

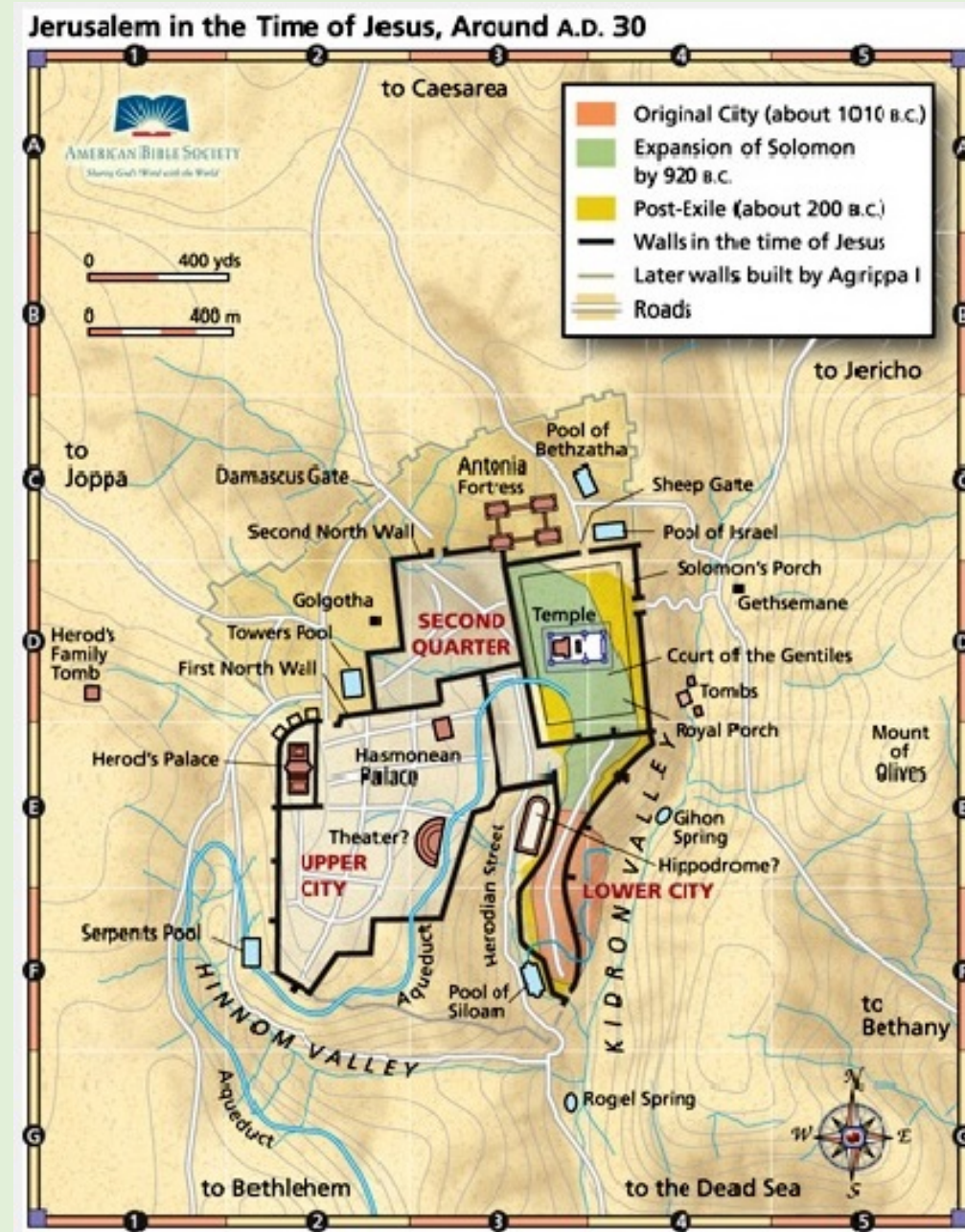
Feeding - Naming - Raising

Round II: Festival Cycle

- 5:1-16: Healing a cripple in Jerusalem. *Sabbath*
- *6:1-71: Feeding, Walking on Water, Near *Passover* (6:4), In Galilee
- 7:1-36: Secret visit to Jerusalem, *Sukkoth (Booths)*
- 7:37-8:59: Water and Light *Succoth/Tabernacles/Booths*
- 9:1-41: Healing a Blind Man
- 10:1-42: Good Shepherd and Opponents *Hannukah*
- *11:1-54 Resurrection in Bethany
- 11:55-12 -12:50 In Jerusalem, Anointing, Reflecting. *Passover*

A Pair of Pools

- 5: Bethesda – Bethzatha
- 9: Siloam



Bethesda-Bethzatha



Hogarth (1697-1764) Imagines Bethesda



What's left



Siloam



The Feeding and a Sermon

An Intricately Balanced Structure

- 6:1-4 Intro
- 6:5-15 Feeding – 6:16-20 Walking on Water
- 6:22-25 Seeking Jesus – 6:26-29 Being challenged by him
 - 6:24 In Capernaum > 6:59
- 6:30-35 True Bread = Me – 6:36-40 My Purpose. 37 > 65
- 6:41-51 Eating = Learning – 6:52-58 Eating = Chewing
 - 6:59 In Capernaum > 6:24
- 6:60-65 Pneuma not flesh – 6:66-71 Peter Confesses

Location of the Feeding

- Mk suggest W side
 - Mk 6:45, afterwards Jesus goes “across” to Bethsaida
 - But “across” not in all mss
- Lk 9:10 near Bethsaida
- Jn 6:1 “across”
- Jn 6:23 “near the place”
 - Modifies “Tiberias” or “came”
- Tradition, Tabgha, NW side, near Gennesaret



John 6: A Sign

- 6:1-3: Jesus, followed by sign seeing crowd, goes up a mount
 - Mt 14:13-21; Mk 6:32-44; Lk 9:10-17 (5,000)
 - But a mountain (vv 3, 15)? Perhaps > Mt 5:1 great Sermon; Mk 6:45 Prayer
- 6:5-15 Feeding
 - 7: Philip, 200 denarii not enough > MK 6:37
 - 9: 5 loaves, 2 fish > Mk 6:38, but with a boy, & the fish are cooked > Jn 21
 - 11: Jesus blesses (*eucharisteo*) and gives [Mk 6:41: “blesses and breaks”]
 - 13: 12 baskets of fragments (*klasmata*), a term used for ritual pieces
 - 14: Seeing the “sign” elicits “This is truly the Prophet who has come.”
 - 15: Jesus exits, lest he be made king. > dialogue w Pilate Jn 18:33

A Sign on the Sea

- 6:16-21: Walking on Water: Mt 14:22-32; Mk 6:45-51 [Lk -]
 - In a storm Jesus walks on the water, says “It’s Me (*ego eimi*), Fear not” > Mk 6:50
 - All’s well. No special event with Peter (Mt 14:28-31). But see Jn 6:66-71
- 6:22-25: Seeking Jesus
 - 23 Boats come from Tiberias [to] where the feeding took place
 - 24 Off to Capernaum, where the homily takes place > v 59
- 6:26-29 Jesus chides the crowd
 - 26 You didn’t “see” signs, but ate your fill. Stayed at a physical level.
 - 27 Make (“work”) the food that doesn’t perish, which the SoM gives.
 - 28 What’s the “work” of God? - 29 Believe in the one he sent.
 - Don’t go with the simple meaning of anything. Probe more deeply.

The Midrashic homily

- 6:30 Challenge: What sign? Cite Ps 78:24, text to interpret
- 6:32-35: “Amen Amen” Giver is God *now*, not Moses; Bread is Me
 - Al-tikre Trope: “Don’t read X; repoint and read Y” Not “he gave” (*natan*) but “he gives” (*noten*);
- 6:36-40: Encountering the Bread
 - Why don’t you believe? God’s will. I’m doing my job.
 - 39-40 Who sees and believes lives and I will raise on the last day (2x)
- 6:41-51: “Eating” is believing
 - Crowd: He’s son of Joe and Mary
 - Jesus “Eating” is being taught, the Father’s gift (> v 39);
 - 6:45: Isa 54:13: In the prophets, “All will be taught by God”
 - Old Wisdom trope: E.g., Sir 24:19: “Eat our fill of my fruits”
 - 6:50-51 Summary: I am the bread, “eat” and believe.
- 6:52-57: “Eating” is “chewing”; Drinking involves blood
 - 53: “eat flesh of SoM”; 54: “eat (chew) my flesh...drink my blood”
 - A eucharistic correction or a provocation for interpretation of ritual?
 - “Eat” symbolically (i.e., understand) pierced flesh and shed blood
- 6:58 Homily summarized and located (6:59) in Capernaum

From the Church of the Multiplication, Galilee



Ravenna Mosaic

- St. Apollinare Nuovo
- Basilica of Theodoric
- 6th c.



John August Swanson, American 20th c.



A Secondary Diptych

- 6:60-65 Reaction to a Difficult Word
 - 60 Grumbling: “A difficult word” (Which?)
 - 62 What if you saw the SoM returning home? Will anyone??
 - 63 Spirit gives life; *flesh nothing. What I said was Spirit.*
 - 64 Some don’t believe, including betrayer; *the Father has to give.*
 - > *Look to the Paschal event*
- 6:66-71 Peter and the 12
 - 67-68 Are you leaving? Peter, “No, You have the words of Life.”
 - 69 You are the “Holy One of God.” (> Mk 1:24, vs Mt 16:16 :ironic?)
 - 70-71 *I chose you 12* and one is a betrayer, Judas.
 - > *Look to the Paschal event*

The “I am” claims

Verbal “Sign”: I am Something

- 6:35, 48, 51: Bread of Life
- 6:41: Bread come down from heaven
- 8:12: Light of World, cf. 12:46
- 10:7-8: Door to fold
- 10:11, 14: Good Shepherd
- 11:25: Resurrection and Life
- 14:6: Way, Truth and Life
- 15:1: True Vine

I am Water, Bread, Light, Life, Shepherd



Catacomb Art



I Just Am: Absolute “I am”

- 6:20 = “It’ s me. Don’ t be afraid.”
 - Cf. Mark 6:50, Simple colloquialism
- 8:28: “When you lift up the SoM, you’ll know that” ... “It’s me” or “I am.”
 - Ambiguous, Colloquialism or major claim?
- 8:58: Before Abraham was, “I am.”
 - Exod 3:14 (God to Moses, Heb “I will be who I will be” = Gk “I am, the one who is”)
 - Isa 43:11 (“I, I am the Lord”).
 - The Name Dwells in the Tabernacle:

A Matter of Death and Life

Mary, Martha, Lazarus

- 11:1-16: Jesus gets word of Lazarus' illness
 - 2: Mary was the one who anointed Jesus > 12:1-8
- 11:17-27: Encounter with Martha – 28-37: Encounter with Mary
- 11:38-44: Raising of Lazarus – 45-53: Jews, Pharisees, Caiaphas
- 11:54-56: Transition

Inspiration - Sources

- Resurrection stories

- Mk 5:35-43: Daughter of head of synagogue
 - 39: Why cry, she's asleep; 41: Talitha Koum; 42: Great "ecstasy".
- Lk 7:11-17: Son of widow of Nain;
 - 13: Jesus "moved"; "Don't cry."; 16: "A great prophet"

- Characters

- Martha and Mary: Luke 10: Different reactions to Jesus
 - How relate to this M & M? Mary's anointing (12:1-8) = Mary's "better part"?
- Lazarus: Luke 16:19-31
 - 31 "Even; if someone rises from the dead they will not believe."

Issues

- Where is Bethany?:
 - 1:28 Beyond the Jordan
 - 11:18 Near Jerusalem, 15 stadia away
 - One or two Bethanies? Or a literary device, bookending the “signs”?
- Do Martha and Mary say the same thing?
 - 21: Martha: If you had been here... – 32: Mary: If you had been here...
 - Why this repetition? Are they different??
- What upsets Jesus
 - 33: Jesus angered and disturbed. Why? At M&/orM? At crowds? At self?
 - 35: How he loved him! – Is Lazarus the BD?

- When does Resurrection Happen
 - 24: Martha: Resurrection on last day; an eschatological event (> 5:25; 6:39)
 - 25: Jesus, “I am the Resurrection”; It happens in some sense now! (> 5:25)
- Resurrection “now” a new insight?:
 - Rom 6:4 “death in baptism walk in newness of Life”; Col 2:12 “baptism –faith”
 - *Mary: Anointing recognizes significance of his death.*
- Ironic Reaction of the Jerusalem leadership.
 - 48: “Everyone will believe him, Romans will come and destroy!”
 - 50: Caiaphas, “Don’t you reckon, better for one to die than the nation.”

Brescia Casket

- Reliquary?
- Late 4th c.
- Brescia, n. Italy



Caravaggio

- 1609
- Museo regionale, Messina

