all the inhabitants of heaven. He is honoured and glorified like the Father. The kingdom the eternal, everlasting sovereignty is given to him, and as he said to Pilate, it's not a kingdom of this world. It's an everlasting kingdom. So just by calling him the Son of Man, he is declaring Jesus's everlasting kingship.

Now when we go to the prophet Ezekiel, There are a number of connections between the prophet Ezekiel and John's Gospel as well. Not obvious until somebody points it out, and then you'd say, I wonder why I didn't see it myself. First of all, in Ezekiel 37:16 and John 10:16, both of them are concerned about the reunification of the people of God under one fold and one shepherd. Secondly, in Ezekiel 34 And in John chapter 10, particularly verse 11, the good shepherd, comes in judgment against the bad shepherds who neglect and exploit the sheep, and they don't care for them. In Ezekiel 47 and John chapter 7, you have the vision of the temple And the water flowing from the right hand side of the temple. That's Ezekiel 47. And in John chapter 7, Jesus says to the people, come to me if you are thirsty because he is the rock that must be struck for the water to flow. So Jesus is the temple, and we're told that in chapter 2 that he is the temple. And it's from him that the living waters of redemption go out into the whole world.

In Ezekiel 37:9-10, we have the Son of Man commanding God's Spirit to resurrect the chosen people. In John 5:25-29 we have the Son of Man, Jesus, saying that he has the power to raise people from the dead spiritually and physically. And in John 16:, Jesus says, and I will send the spirit who will resurrect you. So you can see that John is looking at these texts in the prophet Ezekiel and saying, yes. They have been fulfilled in Jesus, that Jesus is the person that Ezekiel was actually talking about. Now that doesn't mean that Ezekiel knew the name of the person he was talking about. Ezekiel only knew, what was the privilege that was going to happen.

He didn't know the name of the person. John says, we have the name of the person who will do this. Now an area that I have to touch simply because the scholars wouldn't ever forgive me if I didn't, and that is that the great title that, John gives to Jesus in chapter 1 is the Logos. And the word Logos is Greek, but when you translate it into English, you get Word. The word in English doesn't seem to

communicate what Logos communicates, so I'm going to stay with Logos. Is that okay? What you find is that here, John is leaning on the books of wisdom to try and explain the mystery of Jesus' person. Why would you introduce a person by saying 'in the beginning was the word, and the word was with God, and the word was God'. That's a very strange way to introduce a human being, isn't it? So what John is trying to say to you is that this mystery is so great, that he has to go back into the wisdom books and find out what it is that the wisdom books said about wisdom personified.

And, amazingly, that's exactly what John is saying about Jesus. So let's look at some of the statements that John makes. First of all, Jesus is the divine Logos Incarnate. That's John chapter 1:1, 14. Secondly, that Jesus is the triumphant light that darkness will never overcome. That's John chapter 1:5-7. Thirdly, Jesus is the Lamb of God, sacrificed to take our sins away. That's John chapter 1:29 and 36.

Fourthly, Jesus is the Son of God. John chapter 1:14, 34, 49. 5th, Jesus is the Messiah of Israel, John 1:41. Sixth, Jesus is the king of Israel, John 1:51. And last, Jesus is the Son of Man spoken about in Daniel. The first is that Jesus is the Divine Logos who becomes Incarnate. What you need to know is that John's Gospel begins with the same words as the book of Genesis. In the beginning, God, God's word went forth, and God created....

A little touch of the real text. Elohim "and God said, let there be light, and there was light". It is the word that is sent forth to bring all things into being. That's what John is saying, that the person who went forth at the dawn of creation to bring everything into being, this Word has become flesh, and this is the name we have for him now, Jesus of Nazareth. It's amazing. But the problem that the Jewish leadership had was that Jesus had the wrong address. No prophet ever came from Galilee, they said.

He had all the wrong people following him. They were all the poor, the blind, the lame, and so on. That's no way to be a Messiah! A Messiah should be strong and powerful and have an army behind him, and he should take on Rome and all this kind of nonsense. They had a problem also that Jesus had never been to their rabbinical schools. He hadn't learned anything from them, and so they were upset about that. It wasn't their knowledge that he was giving to everybody else. They were also upset about the fact that he spoke with authority and that the people recognized this is different. We've never seen anything like this. The guards said when they were sent to arrest, Jesus came back without him. They said, No. No. No one has ever spoken like him. This is different. This is completely different. So, John wants to tell us that this Logos that becomes flesh.

In fact, if you just take John 14, you've got Logos in verse 1, and you've got Sarx In verse 14, Sarx is the Greek word for flesh, meaning everything that's temporal and vulnerable and weak and everything else. And Logos is everything that's divine. The distance between Logos and Sarx is literally infinite. And so even looking at these two words, Logos and Sarx we get some inkling as to the greatness, the unbelievable remoteness of the incredible, untouchable, unreachable love of the Second Person of the Blessed Trinity who would take that leap from on high and become one of us. But because we look at it from below, we look at it from an earthly point of view, we don't appreciate what's being said to us. You see, it's the saints I've told you who really understand John's Gospel because they stop looking at it from below and start looking at it from above. And then they get lost in complete wonder at the love that God had for us, that He, Himself would come and pay the price of our redemption.

But we're sort of in the position of Psalm 8. Lord, 'what is man that you would even look at him? That you would even take note of him? And yet you made us little less a god and crowned us with glory and honour and gave us power over the work of your hands'. We have this awesome mystery to try and deal with. And so, we look at the fact that, in the Old Testament times or the time of the Mosaic covenant, That God revealed himself partially to Moses and the prophets. But now here, with the



Logos becoming sarx - the Word becoming flesh. We see God revealing himself in all his glory, in all his fullness, in all his greatness. And what do we find? Inexplicable love. You find unimaginable humility, And we have to come to a different conclusion than we came to in the Old Testament.

In the Old Testament, it was the time of justice, And so everything was law and justice and punishment and so on because they were they were going through a spiritual school, preparing them for this incredible revelation that God is Love. And this is the mystery that we confront that God is Love. I'm going to take this up in our next episode, and I'll give it to you in greater detail.