

THE EUCHARIST IN ST JOHN'S GOSPEL

AN EXAMINATION OF THE EXTENT TO WHICH IT IS JUSTIFIABLE
TO SEE ALLUSIONS TO THE EUCHARIST IN ST JOHN'S GOSPEL

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SUMMARY

This thesis shows that the incarnation of Jesus Christ is an ever present reality for St. John. Christ's abiding presence is known to those who are committed to him because he *is* their Saviour and Lord. This presence is especially real when his disciples, the believers, the Church gather for worship. In the eucharist, which is an act of worship, the meaning and purpose of the incarnation becomes apparent for St. Paul. By showing that aspects of John's understanding of the incarnation co-incide with the early Church's doctrine of eucharist (as portrayed by St. Paul) the conclusion is reached that we have eucharistic allusions in the gospel of John. Furthermore, John presents Jesus in contrast to the Old Covenant. Jesus supersedes the Old Covenant and establishes the new covenant of love. Just as the Old Covenant was celebrated in the Passover, so the eucharist re-enacts the new covenant. By alluding to the old sacrament, John shows how the eucharist fulfils the *true* meaning of Passover.

After a brief examination of existing methodologies, I present the working hypothesis for this dissertation as outlined above. In a fairly detailed exegesis of Jn 6 (with digressions to other relevant passages in John) which is divided into three sections (Jn 6:1-21 6:22-48, 6:49-71), I have tried to show that John sees the eucharist as a celebration which emphasises the *community* of the church, which re-enacts God's great demonstration of love (typified especially in the death of Jesus) and which foreshadows that great heavenly banquet, when, all will be gathered to him. I reach the conclusion therefore that we are justified in finding allusions in the eucharist in the gospel of John.

CHAPTER I INTRODUCTION

The focal point of the individual Christian's response to God is Jesus Christ. Through him, God's supreme love for the world (Jn 3¹⁶) is expressed most intensely. With him men discover the truth (Jn 14⁶) and all things gain their proper perspective. In him, the creator God is embodied in the form of a servant (Jn 13^{1ff} Phil 2⁷). All history is directed to him and from him it gains its meaning. The incarnate Christ therefore challenges man at the root of his being.

The visible, historical Jesus is the place in history where it is demanded that men should believe, and where they can so easily disbelieve, but where, if they disbelieve, the concrete history is found to be altogether meaningless, and where, if they believe, the fragmentary story of His life is woven into one whole, manifesting the Glory of God and the glory of men who have been created by Him

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One of the ways in which man has sought to respond to God's action, and so demonstrate his faith, has been in worship. This worship is to correspond to the believer's life (Jn 4²⁴) and not be divorced from it (Jn 7¹⁰, Mt 6⁵, 23¹⁴). Furthermore, it is as men gather to worship in the name of Jesus (Mt 18²⁰) that the divine presence is actualized most powerfully. This experience of *das ganz Andere* in their midst evokes responses from the believers which portray the involvement of their entire beings. (Mt 18²⁰, 28²⁰, Jn 14¹⁷, Rom 8⁹⁻¹¹, 1 Cor 3¹⁶, 5⁴, 6¹⁹, 12⁴⁻¹¹, 14²⁵, Col 1²⁷, 1 Thes 4⁸, 1 Clem 2²) 2. The risen, present Lord stands therefore at the centre of the Christian gathering³ which takes place in the context of the crucifixion and resurrection and anticipates the coming of Christ. The *Holy Spirit* makes the service a real act of worship (Jn 4²³).

It is into this framework of worship that the eucharist fits. Jesus unites himself with his community, as the crucified and risen Lord and so builds it into his *one* body, the Church (1 Cor 10¹⁷). The individual believer is confronted by Jesus' perfect gift of love to

which/...

which he, the believer, responds in faith. Because the eucharist celebrates the redemption achieved in Jesus, its frame of reference is Jesus' entire life - his birth, ministry, death, resurrection, ascension and continued vital presence with his disciples. At the centre of our celebration of eucharist stands the incarnate Christ.

I propose to show that St. John, in his concern with the abiding presence of Christ with his disciples, the Church, alludes to the eucharist. Unlike the Synoptics (Mk 14²²⁻²⁶ Mt 26²⁶⁻³⁰ Lk 22¹⁴⁻²³), John has no specific point at which the eucharist is instituted, as such. It must therefore be shown that if the 'eucharist' is weaved into the incarnate life of Jesus, John is stressing the fact that worship and life are intimately connected. The eucharist would really be, an ἀνάμνησις of Jesus' love, which was clearly demonstrated in all his actions. The appearance of Jesus' eucharistic teaching in His active ministry may emphasize the fact that our salvation is accomplished by the whole life of the incarnate Christ and not only by his death ⁴.

The gospel's purpose as summarized in Jn 20³¹, ⁵ needs to be borne in mind if the allusions to the eucharist are identified. (cf also 1¹¹, 12, 2¹¹, 3^{12,16}, 18-21,36, 4^{41f}, 48,50,53, 5^{24,46f}, 6 especially 29-40, 47, 63-69, 7⁵, 30f, 38f, 48, 8¹², 24, 30f, 51, 9²⁵, 35-41, 10¹, 7f, 26f, 11¹⁵, 25f, 45f, 12¹⁹, 26, 35, 39f, 44-49, 13⁸, 34f, 14¹, 3, 6, 15, 21, 15², 4, 6, 10, 12, 16⁹, 13, 30, 33, 17³, 8, 14, 21-24, 18³⁶, 37, 19¹⁴, 15, 20⁸, 16, 20, 25, 27, 29, 31, 21¹⁵⁻¹⁷) ⁶. The *faith* of the individual, must lie at the heart of John's portrayal of eucharist. The message of faith is compatible with an understanding of eucharist because it is in the eucharist that faith is renewed or maintained. Eucharist is therefore a sacrament of faith, and the object of that faith must be Jesus.

Jesus/...

Jesus is therefore to be the *focus* of the celebration because as the paragon of God's revelation - indeed - as God's revelation himself, he sums up all that has ever been said and will be said about God. The eucharist is never to usurp the centrality of Jesus, but it is rather a pointer to him, a way of making present what happened and is still happening in the incarnation.

Furthermore, the Gospel of John, is full of references to the Old Testament, a feature which demonstrates that Jesus is incorporated into God's eternal plan of redemption. The fullest expression of God's redemption, in the Old Testament, is enshrined in the accounts of the Exodus. The Passover was the celebration of God's redemptive act which led the Jews from bondage to freedom, from anonymity to being the covenant people of God. In the Synoptic accounts the eucharist is instituted in a Paschal setting (Mt 26^{17,19}, Mk 14^{12,16}, Lk 22^{8,11,13,15}), and this shows how *in* Jesus all the events of the Exodus, and the incidents associated with that deliverance, occupy a dominant position in Christian soteriological thought. Furthermore in the eucharist every partial insight of the Old Testament into the character of the worship that is due to the God of our creation, preservation, redemption and ultimate triumph, is perfected and fulfilled.⁷ If eucharistic allusions are to be derived from the passages in which John refers to the Passover (Jn 2^{13,23}, Jn 6⁴, 11⁵⁵, 12¹, 13¹, 18^{28,29}, 19¹⁴), then it is to be expected that for him the eucharist would celebrate a deliverance from the bondage of sin and the constitution of a New Israel in Christ. The reality of salvation for the Jews who are led out of Egypt, is to be superseded by a 'new' reality for those who believe in Jesus Christ. The law of the New Covenant is love and eucharist presupposes and requires a life of love. ⁸

Eucharist is the event in which men share the love which binds them

together/...

together and makes them a people, and which binds all and each to God! This people as the 'apple of his eye', are the people whose life-force is God himself ⁹. The metaphysical poet, George Herbert, in *Prayer*, depicts the richness of meaning in Christian worship, especially as it is epitomized in the eucharist. If it is justifiable to see allusions to the eucharist in John the whole gamut of Christian experience, would be summarised in that act of faith and love.

Prayer the Churches banquet, Angels age,
 Gods breath in man returning to his birth
 The soul in *paraphrase*, heart in *pilgrimage*,
 The Christian *plummet* sounding heav'n and earth;
 Engine against th' Almightye, *sinners towre*,
 Reversed *thunder*, Christ-side-piercing *spear*,
 The *six-daies* world *transposing* in an *houre*,
 A kinde of tune, which *all things*
 Softnesse, and peace, and joy, and blisse,
 Exalted Manna, gladness of the best,
 Heaven in *ordinarie*, man well drest,
 The *milke way*, the *bird of Paradise*,
 Church-bels beyond the *starres heard*, the *souls bloud*,
 The land of *spices*; something understood.

(my italics) 10

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1. Hoskyns, E.C. and Davey, F.N., *The Fourth Gospel*, London, 1947, p.85.
 2. Aune, D.E., 'The Presence of God in the Community: The Eucharist in its early Christian Cultic Context', *Scottish Journal of Theology*, XXIX, 1976, pp. 451-459.
 3. Cullmann, O., *Early Christian Worship*⁹, (from the translation of *Urchristentum und Gottesdienst*, 2 ed., by A.S. Todd and J.B. Torrance) London, 1978, pp. 33ff.
 4. Mary, Sister Sylvia, *Pauline and Johannine Mysticism*, London 1964, p.129.
 5. Metzger, B.M., *A Textual Commentary on the Greek New Testament*, London New York, 1971, p.256
 Both πιστεύετε and πιστεύσητε have good support. The implications of the present tense would be that the gospel was addressed to non-Christians, so that they might come to believe that Jesus is the Messiah. The present tense, in stressing a continuous action, would imply that John wrote to strengthen the faith of those who already believe.

- 6 Some of the texts cited do *not* contain the word πιστεύω or its cognates, but they none the less imply the making an act of faith, the turning from darkness to light. The list is by no means exhaustive.
- 7 Richardson, A., *An Introduction to the Theology of the New Testament*, London, 1974, p 371
- 8 Lyonnet, S., 'La Nature de culte chrétien' *Studia Missionalia*, XXIII, 1974, pp 213-249. (I have used a privately prepared translation)
- 9 Lyonnet, S., *loc. cit.*
- 10 Herbert, G., *Prayer, in The Metaphysical Poets* (introduced and edited by H. Gardner), *The Penguin Poets*, Harmondsworth, Middlesex, 1970, p. 124.

CHAPTER 2 METHODOLOGY

Basically two approaches can be identified in the question as to whether or not the eucharist and baptism are referred to in the symbolism of St. John¹. The non-sacramental school led by Bultmann base their case on literary criticism and limit their citations to Jn 3⁵, 6^{51b-58} and 19^{34f}. The following extract illustrates this approach.

The sacraments were subsequently introduced into the text by editorial process (3:5, 6:51b-58). The evangelist avoids speaking of them, evidently having misgivings about sacramental piety, even going so far as to omit narrating the institution of the Lord's Supper, for which he substitutes Jesus' farewell prayer, ch. 17 2

The argument against seeing the allusions to the sacraments in John insists that he ignores the sacrament because he wishes to correct a tendency in the early Church which would see sacraments as a means of salvation. Schweizer³ doubts whether or not the redactionary nature of the sacramental passages can be proved, but insists that their function is merely anti-Docetic and therefore their stress is the reality of the Incarnation. Lohse⁴ who agrees that the passages are redactionary, notes that this does not prove that the evangelist was antisacramental, but simply that he wished to emphasize contact with Jesus through *witness*, and this purpose did not call for any sacramental stress. The underlying methodological principle seems to be that if John intended sacramental reference, he would have been more explicit in his approach.

The ultrasacramentalists approach the question from another standpoint. The theory that the Old Testament found fulfilment in the New, created a sensibility to typology⁵. John would therefore present Jesus' words and actions as prophetic types of the Church's sacraments, and the significance of these types would be recognizable to the readers of the Gospel.

O. Cullmann writes ⁶:

We have seen that our evangelist's representation of the life of Jesus is always based on a conspectus of the historical Jesus and the Lord present in community. The presence of Christ among his people is actualized in the service of worship... We shall find an indirect confirmation of this in John's Gospel, which treats the two sacraments as expressions of the whole worship life of the early community and correspondingly sets forth the relation between the Lord of the community present especially in these two sacraments and the life of Jesus.

Since John's purpose was to ground the faith of the community in the incarnate historical Jesus he showed the basis for the sacraments in Jesus' words and works. Hoskyns ⁷ in presenting research into Church history and liturgy supports a prosacramental outlook. Niewalda ⁸ by showing that a dependence on symbolism, or 'deeper meaning', was in vogue in all types of literature at the time that John wrote also concludes that the earliest Christian records witness to the use of fixed symbols for the sacraments. When the symbols are encountered in the New Testament and particularly in John, they should be interpreted as references to the sacraments ⁹. Schnackenburg ¹⁰ establishes an estimate of John's sacramentality from the tests which are clearly sacramental. He then considers the less obvious tests bearing his criteria in mind. Both the ultrasacramentalists and nonsacramentalists have contributions to make to scholarship in this regard. The nonsacramentalists, by positing their viewpoint, assume, even if tacitly, that references to the sacraments are to be found in the gospel of John because it is a pointless exercise to debate about something which does not exist! Bultmann's observation that ⁶ 51-58, for instance, shows evidence of redactional editing cannot be easily dismissed (cf Chapter 5 for discussion on this). But the editing may be designed to bring out the real sacramental undertones which are already present. This would account for the surface unity of a section (eg. Jn 6), and yet allow for the specific sacramentality of the additions.

For those who claim that reference to the sacraments is introduced as part of the anti-Docetic apologetic, a methodological difficulty arises. This approach is confined to two or three passages where an emphasis between anti-Docetism and sacramentalism can be detected (Jn 6^{51b-58}, 19^{34b-35}, 1 Jn 5⁶⁻⁸) If any truth can be ascribed to the ultrasacramentalists, this specialized aspect of John's sacramentalism would disappear, and anti-Docetism would be an aspect of a larger sacramental presentation.

The fact that John omits the institutions of baptism and eucharist does not mean that he was not interested in them, nor does it mean that he was against their celebration. From the Synoptic and Pauline accounts two traditions emerge both with claims to antiquity ¹¹ and therefore it is not certain whether the *exact* words of institution, as stated by Jesus, are preserved. The words of Jn 6⁵¹ may stand quite close to the Semitic original of Jesus' words at the Last Supper! By not pinpointing the institution as definitely as do the Synoptics, John may be relating the eucharist more definitely to Jesus' incarnation which incorporates his birth, life, *death, resurrection* and abiding presence with his Church.

Niewalda's contribution concerning the symbolism sense which was in existence in New Testament times (John demonstrates his use of symbolism in 1²⁹, 2²¹, 3¹⁴, 7³⁹, 12^{32f}, 21¹⁸ for instance) can serve as a negative criticism in exegeting John. If no clear indication exists in the gospel that a particular passage has symbolic reference to a sacrament and if no early Church document shows that the passage was understood sacramentally, then sacramental exegesis may be ruled out ¹². Exegesis still remains the method of determining the author's intention.

My methodology seeks to show that St. John is concerned, in presenting the incarnate Christ, with the abiding presence of Christ with his disciples, the Church. Secondly, in a brief examination of the meaning of eucharist

in the early Church, particularly as presented by St. Paul, I hope to establish that there are aspects of Christ's abiding presence with the Church, as depicted by John, which coincide with the basic understanding of the meaning of eucharist. Finally, by alluding to the fulfilment of the Old in the New Testament (and especially with regard to redemption as typified in the Passover), the words and works of Jesus may be shown to foreshadow the eucharist, as they demonstrate the implications of the new covenant which is realized in Christ's abiding presence with his Church.

For St. John the incarnation can never be merely a passing incident, set in a moment of time. Christ comes as the definite Word of God (1^{14}) to men, the unique and absolute Revealer, transcending all the prophets. He is not only a lawgiver, but also a dispenser of grace and truth. 'He himself' belongs to the context of his message (8^{12} , 9^5 , 11^{25} , 14^6 cf 1^4) 13
Karl Barth writes in commenting on Rom 8^3 .

GOD SENDS HIM-into this temporal, fallen world with which we are only too familiar; into this order... which we call 'History'; in fact, into this humanity and into this flesh... GOD SENDS HIM... to proclaim the new man who recognizes himself in God, for he is made in His image, and in whom God recognizes Himself, for He is his pattern; to proclaim the new world where God requires no victory, for there He is already Victor, and where He is not a thing in the midst of other things, for there He is All in All; and to proclaim the new Creation, where Creator and creature are not two, but one.

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Jesus not only brings the Light, he is the Light, he gives life and he is Life, he proclaims truth and he is the Truth; he proclaims the word, because he is the Word 15, he is the Gospel and the gospel is Jesus.

The glory of God, tabernacling with his people, is basically the meaning of the Word was made flesh! Jesus' entire life shines with glory (1^{14} , 2^{11} , 8^{54} , 11^4 , $12^{16,23}$, 14^{13} , 15^8 , $17^{1,4,10,22,24}$). God, in now being declared to man in Christ, reveals his glory and the greatest expression of that

glory/...

glory is manifested on the cross (7³⁹, 12²⁸, 13^{31f}, 17⁵). Jesus realizes his glory as he makes himself nought in the quest of the glory of the Father. It is therefore in that act of supreme obedience and humiliation that the glory of Christ is undeniably real. 'The exalted Jesus is at the same time the earthly man, Jesus; the 'glorified one' is still always he who 'became flesh'. Therefore, Jesus' life on earth does not become an item of the historical part, but remains a constantly present reality 16. For St. John the incarnation is as real for the believer today as it was there and then.

It is the Incarnate λόγος that is present in the Church, the Company of believers, the Body of Christ and it is here that Christ continues and will eventually perfect his work (14¹²). The Paraclete will dwell with them (14¹⁵⁻¹⁷) and they will live because he (Christ) lives (14¹⁹). They will continue a perpetual interchange of ἀγάπη with him (14²¹) 17. The intimacy that exists between Jesus and the believers is depicted in the images of the flock and the Shepherd (10¹⁻¹⁸, 26-29 cf 6³⁷, 39, 17^{6,11}) in the vine and the branches (15¹⁻⁸). The Christ that is worshipped is the same Christ who becomes flesh, and who will remain with his own forever (20¹⁹⁻²³ 21¹⁻¹⁴) Just as the incarnation is not simply an event of the past, so Christ's presence with the community of believers persists (cf Jn 17 especially ^{vv} 10-19 which portrays a unity between Christ and the believers which is reminiscent of St. Paul's teaching on being 'in Christ').

Paul's understanding of the eucharist is fundamentally associated with his doctrine of the Church as the Body of Christ. For St Paul eucharist is one of the ways in which the believer witnesses to the fact that he is 'in Christ' 18, a participant in the Body of Christ (1 Cor 10¹⁶). The eucharist shows forth the unity of the faithful (Did 9⁴), who have been made one in
Christ/...

Christ by responding to his call. The unity that exists among believers has its origin in the unity that is found between Christ and the individual believer (1 Cor 10^{16,21}). The eucharist is a pledge of the communicant's unity with his Lord, and a pledge of the Lord's unity with the communicant. Only those who are committed to Christ (and are baptized cf 1 Cor 10^{18,21} Did 9⁵ Justin *Apol* 66¹) ¹⁹ are entitled to share in the feast which expressed such a deep unity between the Lord and the believer and also between fellow believers (cf 1 Cor 11³³). Paul (and the early Church) set, in vivid contrast, to this oneness, the dissension of the schismatics (1 Cor 11^{17ff.} cf Ignatius *Smyrnaeans* 8¹, 2 Cor 6¹⁵). The eucharist, then implies a corporate sharing - a κοινωνία of a common salvation (1 Cor 10^{16f}, Did 9^{4,10⁵,14²}). In the eucharist the Church becomes what it really is - the body of Christ. The fact that we are *one* is demonstrated in our partaking of one loaf (1 Cor 10¹⁷). The authority for eucharist derives from the Lord himself (1 Cor 11^{23,24,25}) and the eucharist shows how the body of Christ is the extension of the life and person of the incarnate Christ beyond his resurrection and death ²⁰.

The eucharist then, refers specifically to the death and resurrection of Christ (1 Cor 11²⁶, Ignatius *Smyrnaeans* 7¹, Justin *Apol* 66³, *Dial* 41¹) - indeed it has no meaning apart from this. St. Paul tells that he has received the tradition of The Supper's institution 'from the Lord' (1 Cor 11²³). Bultmann ²¹ notes that in making this statement, Paul is not appealing to a personal revelation, but to a tradition that has been handed down to him, being ultimately derived from the Lord. Not only is the clear reference to Jesus' death to be found in the words αἵματος... ἄρτον ὃν κλώμεν (1 Cor 10¹⁶), but also in the time reference ἐν τῇ νυκτὶ ἣ παρεδύδοτο (1 Cor 11²³). The actual supper was the kind of meal that the disciples expected to continue, whether Jesus had instructed it or not. What made the meal remarkable were Jesus' words
τουτό/.....

τοῦτό μου ἐστίν το σῶμα το ὑπερ ὑμῶν. In the light of what happened the next day, these words gave the 'rite' its meaning. The meal, therefore had a retrospective character to it which, however, did not make it a static 'remembrance'. The remembrance of Jesus' death implies the recalling of that past event to restore its original virtue and the setting of those who engage in the ἀνάμνησις in the very event which the celebration commemorates. This understanding dates back to the Jewish celebration of Passover, where the redemption achieved in the Exodus, became, for the participants in the Passover a present reality.

It is therefore *our* duty to thank, praise, laud, glorify, exalt, honour, bless, extol, and adore Him who performed for our fathers and for *us* all of these wonders. He brought *us* forth from slavery to freedom, from anguish to joy, from mourning to holy-day, from darkness to great light, and from bondage to redemption, let *us* sing, therefore, before him a new song. Hallelujah! (I have italicised the first person plural pronouns to illustrate how the past event became a *present*, personal experience for the participants)

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Gamaliel²³ in expounding the Passover in the light of Ex 13⁸ writes;

Every man in every generation must consider himself as having being personally delivered from Egypt. Every Israelite must know that he personally has been freed from slavery.

ἀνάμνησις makes Christ present and active at the Eucharist (1 Cor 11²⁷). The eucharist for St Paul means that the believers make present the great act of salvation, when Christ and the believer are made one. The command is that they continue (πολεῖτε - present continuous) this action to see that their new life is based on what he (Jesus) is about to do! Hence the eucharist makes *present* the death and resurrection of Christ (1 Cor 11²⁶ Justin *Apol* cf QS 2¹⁹ 1 QSa2²¹). In the early Church the ἀνάμνησις was deliberately celebrated on Sundays and not Fridays (which logically would correspond to the day of his death), because it was impossible to recall the

death/.....

death of our Lord without reference to his resurrection; von Allmen²⁴ cites the words of Christ at the institution in the liturgy of St Basil, to illustrate the inseparability of Christ's death and resurrection, as;

Each time that you eat this bread and drink this cup, you proclaim my death *and bear witness to my resurrection.*

In eucharist therefore, as the believer dies with Christ, he is also raised with him; he is redeemed (1 Cor 15²² 2 Cor 5¹⁵, 7³, Gal 2²⁰ cf Rom 6¹⁰, 14^{8f} Phil 1²¹ 1 Thes 5¹⁰ and liturgy 1975 ²⁵).

Dying you destroyed our death, rising you restored our life, Lord Jesus, come in glory)

After quoting the words of institution (1 Cor 11²³⁻²⁵) Paul shows that the ἀνάμνησις commandment is fulfilled by the proclamation of the death of Jesus ²⁶. Jeremias points out that the clause ἄχρῳ ὅ ἔλθῃ is not a simple time reference, but when in the New Testament ἄχρῳ ὅ appears with the aorist subjunctive without ἄν, it regularly introduces a reference to the attaining of the eschatological goal (Rom 11²⁵, 1 Cor 15²⁵ Lk 21²⁴) ²⁷. In the eucharist, therefore, the death of our Lord is proclaimed as an eschatological event (cf Did 10⁵). The death of Jesus is commemorated as the beginning of 'salvation time' and its proclamation anticipates the coming of the consummation of that time. Thus the eucharist foreshadows the eschatological banquet, at which Christ presides and where he provides the feast (Lk 14^{15ff} Mt 22¹⁻¹⁰, Rev 19^{9f}, 17 cf Is 25⁶, Enoch 62¹⁴). The Church, did not only look back to the past in Eucharist, but to the future, it lived in the *present* with a hope for the *future*, assured in its belief by what God *had* done in Christ ²⁸.

The eucharist also depicts ἡ καὶ νη διαθήκη - the death and resurrection of Christ, being the basis for that new covenant (Jer 31³¹, 1 Cor 11²⁵, 2 Cor 3⁶, Heb 8⁸ cf 13, 12²⁴ ²⁹). As the Passover was the feast of the

Covenant, so the eucharist, for St. Paul demonstrates the new covenant. This covenant is not written on stone, but is inscribed on the human heart by the Spirit of the living God (2 Cor 3³). The law of the new covenant is love, which is perfected in Christ and shown forth in the eucharist as it 'commemorates' his supreme act of love. The believer's living in accordance with the new covenant means that his actions of love are motivated from within, by the Holy Spirit, as he participates in the Body of Christ.

The Gospel of John opens with a deliberate reference to the beginning of creation (Gen 1¹), when God created all things through the λόγος. In Jesus the λόγος is made flesh and enters our human experience, so revealing God to man- thus the λόγος of Christ is the λόγος of God, and that is ἀλήθεια, the ultimate reality revealed (Jn 17¹⁷). In the Old Testament 'the Word' of God reveals his character, will or purpose and also mediates creative power (Ps 33^{6,9}, Is 55¹¹). λόγος is also equated with Torah and as such represents the equivalent of God's covenant with his people. The Torah was light to men (Ps 119¹⁰⁵, Ecclus 31¹¹, 19²⁰, 24²³), the bearer of God's grace (hesedh) and truth (emeth) (Ex 34⁶, Ps 25¹⁰, 40¹⁰, 85¹⁰). For John, Jesus comes to fulfil the Torah, (Jn 1^{4f,14}). He is the light, the life, the bearer of grace and truth (cf my comments on the incarnation). Jesus is presented as the Messiah (Jn 6¹⁻¹⁴), the servant of Yahweh (13¹⁻¹²), the King of Israel (Jn 12¹²⁻¹⁵, 19¹⁸) and the prophet (Jn 4⁹, 5^{45f}, 6¹⁴, 7⁴⁰) 'all figures in the gallery of Old Testament expectation 30.

Half of John's explicit quotations are from the prophets. There is evidence that besides ἐγώ εἰμι bearing reference to Wisdom, the background of the formula in John, can be traced to Deutero-Isaiah.. There ἐγώ εἰμι came to be understood as a statement of divine unicity and existence and it came to represent the divine name (Is 43²⁵, 51¹², 52⁶). In addition, John's

theology/...

theology of the new covenant derives from Jer 31^{31ff} and his theology of the Son of Man and the Paraclete stem from Ezekiel (cf Ezek 36^{27ff}).

There is also a close relationship between the fourth gospel and the Wisdom literature (cf above). If for instance, the Prologue is to be explained partly by the Old Testament theology of the Word of God and by primitive Christianity's treatment of the Word which comes from Jesus and has him as its object; then it is equally correct to call to mind 'the development by wisdom writers of the divine Wisdom, personified and mediating in the work of creation and the salvation of men ³¹. Similarities are evident in the pre-existence of Wisdom (Sir 37^{11,24}, Prov 8^{22,25}) and of the λόγος and of their role in creation and redemption. (Prov 8²²⁻³⁵ Jn 1¹⁻¹⁴). Wisdom plants her tent in Israel (Sir 24⁸) as the incarnate λόγος lives amongst us (Jn 1¹⁴). Like divine Wisdom, (Sir 24³, Bar 3²⁹⁻³⁸, Wisd 9¹⁰, Epistle of St James 3^{15,17}) Jesus is from on high (Jn 3^{31,8^{14,16,23,26}}). The ἐγώ εἰμι formulas reflect a style of revelation which is shared by John and Wisdom (Jn 6^{35,41,48,51,8¹²,9⁵,11²⁵} cf Prov 8¹²⁻²¹, Sir 24¹⁻²¹). Feuillet remarks that 'they have no purpose other than to make men desire a share in the salvific blessings which Yahweh offers them through the mediation of his Wisdom³².

Wisdom also selects her followers and tests them, revealing to them her secrets (Sir 4^{11ff}, Wis 7^{21f}). Jesus purifies his disciples through his word (Jn 15^{3,13¹⁰}) and judges them worthy of his confidence and so reveals his secrets to them (Jn 15¹⁵) ³³. To love Jesus means to 'keep his word' (Jn 14²¹ cf Wisd 6¹⁸). Wisdom promises to live with those who accept her (Wisd 1^{4,6^{13,16}} cf Jn 14²¹⁻²³). Those who accept Wisdom's message, dine with her (Sir 15^{3,51^{13-16,23-26}}, Is 55¹⁻⁶ cf 65¹¹⁻¹³, Jn 6³⁵).

Furthermore, St. John implies that Jesus comes to institute the new covenant. Moses is frequently referred to in the Gospel (1^{17,45}, 3¹⁴, 5^{45f}, 6^{32,7^{19,22f},9^{28f}}) and the Exodus motif is particularly dominant (eg. the Tabernacle 1¹⁴, the bronze serpent 3¹⁴, the water from the rock 7³⁸, the manna 6^{31f}) as is the Passover, which commemorated the deliverance event,
(Jn/.

(Jn 2¹³, 6⁴, 11⁵⁵, 12¹, 13¹, 18^{28,39} 19¹⁴ cf 19³⁶).

The Jews ³⁴ accuse Jesus of violating the Sabbath, but in John the Sabbath work of Jesus is presented as the fulfilment of the Law (Jn 5¹⁷ 7²¹⁻²⁴). The Jews condemn Jesus for blaspheming because he calls himself the 'Son of God'. John uses their own Law to show that Jesus' claim is anticipated prophetically in the Law (Jn 10³⁴⁻³⁶). The Jews complain that Jesus' teaching is contrary to Moses and the Law. John shows how Moses will condemn the Jews for not recognizing him, as the one to whom he has pointed (Jn 5⁴⁵⁻⁴⁷) and to whom the whole Jewish *Heilsgeschichte* bore witness (Jn 5³¹⁻³⁹). Besides, the testimony of the Father and the Son renders Jesus' teaching truthful (Jn 8¹²⁻²⁰). The Jews also believe that the Law demands Jesus' death because his work opposed the law (Jn 19⁷) and he poses a threat to the survival of the Jewish nation (Jn 11⁴⁷⁻⁵²). For John, Jesus' death is demanded as a fulfilment of the Law. The "work" of Jesus marks the end of the Jewish privileges and gives birth to the new people, as Caiaphas, the High Priest of the Jews, had prophesied (Jn 11⁴⁷⁻⁵¹)³⁴.

Jesus, as the second Moses, leads those who make this act of faith from the bondage of sin to the freedom of his salvation. They constitute the new Israel, and adhere to the new commandment (Jn 13³⁴) which is set forth by the life and teaching of their Lord and Master.

In this thesis, I examine the sixth Chapter of St. John's gospel ³⁵. The *context* of this Chapter is Jesus' earthly ministry and Christ is present with his disciples. I propose to show that John, in recording the incident, presents the *incarnate* Christ to the believer and that presence is to be as real when he reads the account as it was there and then. Furthermore, I propose that the Chapter in its presentation of Christ's presence with the Church elucidates concepts (especially Jn ²⁵⁻⁵⁸) which coincide with the meaning ascribed to eucharist by the early Church and especially by

St Paul. Finally, by noting the allusions to the Old Testament in the Chapter (eg. Passover, manna), I hope to show that John sees in Jesus the one who fulfils the Old Testament and gives it its true meaning (cf above). John presents Jesus as using the methods of Jewish exegesis (particularly in this Chapter cf The work of Guilding and Borgen) which were in vogue in his day, to show that Jesus in his complete association with his people and the law, reinterprets that law and offers mankind new life. As the Passover meant a making present of that past (salvation) salvation event, so (I propose) the eucharist makes present the words and works of Jesus which embody the new covenant and offer life to those who would dare to love as he loves.

NOTES

- 1 Brown, R.E. *New Testament Essays*, London-Dublin, 1965, pp 51-66
 - 2 Bultmann, R., *Theology of the New Testament* ⁷, II, London, 1976 pp 3-14 ref. p⁹.
 - 3 Schweizer, E., 'Das johannesische Zeugnis vom Herrenmahl', *Evangelische Theologie*, XII, 1952-1953, pp 341-363
 - 4 Lohse, E., 'Wort und Sakrament im Johannesevangelium', *New Testament Studies*, VII, 1960-1961, pp 110-125
 - 5 Schweitzer, A., *Die Mystik des Apostels Paulus*, Tübingen, 1930 pp 345ff
 - 6 Cullmann, O., *Early Christian Worship* ⁹, (translated from the German of *Urchristentum und Gottesdienst* ², Zürich, 1950, by A.S. Todd and J.B. Torrance), London, 1978, p 58
- cf Michaelis, W., *Die Sakrament im Johannesevangelium*, Bern, 1946 answered Cullmann's treatment and maintained that he had not proved the existence of sacramental symbolism.
- 7 Hoskyns, E.C. and Davey, F.N., *op. cit.* pp 363, 443
 - 8 Niewalda, P. *Sakramentsymbolik im Johannesevangelium*, Limburg, 1958

- 9 Schnackenburg, R., 'Die Sakramente im Johannesevangelium' *Sacra Pagina*, II, 1959, pp 235-254, objects to this principle on the grounds that most of the early Christian witnesses are later and the Gospel and therefore may represent a more developed symbolism.
- 10 *Ibid*
- 11 Vollert, C., 'The Eucharist : Quests for Insights from Scripture', *Theological Studies*, XXI, 1960, pp 404-415
- 12 The possibility stands, however remote, that such a passage does exist. To show that the passage has symbolic reference to a sacrament may have seemed too obvious to John and also to the early Church fathers. The modern-day-reader, however, may miss the allusion completely! It can also be argued that if no sacramental allusion can be traced in the text or context of a passage, then to insist on sacramental allusion because it exists in the witness of the early Church constitutes eisegesis and not exegesis.
- 13 Grillmeier, A., *Christ in Christian Tradition*, London, 1965, pp 27ff
- 14 Barth, K., *The Epistle to the Romans* (translated from the sixth edition by Edwyn C. Hoskyns), London Oxford, New York, 1975, pp 276-278.
- 15 Cullmann, O., *The Christology of the New Testament*² (translated from the German *Die Christologie des Neuen Testaments*, Tübingen, 1957) London, 1963, p 259
- 16 Bultmann, R., *op.cit.* pp 48ff
- 17 Dodd, C.H., *The Interpretation of the Fourth Gospel*, Cambridge, 1968, p 395
- 18 Ἐν Χριστῷ is used by St. Paul to designate a close personal relationship with Christ and therefore with his body, the Church. Paul has varied expressions for the new life principle: life in Christ-Rom 6:11, 23; love in Christ-Rom 8:39; grace, which is faith in Christ-1 Cor 1:4; freedom in Christ-Gal 2:4, blessing in Christ-Gal 3:14, unity in Christ-Gal 3:28 (cf Phil 4:1, 3:9, 1 Cor 1:30, Rom 8:1, Gal 5:10, Thes 3:4, Eph 6:1, 2 Cor 2:17, 12:19) cf Arndt, W.F., Gingrich, F.W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* 16 Chicago, 1974, p 259.
- 19 cf Bettenson, H., *Documents of the Christian Church*², London, Oxford, New York, 1975, pp 66 f
- 20 Robinson, J.A.T., *The Body- A Study in Pauline Theology*⁹, London, 1977 pp 56ff
- 21 Bultmann, R. *Theology of the New Testament*⁸, I, London pp 144-152, ref pp 150f
cf Hunter, A.M., *The Gospel According to St Paul*, London, 1966, pp 41-43
- 22 Roth, C., *The Haggadah* (a new edition with English Translation, Introduction and notes), London, 1959, pp 36f

- 23 Cited in Leenhardt F.J., *Le sacrement de la sainte cène*, Neuchâtel and Paris, 1948, p 18
- 24 von Allmen, J.J., *The Lord's Supper*, London, 1969, pp 24ff
- 25 The Church of the Province of South Africa, *Minister's Book Liturgy 1975*, Braamfontein, 1975, p 134
- 26 Jeremias, J., *The Eucharistic Words of Jesus* (translated from the German *Die Abendmahlswoorte Jesu* 3, Göttingen, 1964) London, 1966, pp 252ff
- 27 The Aramaic prayer 'Maranatha' (1 Cor 16:22, Rev 22:20, Did 10:6), for instance, which was often uttered at the end of an ἀγάπη meal illustrates clearly the earnest expectancy of Jesus' coming at the end of time. Not only does the prayer recall Christ's resurrection appearance, but it endorses his presence at the common meal of the community.
- 28 The eschatological aspect of eucharist, also presents mankind with the concept of the final judgement (1 Cor 11:27-32, 1 Cor 5:2-5,13, Rev 21:8, and the implication of this aspect is that the Church must constantly live the *life* which is set before it in the example of Jesus (1 Cor 5:12-6:6, 11:31-32) cf Ignatius *Smyrnaeans* 8:1). In so doing she prepares herself as a bride, to meet her groom.
- 29 καὶ νῆ διαθήκη occurs seldom in the New Testament. Heb 8:8 is a quotation from Jer 31:31. In 1 Cor 11:25 (which describes the institution of the eucharist) and Heb 12:24 clear reference is made to the blood of Christ, although the adjective in Heb 12:24 is νεός, it can also be argued that Heb 12:24 alludes to the eucharist. In 2 Cor 3:6 the context is that of ministry and therefore the eucharist, because it is an aspect of Church Ministry, cannot be ignored.
- 30 Brown, R.E. *The Gospel According to St John 1-XII*, New York, 1966 pp LIX-LXI, 536f ref p. LX
- 31 Feuillet, A. *Johannine Studies* (translated from the French by T.E. Crane) New York, 1965, pp 80-86
- 32 *Ibid.*
- 33 Dilton, R.J. 'Wisdom Tradition and Sacramental Retrospect in the Cana Account Jn 2:1-11' *The Catholic Biblical Quarterly*, XXIV, 1962, pp 268-296
- 34 Pancaro, S. *The Law in the Fourth Gospel The Torah and the Gospel, Moses and Jesus, Judaism and Christianity According to John*, (Supplement to *Novum Testamentum*) Leiden, 1975, pp 508f
- 35 I have also included in my examination of Chapter 6, *brief* discussions on Jn 13, 2:2-11, 21:1-14, 19:34f and 20:19-29 because these passages, in my opinion, can be shown to allude to the eucharist and because a fuller understanding of the meaning of eucharist can be derived from them.

CHAPTER 3 THE MIRACLE OF THE EUCHARIST

John 6 contains a literary and thematic unit. The chapter begins with a narrative which introduces the subject of the discourse that follows. The miraculous distribution of the loaves and fishes at the onset of the chapter, foreshadows the dispensation of the heavenly bread at the end of the chapter. Jesus, in his incarnate life, meets man's material needs, making present the *Word* made flesh. The response demanded from the individual is that of faith and obedience. The result of this action is eternal life for the believer, the feeding on that bread which only the Son of Man can give and which always implies the supreme sacrifice of Himself. B. Lindars writes of Chapter 6: 'the whole chapter has such a clear internal unity and self consistency, it is so well balanced and articulated, that it ranks as one of the finest products of John's pen' ¹. If, therefore the eucharist is referred to in the discourse, it is also alluded to in the Feeding. It is the bread of eucharist, eaten in remembrance of Jesus' sacrifice which nourishes the believer for ever. Furthermore, the strong allusions to passages in the Old Testament which are associated with God's actions of deliverance and to the Passover, strengthen the argument for Chapter 6 being a single unit. Jewish messianic hopes depicted the meal which would unite Israel around the Messiah. Manna was an element belonging to this New Age and the expectation was that its effectiveness (i.e. the manna) would endure at the end of time (Apocalypse of Baruch 29 ⁸). In addition to these hopes the interpretation of the manna miracle in terms of the wisdom of God and his gift of the law was followed by the traditional Jewish exegetes of Jesus' day. In this chapter John draws these threads of interpretation together and places them all in their correct perspective presenting Jesus as the supplier of eternal life ². The Eucharist has its place between the miraculous feeding of five thousand and the manna miracle at the end of time ^{3,4}. Christ provides the meal on every occasion (Jn 6 ⁴⁸). The feeding is related to Jesus' teaching on the coming Kingdom, and can therefore be regarded as an

anticipation/..

anticipation of the eschatological banquet (an aspect present in the accounts of the last supper in the Synoptics; of especially Mk 14²⁵). The close identification of the eucharist, as worship, with the renewal of the covenant binds Christian worship to Christian living. There is a sense in which the unity of Chapter 6 emphasizes that the most menial of our daily occupations (eg. eating) is linked inextricably to our most spiritual communication with God. λόγος became flesh, and therefore eating the flesh of the Son of man lends itself as an active parable of participation in λόγος-life.

Jer 31³¹⁻³² speaks of a 'new covenant' which God is to make with his people. The first covenant, embodied in the Law given to Moses at Sinai, (Ex 34²⁸ Deut 4¹³) was engraved on the stone tablets, called the 'tablets of the covenant' (Deut 9^{9,11} 1 Kings 8⁹) and detailed the regulations binding the relationships between men and God and those regulations for relations of men to each other. In the new covenant the content would hardly be different, but the motivation for a man's action would come from within, because God himself would have written his law on man's heart (cf Ex 32¹⁶ and especially 2 Cor 3³ Exek 36²⁷). This is *why* the new covenant has such an impact on the ethical behaviour of man. This moral behaviour, more particularly consists in 'doing justice and right' as God himself does (Jer 9²³⁻²⁴, 22¹⁵⁻¹⁶) 5. However, this does not necessarily imply that John has not carefully selected his evidence in recording the words of Jesus (Jn 21²⁵), or that he has taken words on this particular subject from other incidents and supplemented the original discourse. G. Riccotti writes 6

Hence the discourse as we have it today is a composite which has collected about a chronologically compact nucleus other sayings of Jesus that do not 'necessarily' (my insertion) belong to the same occasion but are related to the same subject

In Chapter 5 of the gospel the healing of the man who had an ailment for thirty eight years (vv1-14) is followed by a discourse in which Jesus

repudiates/.....

repudiates the legalistic arguments of 'the Jews' by claiming God's authority for his action (5¹⁷, 19-24, 26-32, 36-44). Jesus has been invested with this authority so that men might believe in him, and in believing in him they would find life (5²⁴). Jesus is the focal point of God's action. In him God's clearest declaration of himself is made to mankind. All that God had said before is amplified and emphasized in Jesus. If man wishes to discover anything about God, no matter how insignificant or removed that quest may be, he must start and finish with Jesus. The 'Jews' had 'shifted' the centrality of this focus from God to the law (15^{16,18,45-47}). Chapter 6 continues in the same vein. ἀσθενόσωντων (6²) has the same stem as the word used to describe the man whom Jesus healed in Jn 5⁵ (viz. ἀσθενεῖα).

Noack ⁷ further defends the viewpoint that Chapter 6 follows Chapter 5 by claiming that the discourse of 5^{10ff} develops from the miracle story of 4^{46ff} which has no discourse of its own, as such, as well as from the healing in 5¹⁻⁹. If this is so, the lack of the characteristic Johannine pattern of miracle leading into discourse (cf Jn 4) is accounted for, and the discourse and discussion (5^{10ff}) are understood as the development of both miracle stories. This argument is rather thin as it seems more plausible that the discourse following the healing at the Pool of Siloam relates primarily if not exclusively to that miracle. However, in 4⁴⁶⁻⁵⁴ a Gentile is the principal figure and in 5^{1ff}, a Jew. It is significant that the Gentile believes and sees a miracle, while the Jew, seeing a miracle, remains hard-hearted. If this is not co-incidental, then John seems purposefully to have linked these miracles (the Jews' position becomes more evident in 6^{30,41f, 52,60,64, 66}),

In Chapter 6, John's intention of stressing the initiative and centrality of Jesus, and the call to faith in him (6^{29ff}) becomes clear. It is in eucharist that

we/....

we commemorate the fact that the Son gives life (5²¹), that he has healed us of our infirmities. In our being healed we now live, realizing that our *only* source of true sustenance comes from God himself (6¹⁻¹⁴). The work which God does, that of raising the dead and giving life, (5^{17,19,21f}) precedes man's response to that work. Belief is the only 'work' man can offer (6²⁸) 8. Human belief is enveloped in the faithfulness of God 9. Logically, as Chapter 5 and the first part of Chapter 6 deal with God's *action*, they should precede man's response which is dealt with from (6^{28ff}). If Chapter 6 has eucharistic allusions the present order has further support because the eucharist, is man *responding* in faith to what *God* has done 10.

vvl-4 give the setting for what follows. The use of the imperfect ἠκολούθει (6²) suggests that people continually follow Jesus. The stress of Christ's presence with his disciples of every age is particularly Johannine. That presence is as real for the disciples of every age as it was for his first disciples. Christ's presence was and always is the incentive to worship. The imperfect also explains v24. St. John gives a reason for their following Jesus (Unlike Mk 6^{31f}). ἐπορεύετο is also imperfect, implying a continuous ministry. For John the σημεῖα celebrate Christ's glory and were witnesses to the λόγος becoming flesh. The Person and Work of Jesus cannot be separated and, because of this, the signs are linked to salvation and faith. They are significant only for the believer (6^{20,36,11⁴⁰,12³⁷}). The sign in John, is a visible pointer to the invisible truth about him who performs it. Jesus' life is a sign, in action, of the love of God 11. The signs engender belief, the reward of which is eternal life (20³¹). The teaching of John is that the Christ who became flesh and lived upon earth is identical with the Christ who is present in the eucharist 12. The eucharist can only have meaning, if the believer recognizes *who* Jesus is.

In v3, John uses exactly the same phrase, ἐς τὸ ὄρος as does Matthew at the beginning of the Sermon on the Mount (Mt. 5¹ cf also Mt 14²³, 15²⁹, Mk 3¹³, 6⁴⁶, Lk 6¹², 9²⁸). The mountain is associated with the giving of the law and the connection with τὸ πάσχα (v4) and Moses in vv31ff may suggest that John is referring to the deliverance of the Jews from bondage, and thereby that God accomplishes a 'new' redemption in Christ. The theme of the eucharist is that of redemption and is celebrated by the people of the new Covenant (Jn 6 contrasts Jesus and Moses as does Mt 5-7) ¹³. John does not record the transfiguration *per se* possibly deliberately - because in using imagery which recalls the transfiguration, he proposes that a transformation takes place whenever Jesus meets with his disciples (Rom 12¹) - hence the 'signs' Christ does are continuous!

It was the habit of Jesus, as it was of the Rabbis to sit (ἐκάθητο, 6³) when he taught (Mk 4¹, 9³⁵, Mt 26⁵⁵, Lk 4²⁰, 5³). This position emphasises Jesus' authority and designates him as presiding over the gathering. Jesus is our authority for eucharist and it is he who presides at each celebration of eucharist.

In v4 although τὸ πάσχα is omitted by some early writers ¹⁴, it is read by all manuscripts and versions ¹⁵. Mention of the Passover in connection with this miracle is peculiar to John (cf also Jn 2¹³). The Passover was a Jewish festival which was followed by the feast of Unleavened Bread (Mazzoth from which ἄζυμος derives). The two feasts later merged and were treated as a unity (cf also Mk 14¹ Acts 12⁴) ¹⁶. The Passover is the basis of the *Heilsgeschichte*, which records the redemptive acts of God for Israel. John probably introduces the concept as a reminder to his readers that Jesus' entire life, his ministry, death and resurrection, is a record of the redemptive act of God for the new Israel, the new humanity.

Later/.....

Later, eschatological ideas were associated with the Messianic deliverance of God's people. God's saving action in the past was a prefigurement of an even greater deliverance in the future. This is illustrated in the following brief extract from the *Haggadah*:¹⁷

Now we are here, but next year may we be in the land of Israel! Now we are slaves, but next year may we be free men.

In Jesus the totality of the events surrounding the Exodus, centering on the Passover with its associated ideas, find their true perspective. Moreover, the concepts (Passover and Exodus) occupied a dominant position in Christian soteriological thought, especially as Jesus instituted the eucharist in a Paschal setting. Jesus is the second Moses, (Deut 18¹⁵) leading men and women from the bondage of sin and death. He becomes (especially in John) the antitype of the Passover sacrifice itself and because of his vicarious suffering the redemption of the New Israel is effected. Jesus' life is the fulfilment of the meaning of the original Passover. John presents Jesus as the perfect Paschal victim, the complete antitype of the old order, whose deliverance of the New Israel is remembered in the New Passover, which is the eucharist ¹⁸. John's constant reference to Passover would add weight to this argument. He uses the word *πάσχα* ten times in the Gospel (2^{13,23}, 6⁴, 11⁵⁵(twice), 12¹, 13¹, 18^{28,39}, 19¹⁴) ¹⁹. The notice of the feast at this point probably also prepares the readers for the correct interpretation of the miracle and suggests a point of reference for the discourse (1 Cor 5⁷). In 13¹, John again refers to the Passover, but here the context is Jesus' passion. In the Synoptics the institution of the eucharist takes place at this point and is directly associated with the Passover (Mk 14^{12,14,16} Mt 26¹⁷⁻¹⁹, Lk 22^{7f,11,13}) The Last Supper (for the Synoptics) therefore took place in the night of Nisan 14/15 ²⁰. In John, however, Jesus is killed on Nisan 14 at the time when the Paschal lambs are being sacrificed in the temple (Jn 19³⁶) and he therefore dies as the true Paschal lamb

(cf/.....

(cf Ex 12⁴⁶ ; 12¹⁰ LXX; Num 9¹² Ps 33²¹ cf also 1 Cor. 5⁷, 1 Pet 1¹⁹, Rev 5^{6,9,12}, 12¹¹) before the Passover was eaten (18²⁸). The association with the Passover is made in connection with our Lord's love and self-offering. This is the hour of glory (1^{11,14}, 2^{4,11}, 12²³), the hour of his death and exultation, the fulfilment (τέλος cf 4³⁴, 5³⁶, 15¹³, 17⁴, 19^{28,30}) of his mission.

Inconsistencies exist : the synoptics ²¹ regard the Last Supper as a Passover, (Jn 13²) whereas δεύπνου does not necessarily refer to the Passover meal *per se* ²². Jaubert ²³ has ingeniously tried to reconcile the Synoptic and Johannine accounts using as her sources the chronology of passion week as found in *Didascalia Apostolorum* (*Syriac*), a letter of Epiphanius of Salamis ²⁴ and *De fabrica Mundia* ²⁵. She introduces the calendar of the *Book of Jubilees* apparently used by the priestly school in the Hexateuch and preserved by Qumran, to support her viewpoint. In effect two calendars existed, one of which was worked on a year of 364 days, when feast days were fixed and always fell on the same day, the other was based on lunar months and meant that feast days fell on different days each year. Jaubert suggests that Jesus and his disciples came to celebrate passover according to the sectarian religious calendar, only to find themselves restricted by the adherents of normative Judaism. For our argument, then, John follows the official lunar calendar (where the Passover meal would be celebrated on Friday evening) and the Synoptics assume the dating of the Passover according to the solar calendar. Jesus therefore celebrated the Last Supper on the Tuesday evening of Passion week and died on Friday, Nisan 14. Jaubert's theory is somewhat precarious because the chronology for passion week which she postulates is first found in the *Didascalia* and there it is only a secondary development out of the fasting practice of the Church ²⁶. The Church fasted on Wednesday

7 for/.....

for the sin of the Jews in arresting Jesus and on Sundays for the crucifixion . Jeremias writes:

Only secondarily in the third or possibly late second century, was the meaning given to the Wednesday fast made the basis for a new fanciful division of passion week which was linked with an equally fanciful new reckoning of the three days and three nights between the death and resurrection, quite regardless of the contradiction with the statements in the gospels which they involved. 26

Jaubert's theory therefore fails because of historical anaemia. John's chief interest seems to be that of theology rather than chronology 27. The action of the foot washing is set within the context of the meal, 28 between the two eucharistic actions (1 Cor 11²³⁻²⁵). Jesus' love is effectively emphasized by the juxtaposition of his love, the rule of the discipleship, and the Devil's mastery over Judas (13^{1f}) 29. The conflict between good and evil, God and the devil ensues, with Jesus, aware of his divine origin and goal, assuming the role of a most menial servant. As he voluntarily accepts his approaching death (10¹⁸), so he is given the responsibility of taking the action by which the world's redemption is achieved.

ὅτι ἀπὸ θεοῦ ἐξηλάθεν καὶ πρὸς τὸν θεὸν ὑπάγει describes the incarnation and atonement the whole of Christ's work (Phil 2⁵⁻¹¹). These words also explain 13⁴ and 13¹² 30. His divesting himself of his clothes corresponds to the self-emptying, Phil 2, and his exemption of them and his sitting down (ἀνέπεσεν) to the exaltation. The foot washing, an act of humility, expresses the incarnation (Jn 1¹⁴) which is emphasized in the words λαβὼν λέντιον (cf Phil 2⁷).

The individual is confronted by the incarnation, as is Peter (13⁶) and his response is that of the 'natural man' as Bultmann has it 31:

The service in question is not just any personal act of kindness - for why should this not be acceptable to the natural man? - but it is service performed by the incarnate

Son of God. And even if man can reject it out of pride, Peter's words do not just express this kind of pride, but rather the basic way men think, the refusal to see the act of Salvation in what is lowly, or God in the form of a slave.

The acceptance of Jesus' act of service and his self giving is essential to having part in him. The act of atonement must be personally accepted, just as the believer accepts Christ at the eucharist and just as the true meaning of the foot-washing became evident after the resurrection (6⁷), so too the meaning of Jesus' words at the institution of the eucharist cannot be divorced from the context of the Cross and Resurrection 32.

When the act of service is complete (13¹²) the disciples now 'in Christ', as it were, are called to live as their master has demonstrated (13^{14f}). This life does not merely involve the outward observance of sacraments (13^{18f}) but as Chapter 13 illustrates, it demands complete commitment and the believers complete commitment to Christ. The chapter therefore also demonstrates the *true* meaning of the eucharist 33.

The age of grace, as depicted by Jeremiah and Ezekiel (Jer 4¹³, 24⁷, 31³⁴, Ezek 36²⁷) is to be characterized by the internalisation of the Mosaic covenant. This new pattern of life is set forth by Jesus because he embodies and enacts the new covenant. By internalising perfectly the Mosaic covenant, he has inaugurated the age of grace. The *believer's* relationship with God and with his fellow-man will therefore be ordered

by the presence of the divine law in the depths of his heart and by the presence of God himself, making himself known in the secret places of the soul (Jer 31:34) through the communication of the Holy Spirit (Ezek 36:27) ... When he is going to leave, he promises to remain invisibly present to his disciples through the eucharistic rite, and thus establishes a New Covenant to replace that of Moses. 34

It is therefore, in the eucharist that these promises are fulfilled in Christ. Lyonnet 34, citing D. Mollat, points out that the gift of the

new/.....

new commandment ... corresponds in John to the institution of the Eucharist as the sacrament of the New Covenant in the blood of Jesus (Lk 22²⁰, 1 Cor 11²⁵, Heb 8⁸) 35. Not only does the word *καλην* (13³⁴) correspond to the reference to the new covenant in Jer 31³¹, but *δίδωμι* (13³⁴) recalls the verb used in connection with the law given through Moses (cf Jn 1¹⁷) and is found (*δώσω* in LXX) in Jeremiah with reference to the new covenant (Jer 31³³) and in Ezekiel with reference to the gift of a new heart and the gift of the Spirit (Ezek 36²⁷).

The newness of the commandment lies in its nature. Christ writes his new law of love on the hearts of his disciples as he communicates not only his life to them but his love. He does this particularly when the hour has come (Jn 13¹) showing "the full extent of his love" (Jn 13¹), because "there is no greater love than this, that a man should lay down his life for his friends (Jn 15¹³)." The man who follows Christ, is therefore stripped of his old, selfish being, and clothed in the new man. The Holy Spirit teaches man from within and inclines his will to do good 34. (cf 2 Cor 3³⁻⁶, Book of Jubilees 1²³⁻²⁵). Lyonnet 34 in quoting Thomas Aquinas notes;

'The New Covenant is the covenant of the Holy Spirit, because the love with which God loves us has flooded our inmost heart (Rom 5:5)' and therefore 'insofar as the Holy Spirit effects love within us, love which is the fulfilment of the law, he is the New Covenant, which was not to be expressed by means of a written document that cannot give life, but by the Spirit of God himself, which is life-giving' (Rom 8:2).

It is in the eucharist that this new covenant is shown forth. Moreover, *δίδωμι* (Jn 13³⁴, cf Jer 31³³, Ezek 36²⁷) expresses in another way, the *reality* of *λάβετε* (Mk 14^{22f}, Mt 26^{26f}, Lk 22^{17,19} 1 Cor 11^{24f}) and in these instances the cup is related to the New Covenant which is sealed by his blood (Mk 14²⁴, Mt 26²⁸, (Lk 22²⁰) 36; 1 Cor 11²⁵). Chapter 13 recalls the essential nature of what Christ accomplished at the Last

Supper /....

Supper: the gift of his own love, the effective participation in his death and Resurrection (cf 1 Cor 11²⁶). John Donne ³⁷ in his need for commitment realizes the necessity for absolute rule of God's will in his life (Jer 31^{31ff}) Self denial resulting in the living of the new commandment is what is celebrated in the eucharist!

*Batter my heart, three person'd God; for, you
As yet but knocke, breathe, shine, and seeke to mend;
That I may rise, and stand, o'erthrow mee, 'and bend
Your force, to breake, blowe, burn and make me new,
I, like an unsurpt towne, to 'another due,
Labour to 'admit you, but Oh, to no end, ...
Yet dearely' I love you, and would be lov'd faine,
But am betroth'd unto your enemye,
Divorce mee, 'untie, or breake that knot againe,
Take me to you, imprison mee, for I
Except you enthrall mee, never shall be free,
Nor ever chaste, except you ravish mee. (my italics)*

To return to Jn 6⁴ - it was at Passover that the Jews celebrated the freedom of Israel and affirmed their own peculiar relationship to God. This ἀνάμνησις of past events was conducted in a series of rites and ceremonies in which unleavened bread and the flesh and blood of an unblemished lamb were of special significance (Ex 12^{7,8,13,46}). The development from the miracle to the discourse, from Moses to Jesus (6³²⁻³⁵) and from bread to flesh is therefore 'almost unintelligible unless the reference in v4 to the passover picks up 1^{29,36}, anticipates 19³⁶ (Ex 12⁴⁶, Num 9¹²) and governs the whole narrative! ³⁸. To appreciate the richness of meaning John assigns the eucharist, as the feast of the new dispensation, the reader must bear in mind its relation to Passover. Eucharist celebrates the fact that God, in his infinite mercy, has set us free from the bondage of sin and established us as his chosen people. Eucharist, therefore, fulfils the true meaning of Passover.

As the Paschal lamb was at the centre of the Passover, so Jesus is central here (6⁵). It is Jesus (cf 24) who takes the initiative

cf Mk/.....

(cf Mk 6^{35,36}) 39. The question is not unlike that which Moses puts to Yahweh in Num 11¹³ and Moses' misgivings are comparable to Philip's 6⁷ (Num 11²²) (cf also Elisha 2 Kings 4^{42f}). Wescott suggests that πόθεν ἀγοράσωμεν κτλ expresses the feeling of tender compassion, an emotion clearly noted in the Synoptics (Mt 14¹⁴, Mk 6³⁴) 40. Above all the passage illustrates Jesus' anxiety concerning the people. It is in the Eucharist that the presence of God in the person of Christ is most potentially and powerfully experienced. It was the fundamental conviction of Christianity that the divine presence was actualized in a most concrete way in and through the assembly of those who believed in Christ and were united for worship in his name (Mt 18²⁰). Here the community is seen to be gathering around Jesus who has taken the initiative in moving towards them in grace. The Eucharist takes place in this awareness.

Grace is the royal and sovereign power of God, the existential presentation of men to God for His disposal, the real freedom of the will of God in men. Grace lies beyond all optimism and also beyond all pessimism. Grace is the power of obedience, because it is human existence in that plane and space and world in which obedience is undeniable and unavoidable, because it is the power of the Resurrection. And grace is the power of the Resurrection because it is the power of death, the power, that is, of the man who has passed from death to life, who has once again found himself because he has lost 41. himself in God and in God alone.

Jesus' questioning of Philip also recalls Abraham's offering of Isaac in Gen 22¹⁻². Chrysostom's 42 homily, in dealing with Jesus' testing of Philip relates it to God's testing of Abraham in Gen 22^{1,2} saying that

he was now bringing him also by such questioning to a clear realization of the miracle

Jn 6⁵¹⁻⁵⁸ refers to Christ's death which is God's offering of his ἀγαπητός son (cf Gen 22², Ps 2⁷ Mt 3^{17,12¹⁸}, Mk 1^{11, 9⁷}, Lk 3²², 2 Pet 1¹⁷), Jesus supplies the physical food for the multitude here and offers them the spiritual food for eternal life (Jn 6⁵¹⁻⁵⁸) as God provided the ram for Abraham's sacrifice Gen 22^{8,13}. (This passage also has overtones of

faith/.....

and obedience). Jesus would again provide a means to salvation when he goes to his death. St. Augustine (Sermo 11:111:7), in his sermon based on Gen 22 and Gal 4²², quotes Jn 6⁶. It seems as though the early Church (cf ref. 2 Chrysostom) understood the connection between the Abrahamic incident and Jn 6⁶, and if these lessons comprised the liturgical lections for Lent IV, their association with Christ's death in a Eucharistic setting become clearer (cf next chapter on A. Guilding's work in this regard). Ruddick ⁴³ points out that the feeding looks forward to Jesus' giving of his body on the cross and the sacrificial banquet of the Eucharist, as it recalls (with a Paschal significance) Abraham's act of perfect obedience in his willingness to offer his only son (cf above ἀγαπητός)

Moreover, vv5 and 6 provide the *Sitz im Leben* of the gospels in that the crowds coming to Jesus may refer to the early Church gathering converts. They need to be fed and Jesus' question to Philip is the question to the Church of John's day and indeed to the Church of our time. The initiative has always been our Lord's and it is always he who must provide. Jesus' command of the situation is particularly clear in v6 ⁴⁴.

In posing the question and giving the disciples' response to it, John has introduced his device of misunderstanding and by reducing the best possibility to a 'futile suggestion' (6⁷) John heightens the effect of the miracle. Here, then, as at 4³², the intention seems to be to teach that the food of Jesus belongs to another level of reality ⁴⁵. (cf Mk 6³⁷). Man's helplessness is obvious and having affirmed this fact, complete dependence on Jesus is imperative ⁴⁶.

A clear parallelism is established between Jesus and the figures Elijah and Elisha in the Old Testament. In v9 the words παῖδάριον (only found here in the New Testament cf though Mt 11¹⁶) and ὀφάρια (only here and at 21^{9f,13}) recall the Elisha story in 2 Kings 4⁴². There is also a

similarity/....

similarity between v9b and 2 Kings 4⁴³. 2 Kings 4^{43b-44} bears resemblance to the remainder of John's account of the miracle. Brown 47, citing Daube and Gärtner, notes that another background for the mention of barley bread is found in Ruth 2¹⁴ where Boaz gives Ruth some parched grain to eat. In this story the grain is usually taken as wheat, but the action takes place at barley harvest and therefore the suggestion is that barley bread is involved. The theological significance of both the Ruth scene and the Elisha feeding lies in their anticipation of the messianic banquet (cf Num 11²²). This reference would serve to strengthen the argument for Eucharistic allusions in this section because the Eucharist is an anticipation of the final heavenly banquet (Mt 8¹¹, Mk 14²⁵, Mt 26⁶⁹, Lk 22^{16,18} 30 Did. 9⁴). The final deliverance is conceptualized in the notion of a final festal gathering of the angels and the redeemed before God. Therefore worship can be considered as the gathering of the Church before the eternal presence of God (1 Cor 11¹⁰, Heb 12^{22,13} 2, Col 2¹⁸, Hermas Sim. 9^{27.2}) 48. Lindars and Hoskyns 49 make the suggestion that κρούσους may refer to the bread commonly used during the Passover season. This would prove consistent with το πάσχα in v4 and also with its importance for the argument that the passage has Eucharistic allusions 50.

v9 may also refer to the *Sitz im Leben* of the early Church as they bring their gifts of service to the Church. What we bring is of no avail in itself - as Andrew realises in άλλα ταῦτα τί ἐστὶν εἰς τοσοῦτους; the inadequacy of the offering. The Church's hope lies in Jesus who takes what is given him and cares for his flock. The offering by the small boy represents the offering of the people (not the apostles). It may have been the liturgical practice in John's day that the offering should be presented, not by the presbyter/bishops, but by the deacon on behalf of the people/...

people. This emphasizes the fact that men have a response to make, an offering to bring. Hence the offering of bread and wine became a feature of the eucharist in the early church and epitomized the hope that he would take this gift and feed them with the bread of life. The following extract illustrates this.

There is then brought to the president of the brethren bread and a cup of wine mixed with water; and he taking them, offers up praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and gives thanks at considerable length for our being counted worthy to receive these things at His hands 51.

From v10 the matter passes solely into the hands of the Lord, who controls the situation and who ultimately gives authority to our present celebration of eucharist, as he gave the Church of John's day the right to 'make' Eucharist. Jesus' command that the 'men recline' could imply that they had been standing until this point while Jesus was teaching (Mk 6³⁴), as for the reading of the Law (Neh 8⁵) (this may be too speculative as it could be argued that the people were busy arriving). The use of ἀναπεσεῖν and ἀνέπεσαν (6¹⁰) (cf Mk's use of ἀνακλῦναι (note variant ἀνακλιθῆναι) (Mk 6³⁹) and ἀνέπεσαν (Mk 6⁴⁰), Mt's use of ἀνακλιθῆναι (Mt 14¹⁹) and Lk's use of κατακλῦναιτε (Lk 9¹⁴) and ἀνέπεσεν (Lk 22¹⁴)) recalls the Last Supper and other allusions to eucharist (13¹², 21²⁰). 'To recline' - ἀνακειμένων (Mk 14¹⁸); ἀνέκειτο (Mt 26²⁰)-for the fellowship meal also accords with liturgical practice. χρότος πολῦς is further evidence that the time of year was just before Passover (6⁴).

Jesus is clearly the host of the meal (6¹¹) (ἔλαβεν...ὁ Ἰησοῦς). Wescott⁵² explains the οὖν of v11 as Jesus answering the obedience of faith (vv 5-10). The verbs ἔλαβεν, εὐχαριστήσας and διέδωκεν recall the eucharist. The eucharist tells of Jesus, the bread of life, taking his life, giving thanks for it and offering it to the community who gathered in his name. The accounts of the feeding are probably influenced by the eucharist at this point/...

point. Macgregor ⁵³ notes that it is strange that John omits further eucharistic overtones (cf Mk 6⁴¹) as Jesus neither looks up to heaven or breaks the loaves (cf my later comment re κλάσματα (6¹²)). This omission could indicate that John was written quite independently as he has allusions which the Synoptics do not contain (eg. το πάσχα (6⁴)). There may, however, be a reference to ἀναβλέψας εἰς τον οὐρανόν (Mk 6⁴¹) in ἐπάρας οὖν τους ὀφθαλμούς, (cf my comment on 6⁵ and Jn 4³⁵, 17¹; cf also Mt 17⁸ Lk 6²⁰ and Gen 22^{4,13} (LXX)) ἀναβλέψας εἰς τον οὐρανόν was a feature of the early Eucharistic rite (its date of origin is not certain) John never uses the words κλάω or κατακλάω. τῆ κλάσει τοῦ ἄρτου (Acts 2⁴² cf 20⁷) was the term used for eucharist in the early Church. Hence, in this particular, John is less suggestive of the action of Jesus at the Last Supper than are the Synoptics. It can therefore be argued that John wishes to avoid suggesting that the miraculous feeding is a sacramental meal, *per se*. John may, however, avoid this reference 'to breaking' because the Body of Christ was not broken on the Cross, as the true Paschal lamb (19³³ cf Ex 12⁴⁶, Num 9¹²). Goodenough ⁵⁴ in maintaining that the account of the multiplication was the original Eucharistic narrative, takes the issue too far because Chapter 13 would be suited chronologically and theologically, to the institution of the Eucharist (if we are to find one in John; cf my comment on Jn 13). In Chapter 6, John relates the eucharist to the *Sitz im Leben* of the Church, showing that worship is not divorced from life.

There are, however, features of vll which are peculiar to John and which are eucharistic in character. He uses the word εὐχαριστήσας and Jesus himself distributes the food. Mt 14¹⁹, Mk 6⁴¹ and Lk 9¹⁶ all use the word ἐυλόγησεν, but in the second feeding Mt 15³⁶ and Mk 8⁶ use εὐχαριστήσας. Luke and Paul use εὐχαριστήσας in their Last Supper narratives/...

narratives (Lk 22¹⁹, 1 Cor 11²⁴) 55. The difference between εὐχαριστεῖν and εὐλογεῖν should not be overemphasized, but the relation to the thought that eucharist is an act of thanksgiving is obvious. The interchangeability of the words is illustrated by Mk 8⁵⁻⁷ and the two words are alternative translations of the Hebrew bērēk (to bless) 56. (In Hebrew thought, men give thanks by blessing or praising God for his gifts.) By 'giving thanks', the Lord takes his place at the head of the family. The word εὐχαριστήσας recalls the grace (Deut 8¹⁰) before meals and the blessing of the bread and the cup in the Passover.

Blessed art Thou, O Lord, our God, King of the Universe,
the bringer forth of bread out of the earth.
Blessed art Thou, O Lord, our God, King of the Universe, 57
Creator of the fruit of the vine.

Richardson 58 notes that the word εὐχαριστία had been used technically in Greek religion for at least two centuries before Christ. It described an elaborate act of thanksgiving which culminated in a θυσία. However, he does add that there is no clear evidence that it was adopted by the Church in New Testament times. The term certainly was used in its technical sense by the time of Ignatius, the Didache and Justin.

Let that *eucharist* be considered valid which is under the 59
bishop or him to whom he commits it. (my italics)

But let none eat or drink of your eucharist except those who
have been baptized in the name of the Lord.
On the Lord's Day of the Lord come together, break bread and 60
hold eucharist.

And this food is called among us "Eucharist", of which no
one is allowed to partake but the man who believes that the
things which we teach are true. 61

The impact of the word εὐχαριστήσας need not be asserted too dogmatically. Furthermore, it could be noted that the eucharist in the ancient Church was considered to be a sacrament of creation and redemption. The association with the eucharist of the offering of the gifts of bread and wine 62
as an act of thanksgiving for God's creation brings the ἀνάμνησις of
Christ's/...

Christ's redeeming activity into relation with his creative activity as the Word 63.

Jesus, himself, distributes (δεδωκεν) the food to the multitude as he does at the Last Supper in Mt 26²⁶, Mk 14²² and Lk 22¹⁹. As the eucharist recalls the fact that Christ has *given* himself to us as the bread of life, it is *he* who, as it were, distributes the life-giving food to mankind - the disciples and the priest are simply his *agents* in this. Bultmann notes that 'the distribution to the crowd had to be delegated to the disciples' 64. This may be accurate, but ultimately this proves John's intention in omitting their distribution for he sees it as *Jesus* primarily, who gives the bread to the crowd as it is *he* who administers to the believers at eucharist. ἐνεπλήσθησαν (6¹² only here in this gospel) indicates that the gospel derives from a different liturgical tradition than do the Synoptics. The same word appears in the account of the eucharistic meal in Did 10¹, and hence the usage in John may echo an early eucharistic liturgy 65. John asserts the greatness of the miracle in that, although there was a little food to begin with, all are filled and there is an abundance of food to be gathered up. The contrast between man's meagre state and God's abundant blessing is sustained (2 Cor. 12¹⁰).

Only John has an explicit reference to Jesus' instruction that the remains be gathered, συνάγειν appears in the Old Testament in the account of gathering the manna (Ex 16^{16ff}). The Synaxis (a word derived from συνάγειν), became the technical name for the first part of the eucharistic gathering. This gathering symbolized the assembly of all men and all creation before God and stressed the unity of the Church. It must be noted, though, that this gathering of Christians for eucharist was at the command of Jesus, had at its centre 'the Person of our Lord'

(as/...

(as in John 6¹²) and was essentially a sacrament of unity (1 Cor 10¹⁷ Jn 17¹¹⁻¹²). In Did 9⁴, the gathering of the eucharistic bread is closely associated with the gathering together of the Church, the similarity to the miracle in John and the passage from the Didache is striking.

As this broken bread (cf Jn 6¹²) was scattered on the mountains (Jn 6:3) but was brought together (Jn 6:12) and became one, so let your Church be gathered together from the ends of the earth into your kingdom (cf Jn 6:15) 66
 (my reference additions)
 (cf also Jn 11:52; 1 Clem 34:7 and possibly Ignatius Polycarp 4:2)

The manna miracle was closely associated with the Passover and hence with God's redemption of Israel from bondage in Egypt. The miracle was to lead men and women to place their faith in Christ, which action would result in their redemption and creation as the new people of God. In celebrating eucharist this proclamation is uppermost in the mind of the believer.

κλάσματα (6¹²) (used by all evangelists only in the accounts of the miraculous feedings) was used technically for the broken bread of the eucharist especially (Did 9^{3,4}). In the Elisha narrative in 1 Kings 4^{43f}, the fragments indicate an abundance of food (cf Jn 6³⁵). The Messiah (reference to Elijah and Elisha is linked to Messiahship) was the one who was to supply that bread which satisfied completely and which had 'eternal effects'. The bread of eucharist, accepted in faith, nourishes the believer for ever.

Only John adds the reason for the gathering up of the fragments, viz. ἵνα μή τι ἀπόληται (6¹²). This addition may emphasize the sacredness of the sacramental bread 67. Furthermore, it is not impossible that John is referring symbolically to the gathering of Christian disciples, in a eucharistic context (for it is in eucharist that our Unity in Christ is definitely expressed). The ἵνα clause may allude to his will to preserve them/...

them from destruction (cf 3¹⁶, 6³⁹, 11⁵², 17^{11f}, 18⁹) 68, which was ultimately realized in the cross and resurrection. Tertullian writes

we feel pained should any wine or bread, even though 69
our own, fall to the ground
(cf also Origen, *Homily in Exodus* 13:3; Clement,
Apostolic Constitutions 8:13) 70

The twelve baskets (cf Mk 6⁴³) symbolize the twelve apostles who correspond to the twelve tribes of Israel - the fulness of Israel - which were led by Moses out of Egypt. The 'twelve' could be a reference to the reconstituted Israel in Christ, the Church, especially in the light of v12. The twelve baskets suggest that the Lord has provided enough for all twelve tribes of Israel. The expectation of the Messiah was that in his day there would be a miraculous abundance (2 Kings 4⁴⁴).

At the time of Christ, Ruth was considered by the Rabbis as the outstanding convert (Ruth 2¹²) 71. The Rabbinic interpretation of Ruth 2¹⁴ was that she ate her fill for her days in this world and she had some left over for the age to come, the days of the Messiah. The point stressed was that all would be satisfied with what was given them in the days of the Messiah. Ruth represented the Messianic community and Boaz the redeemer (goel)72. Here the 'meal' prepared for Ruth by Boaz adumbrates the miraculous feeding where Christ as the Redeemer feeds the Messianic Community. The same motif is evident when the Church gathers for eucharist! The stress is that God's supply is incorruptible and limitless 73.

The sharers in the meal recognized the Messianic importance of the miracle, but completely misconstrued the real meaning and purpose of the Messiah. The σημεῖον, in true Johannine style, bears witness to who Jesus is, and in revealing his glory reveals the Glory of God. Because of this revelation, the σημεῖα compel men 'to take their stand for or against the Revealer' 74. οὗτος ἐστὶν ἀληθῶς constitutes the peoples' confession of faith (cf Jn 4⁴², 6⁶⁶⁻⁶⁹, ἀληθῶς adds strength to the claim by the people that/...

that Jesus is the ideal prophet who is come into the world. ὁ προφήτης refers to Moses (Deut 18¹⁵, Jn 4¹⁹, cf 1²¹, Jn 4²⁵). In Acts 3^{22f} and 7³⁷ the Messianic status of Jesus is found in the promise of the prophet like Moses (Deut 18¹⁵-also Jn 6^{31f}). ὁ ἐρχόμενος is also a standard Messianic title (Mal 3¹, Mt 11¹⁴) and referred to the prophet Elijah. The link with Elisha, Elijah's follower in the multiplication of the loaves has already been established (cf 2 Kings 4⁴²⁻⁴⁴). In 1 Kings 19 a parallel is drawn between Moses and Elijah and here John may represent an amalgamation of these two Messianic figures 75. The common feature that can be traced in these allusions, is that the 'Messiah' (epitomized here in Jesus) was expected to feed the people, as had Elisha and Moses, miraculously. Here John prepares his readers for the discourse where the miracle of eucharist will be elucidated (cf 1 Cor 10^{3,16} where manna is compared allegorically with the bread and wine of eucharist).

With dramatic irony, John relates the crowd's desire to make Jesus King. The crowd have misunderstood the σημεῖον (cf 2²⁴), although they have perceived that the miracle worker is the eschatological bringer of salvation 76. The crowd's motive is selfish as they simply wish to use Christ to fulfil their own ends. Herein lies the foreshadowing of Judas' sin, which is intimately linked to the Lord's Supper (18⁶).

(Ironically the charge against Jesus is summarized in the words 'King of the Jews' 18^{33ff}). Jesus' true Kingship exists, and is expounded fully in the cross and resurrection. However, the true Messiahship and Lordship of Christ was to be marked by rejection, suffering and death (foreshadowed, possibly in the word ἀνεχώρησεν cf 6¹⁵). The issue facing the believer in the eucharist remains the same as he chooses there to renounce himself and 'the world' (1 Jn 2¹⁵ and possibly Mt 4⁸, Lk 4⁵) and to associate himself with the death and therefore the resurrection of Christ 77.

In/...

In Jn 2¹⁻¹¹, the wedding setting presents the standard symbol for the eschatological banquet (cf Is 25⁶⁻⁸, Mt 22¹⁻¹⁴, 25¹⁻¹³ cf Rev 19⁷⁻⁹, Mk 2¹⁸⁻²⁰) and therefore the allusion to Jesus' messianic status is clearer. Dodd ⁷⁸ notes that there is no other narrative *pericopè* similar to the Cana miracle except that of the Feeding of the multitude. The following parallels are evident: in both stories a need arises (Jn 2³ cf Jn 6⁵); a dialogue ensues between Jesus and his immediate company (Jn 2^{3f} cf Jn 6⁵⁻¹⁰), 'raising an ἀπορία about the supply of the need ;' the available resources are mentioned (Jn 2⁶ cf Jn 6⁹) and Jesus gives what seems to be a pointless order (Jn 2⁷ cf Jn 6¹⁰); when the order is obeyed the need is met (Jn 2^{9f} cf Jn 6^{11f}), the 'greatness' of miracle is stressed (Jn 2¹⁰ cf Jn 6¹³).

Jesus' action as a manifestation of his glory, is important because it results in the faith of the disciples (6²⁹). Jesus reveals himself as the Messiah in a unique way and his gifts cannot be separated from his person. Likewise, his gift (of the eucharist) to mankind cannot be divorced from his person and he therefore remains the central focus of our celebration and faith ⁷⁹.

In Jn 1^{38f, 43,46}, Jesus as the master and in the line of the prophets invites men to come to him and receive teaching. The theme of inviting men to receive life as they remain with him recurs in John and is also evident in the wisdom literature (Jn 1^{39, 14^{2-4, 23}, 15¹³⁻¹⁵, 17^{24, 26}, Prov. 1²⁰⁻³³ 3^{13, 4²², 8³⁴}, Wisd 6^{16f, 7^{28, 8^{9, 16}}). Nathanael comes to Jesus and makes his act of faith (1⁴⁹) in words which recall the enthronement hymn for the Messiah - king (Ps 2). This Psalm was interpreted in kerygmatic sources as a prophecy of the risen Christ (cf Acts 13³³ Heb 1^{5, 5⁵}). Furthermore, the midrash on Jacob's ladder (Gen 28¹² cf 1⁵¹ ὄψεσθε τὸν οὐρανὸν ἀνεφύγῳτα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας) depicted Christ as the new Israel, embodying the eschatological people of}}

God. The title τὸν υἱὸν τοῦ ἀνθρώπου (1⁵¹) also bears an eschatological colouring (Bar 3²⁹ cf Jn 3^{13ff}, 6⁶²).

Although John is concerned about the future, his 'transmuted eschatology' makes the urgency of the future a present reality. The gospel 'vibrates and is set in motion at the point where trembling and arrogant human life is met by the Life that is eternal ⁸⁰' (joy is fulfilled - 15¹¹, 16^{20, 22, 24}, 20^{19f}; victory is won - 16³³; peace is given - 4²⁷, 16³³). The reference τῆ ἡμέρᾳ τῆ τρίτῃ is found in the midst of the eschatological references of 1^{50f} and γάμος (2¹ cf Is 54⁴⁻⁸, 62^{4f}). If no symbolical significance is attached to 'the third day' ⁸¹ the effect created would be that events belonging to the future messianic hopes are realized in the ministry of Jesus. The third day (1 Cor 15⁴), which is enshrined in the creeds of the Church is associated with the day of resurrection, the first day of the new era. Dilton ⁸² comments 'The whole incarnate ministry of the Word has a character of the third day of glory' - indeed, for John the death and resurrection of Jesus are a part of his incarnation ⁸³.

The feast of the new era is the eucharist, which undoubtedly has eschatological significance as it prefigures the great banquet at the end of time, when the faithful, typified here by Mary and the disciples (6^{1f}), will be gathered around their Lord.

The mention here of Jesus' mother and especially Jesus' reference to her as γύναι ⁸⁴, 'links this event to the cross (19²⁶)' οὕτω ἦκεν ἡ ὥρα μου (2⁴) is one of the four instances in John's gospel where ὥρα, used with the possessive pronoun refers to Jesus (7³⁰, 8²⁰, 13¹). The latter clearly refer to the hour determined by God for Jesus' death ⁸⁵. Furthermore, it is not quite accurate to say that 2⁴ refers to the hour of *death*, and that therefore the miracle is a sign of the forgiveness of sins by Jesus'

blood/.....

blood ⁸⁶. In 12^{23, 27f}, 17¹ the hour is defined as the hour of glorification (cf 2¹¹). Jesus' death, therefore, is only a *part* of what happens in this hour, the first step of the glorification, which also comprises the coming of the Paraclete (Jn 14^{16,26}, 15²⁶) ⁸⁷. The hour of 2⁴ is therefore the time for the full revelation of glory, which has not yet come during the life of Jesus.

Therefore 2:4b indicates that the Johannine evaluation of the miracle ἐφανερώσεν τὴν δόξαν αὐτοῦ (2:11b) is a prolepsis of the final glorification. 2:4 warns the reader that the meaning of all the miracles is not limited to what would have been obvious during the life of Jesus, but their full meaning can only be grasped in the light of the fact that Jesus is glorified and therefore present, in the light of the Paraclete' ⁸⁸

Although διακόνος is used in the Synoptics (Mt 20²⁶, 23¹¹, Mk 10⁴³) in the general sense of servant, the word gained the technical sense of 'deacon' in Church usage (Phil 1¹). Here the usage may be prompted by the eucharistic symbolism of the feast ⁸⁹.

Lindars ⁹⁰ notes that ὑστερήσαντος οἴνου (2³) may presumably represent the failure of the Jewish Law, 'which in its turn stands for the inadequacy of all religion before the coming of Christ'. (cf Lk 13⁶⁻⁹, Mk 11¹²⁻¹⁴, Mt 21^{18f}).

Laurentin ⁹¹ notices that when people approach Jesus about material things, 'he usually responds by bringing his hearers to a higher plane'. For instance, he moves from the Temple of Jerusalem to the temple of His Body (Jn 2^{21f}), from the water of Jacob's well to the living water of the Spirit (Jn 4^{7ff}) from the manna of the desert to the imperishable heavenly food (Jn 6^{31ff}). With reference to 2^{3,6-10}, this sign may therefore depict Jesus' replacement of the traditional institutions of Judaism (cf 2¹³⁻²², 4^{10, 25}, 6¹⁻¹³ cf Mk 2²², Lk 5³⁹). Jesus, as the incarnate Word is contrasted to the Torah which is symbolized in: λείπειν ὕδρατα ἐξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων (2⁶ cf Lev 11²⁹⁻³⁸). He fulfils and supersedes/....

supersedes the Torah (1¹⁷) and offers a genuine knowledge of God as he conveys life to men. (cf Sirach 15^{17f}, 19²⁰, 24^{212ff}, 32¹⁵, 33^{2f}) According to Dilton ⁹² the Cana miracle is a sign that Jesus is the true Wisdom, offering the wine of his revelation in place of the water of the Torah. The contrast between the old and new covenant is particularly pointed in the comment of the ἀρχιερέκκλητος in 2¹⁰. Jesus' charge is to inaugurate the new covenant in which wine would be a figure of the benefits which would result in the messianic age (Jer 31¹², 49^{11f}, Gen 49¹¹, Joel 4¹⁸, Am 9^{13f}, Enoch 10¹⁹, 2 Bar 29⁵). The Church which is brought into being by the Cross and Resurrection, disperses the new wine of the messianic era in the eucharist. This wine has been given to the Church by her *true* bridegroom, Christ.

Brown ⁹³ links the Cana miracle and the multiplication of the loaves to the Elijah - Elisha tradition which seems to supply the Old Testament background to Jesus' miracles (cf my comments on Jn 6⁹ contrasted with 2 Kgs 4⁴²⁻⁴⁴). He sees the possibility of the Cana miracle being compared with Elijah's miraculous furnishing of meal and oil (1 Kgs 17¹⁻¹⁶) ⁹⁴ and Elisha's supplying of oil (2 Kgs 4¹⁻⁷). The similarity exists in these miracles being the answer to an unexpected physical need that cannot be satisfied by natural means in the particular circumstances. In addition, the hour, which is alluded to in 2⁴, begins formally at 13¹ and the references in the dating of the Cana scene (2¹³), the multiplication of the loaves (6⁴) and the Last Supper (13¹) to the Passover, seems to bind the three incidents together. Furthermore, this association of the wine of Cana and the bread of the multiplication anticipates symbolically the eucharistic bread and wine ⁹⁵. The wine which now stands in place of the waters for Jewish purification may also allude to the true cleansing agent in the new dispensation - the blood of Christ - which cleanses us from all sin (1 Jn 1⁷).

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The source of the new wine remains all important. $\pi\acute{o}\theta\epsilon\nu$ (2⁹) has a deeper significance because the answer to where Jesus' gifts come from (cf 4¹¹) and where he comes from (7^{27f}, 8¹⁴, 9^{29f}, 19⁹) has bearing on *who* he is. It is in believing that man discovers *who* Jesus is. The $\delta\acute{o}\xi\alpha$ of Jesus is only clear to the eyes of faith (Jn 14⁸⁻¹¹). It is in the context of belief that man sits at Wisdom's banquet, in total, personal and sacramental union with the glorified Christ ⁹⁶. The eucharist enables us to consume the glorified Saviour, as it is only in his 'hour' that eucharist becomes possible (2⁴, 6⁵³, 6²). His glorification inaugurates the period of existence when he can give himself as real nourishment to his followers, who share a meal of joy in commemoration of his death. Against the 'Wisdom background', the eucharist is a *Sacramentum Fidei* ⁹⁶ because it is 'the consummation of the approach to the incarnate Word by faith' (2¹¹). Unless we believe, our celebration of eucharist is pointless. A. Richardson ⁹⁷, in pinpointing the purpose of the gospels, explains that our understanding of miracles (and of the eucharist (my inclusion)) can never be divorced from the intention 'that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life in his name' (Jn 20³¹)

They might compel our admiration or evoke our amazement,
but Christ does not ask for our admiration but for our
faith; He does not seek to amaze us, but to lead us to call
Him by His proper name.

To return to Jn 6^{15ff} - with the departure of Jesus, darkness descends (cf 12³⁵ $\kappa\alpha\lambda\ \sigma\kappa\omicron\tau\acute{\iota}\alpha\ \eta\delta\eta\ \acute{\epsilon}\gamma\epsilon\gamma\acute{o}\nu\epsilon\upsilon$ (6¹⁷)) and the disciples do not see their Lord for a short time (cf 14^{18f}, 16¹⁶). The theme of darkness that follows the withdrawal of the Light of the World is prevalent in the 'Passover sections' of the Gospel. The separation from Jesus is stressed by the words $\omicron\upsilon\pi\omega\ \acute{\epsilon}\lambda\eta\lambda\upsilon\theta\eta\iota\ \pi\rho\delta\varsigma\ \alpha\upsilon\tau\omicron\upsilon\varsigma\ \acute{\omicron}\ \text{'I}\eta\sigma\omicron\upsilon\varsigma$ (6¹⁷). The expectation expressed by these words is that Jesus is to come and be with them (6¹⁹) and also that he should always be where his disciples are.

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The account of the walking on the water and the stilling of the storm is far shorter in John than the parallel accounts in the Synoptics (Mt 14²²⁻³³, Mk 6⁴⁵⁻⁵², Mt 8²³⁻²⁷, Mk 4³⁵⁻⁴¹, Lk 8²²⁻²⁵). In the Synoptics Jesus sees the disciples' distress (not mentioned by John), whereas in John the viewpoint is that of the disciples waiting for Jesus (cf 20^{19,26}). Brown ⁹⁸ postulates that John uses the narrative as a 'corrective' to the previous reaction of the crowd. Here Jesus is represented as much more than 'the Prophet' and King - He is God (6²⁰, cf Mk 6⁵⁰). As in 12¹⁻⁸ a similar sequence of theological thought can be discerned. The supper at Bethany is followed by the anointing of Jesus' feet, which he interprets in the light of His death and resurrection. This miracle ⁹⁹ (i.e. the walking by/on the Sea) symbolizes the death and resurrection of Jesus ¹⁰⁰, and follows the miracle which recalls the Last Supper. This theme of death and resurrection is closely associated with Passover in the Gospel (2¹⁹, 6^{39f}, 44, 54, 12²⁴⁻²⁶ cf 1 Cor 15³⁶). Furthermore the incident of walking on the water recalls the crossing of the Red Sea at the time of Exodus. Jesus, as the true Israel, the goel, leads his people from the land of bondage to the land he has prepared for those who believe in him (6²¹). The *Haggadah* closely associates the crossing of the sea with the gift of manna. The theme of manna appears specifically in Jn 6³¹.

Had He given us their substance,
And not cleft us the sea
It had sufficed us!

Had He cleft us the sea,
And not brought us through it dryshod
It had sufficed us!

Had He brought us through it dryshod,
And not sunk our oppressors in its depth
It had sufficed us!

Had He sunk our oppressors in its depths,
And not satisfied our wants in the wilderness for forty years
It had sufficed us!

Had He satisfied our wants in the wilderness for forty years,
And not fed us with the manna
It had sufficed us!

6³¹ also recalls Ps 78²⁴, and in v13, of the same Psalm, the dividing of the sea is mentioned (cf Ps 29³, 77¹⁹) ¹⁰². Aileen Guilding relates the theme of death and resurrection to the lectionary background of the gospel ¹⁰³. The first year seder (Gen 2^{4ff}) and its haphtarah (Is 51⁶⁻¹⁶) deal with mortality, but Is 51¹⁻¹⁶ contains a promise that God's salvation will be forever, referring to the redeemed passing over the depths (v10) and the Lord stirring up the sea so that the waves roar (v15 cf Jn 6¹⁸). (The Haphtarah of Ex 15²² seems to have been Is 63¹¹ which is clearly similar to Is 51⁶). The thought and language of Is 51⁶⁻¹⁶, 63^{11ff} and John 6 is similar and Dr. Guilding therefore suggests that the account of the feeding (Dr. Guilding's contribution is noted later in my comment on the discourse) and the walking on the water is related to the lectionary readings for Nisan. If this argument is accepted ¹⁰⁴, there would be stronger evidence for the close association between Jn 6:1-21 and the eucharist because Jesus, not only as redeemer and Messiah, but as God, would be represented as celebrating the feast of redemption, the eucharist, with his own.

Jesus' presence (in what would seem to be an hour of need) brings calm and safety to the disciples (Mk 4³⁹ cf 6⁵¹). Lindars ¹⁰⁵ notes that the abiding εἰμι Jn 6²⁰) presence of Christ is a feature of the Church's eucharistic teaching. The ἐγώ εἰμι (Mk 6⁵⁰, Mt 14²⁷) cannot fail to recall the divine name given in Ex 3¹⁴ (cf also Is 51¹²); ἐγώ εἰμι μὴ φοβεῖσθε was the 'traditional formula of greeting used by the deity in his epiphany' ¹⁰⁶. The expression in itself is neutral, but John has 'made it a leitmotiv of the Gospel as that form of the divine name which the Father has given to Jesus and by which he identifies himself ¹⁰⁷. Among other ideas, the ἐγώ εἰμι expresses concepts of authority and majesty and as such the Transfiguration scene is recalled (also

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associated with Jesus' ἔξοδος) (Lk 9³¹, 2 Pet 1¹⁵) 108. The passage is also reminiscent of the post-resurrection appearance of Jesus to his disciples. In Jn 21¹, for instance, there are points of contact with the present passage in the words ἐπι τῆς θαλάσσης, in Christ's not being recognized at first (21⁴) and in the exclamation of John ὁ κύριός ἐστιν (21⁷) (an equivalent to the ἐγώ εἰμι of this passage.) The ἐγώ εἰμι places Jesus at the centre and climax of the narrative as the Saviour (a foreshadowing here (6²⁰) for the understanding of the ἐγώ εἰμι of 6³⁵) (cf also Deut 32³⁹, Is 41⁴, 43^{10,25}, 48¹², Rev 1^{8,17}) As soon as the disciples are prepared (ἤθελον)⁶²¹ to accept (λαβεῖν) Him 'they are at the haven where they would be' (Ps 107²³⁻³² especially v30 cf Jn 14^{5f}, 15^{4f}) 109. Ultimately, this passage may be preparing the reader for the fact that eternal life comes through faith in Jesus (vv35-40).

The *Sitz im Leben* of the church for whom John wrote is also of importance here. It seems as if John is warning the Church that she will be misunderstood, as Christ was, when she celebrates eucharist. When she refuses to be drawn in by the false pretensions of the world, she will find herself alone, and storm-tossed. She is here encouraged to remember that her Lord comes to her in her need (Mt 28²⁰). To repeat, Christ is present with his disciples of every age and that presence is as real as it was for his first disciples; this is especially true when the community gathers for worship. The purpose of this assurance for the believer is to preserve and deepen his faith in Christ, so that he may better respond to the revelation of the glory of God, which is in Christ Jesus. Jesus is the only means by which salvation is achieved and experienced (Acts 2³⁸, 4¹², 1 Cor 13, 6¹¹, 1 Jn 2²³) and the only agent whereby prayer and worship is conveyed and rendered acceptable to God (Rom 1⁸, 2 Cor 1²⁰, Eph 5²⁰, Col 3¹⁷, Heb 3^{13ff}). The goal of salvation is the attainment of God's presence/...

presence (1 Cor 15²⁰⁻²⁸, 1 Thes 4^{16f}, Heb 12¹⁸⁻²⁴, Rev 21²²⁻²²⁵, Odes of Sol 11^{16f}, Ignatius *Magnesians* 14¹). Jesus intercedes on behalf of the community (Rom 8³⁴, 1 Tim 2⁵, Heb 7²⁵, 1 Jn 2¹). Therefore, the community gathered in Jesus' name to offer worship to God through Jesus. As a result, the final deliverance was celebrated as if it were a present experience and finally achieved 110. As a worshipper, the believer had been nourished by Jesus himself in the eucharist (Jn 6¹⁻⁵⁸); for the believer, faith dissolved those impossible differences and he experienced *das ganz Andere*, God himself, because he had encountered Jesus (Jn 6 especially 15-21).

To see a World in a Grain of Sand
 And a Heaven in a Wild Flower,
 Hold Infinity in the palm of your hand
 And Eternity in an hour 111

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- 1 Lindars, B., *The Gospel of John*, Oliphants, 1972, p 234
 - 2 Lindars, B., *op. cit.*, p 235
 - 3 Qumran texts (1Qs VI,4-5, IQSa 11,17-22) indicate Essene communities anticipating the great messianic banquet in their community meals. They would have the Messiah of Aaron and Israel at their head. For St. John this expectation is fulfilled in the miraculous feeding.
 - 4 Proudman, C.L.J., *The Eucharist in the Fourth Gospel*, *Canadian Journal of Theology*, XII, 1966, pp 212-216 ref p 214 suggests that John was attempting to wean Christianity from the eschatology in which it was cradled, in view of its non-fulfilment, and part of his task was the rehabilitation of the sacraments for the continuing life of the Church. John probably realized the danger of a purely futuristic eschatology because it could be a threat to the severe moral implications of the gospel (a brother in its effect, to Epicureanism). What is 'futuristic' in the synoptics is *also* 'present' in John. Therefore, far from 'weaning Christianity from the eschatology in which it was cradled, John spells out the implications of eschatology' for the believer in his present everyday situation. In this sense John is existential.

- 5 Lyonnet, S., *loc. cit.*
- 6 Ricciotti, G., *Life of Christ*, Milwaukee, 1947, pp 388-389
- 7 Noacks, B., *Zur johannischen Tradition, Beiträge zur Kritik and der Literarkritischen Analyse des vierten Evangeliums*, Publications de la Société des Sciences et des Lettres d'Aarhus, Série de Théologie, 3 Kopenhagen:Rosenkilde og Bagger, 1954, pp 118f, 129f.
- 8 Smith D.N., *The Composition and Order of the Fourth Gospel*, New Haven and London, 1965 pp 129f
- 9 Bultmann, R., in *The Gospel of John. A Commentary* pp 207f states that the present order of Chapters 5 and 6 cannot be original. In Chapter 5, Jesus is in Jerusalem (5:1) and if, as in 6:1, Jesus goes to the other side of the lake, he must have been at the lake beforehand. Furthermore, if Chapter 6 followed Chapter 4, good sense would be made of 4:44 and σημεῖα...ἐπὶ τῶν ἀσθενούντων (6:2) would refer to 4:46 - 54. I do not see (as mentioned) why 6:2 could not refer to 5:5ff or why better sense is made of 4:44 in the light of 6:14f.

Bultmann also argues that 7:1 assumes Jesus to have been staying in Judaea until then. 7:1 also states that Jesus left Judaea because the Jews wanted to kill him, which is appropriate only as a reference back to 5:18, provided Chapter 5 immediately preceded 7:1. The sense of 7:1 does *not* assume that Jesus had been in Judaea *until then*. It certainly suggests that Jesus had been in Judaea at one time or another, and it may suggest that it would be *expected* of him to be in Judaea. There is also no reason why 7:1 is appropriate *only* as a reference back to 5:18, provided Chapter 5 *immediately* preceded 7:1. Surely, any reader would be able to recall, when reading 7:1, the dispute in Chapter 5.

Bultmann continues by saying that Chapter 6 shows that the revelation is the κρύσις of man's natural desire for life, whereas Chapter 5 shows that it is the κρύσις of his religion. This is surely not adequate reason for placing Chapter 6 before Chapter 5, if indeed *all* that Chapter 6 involves is god's judgement, in the revelation of Christ, of man's natural desire for life. Chapter 6, in presenting the eucharist (6:51 - 58), reassesses fundamentally the meaning of Passover (for instance), which lay at the *heart* of the Jewish religion, indeed of their 'being' a nation. If one assesses Chapter 6 as 'the revelation' being the κρύσις of man's natural desire for life, why cannot it be said that Chapter 5 is 'the revelation' as κρύσις of man's desire for legalistic and ritualistic purity (5:16, 18).

- 10 It cannot be claimed that it is because Chapter 6 has eucharistic allusions that the Chapters should be left as they are. The point being made is simply that if Chapter 6 has eucharistic allusions, these do not call for a reversal of the order of the Chapters.

- 11 Lightfoot, R.H., *St John's Gospel : A Commentary* ed. C.F. Evans Oxford, 1956, p 23
- 12 Higgins, A.J.B., *The Lord's Supper in the New Testament*, 1956, p 77
- 13 It can also be noted, with reference to Lk 9:28-36, (cf v28 εἰς το ὄρος) that John uses language referring to the eucharist which is similar to that used for transfiguration. It can further be noted that Lk 9 also contains reference to Moses, and Peter's confession (cf Jn 6:68). The making an act of faith, believing that Christ is the Son of God, includes an individual in the community of the elect - the New Israel (the community foreshadowed in Moses activities).
- 14 Irenaeus, St., *Adversus Haereses*, II, xxii, 3
- 15 Many readers feel that v4 is intrusive as it has no relevance to the story and as it stands it seems to interrupt the narrative. The verse does have Johannine Characteristics: ἦν δὲ εγγύς (τὸ πάσχα cf 2:13, 7:2, 11:55) and Ἰουδαίων.
- 16 Arndt, W.F. and Gingrich, F.W. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* Chicago, 1974, pp 638f
- 17 Roth, C., *The Haggadah* (a new edition with English Translation, Introduction and notes) London, 1959, p 9.
- 18 Howard, J.K., 'Passover and Eucharist in the Fourth Gospel' *Scottish Journal Theology*, XX, 1967, pp 329-337 ref pp 329f
- 19 It is not surprising that Bultmann does not see any relevance in the mention of Passover as he writes 'The date here given has no bearing on the events which follow, this would be unlikely anyway, as the stories in the early tradition contain no such dates'. *op. cit.* p 212, To concede relevance on this point would render his argument concerning John's anti-sacramental viewpoint dubious.
- 20 Jeremias, J., *The Eucharistic Words of Jesus*, (translated from the German by Norman Perrin), London, 1966, p16
- 21 The synoptic accounts are not without question. Gilmore A., 'The Date and Significance of the Last Supper', *Scottish Journal of Theology*, XIV, 1961, pp 256-269 and, Black, M., 'The Arrest and Trial of Jesus and the Date of the Last Supper' *New Testament Essays* (Studies in memory of T.W. Manson), pp 19ff, object to the dating of the Last Supper in the synoptics (as a Passover) citing several incidents (Mk 14:17-15:47) which could not possibly have taken place on Nisan 15. To a limited extent Nisan 15 was observed as having the character of a Sabbath (Ex 12:16, Lev 23:7, Num 28:18). The following are maintained as irreconcilable with the dating of Nisan 15; the journey to Gethsemane (Mk 14:32, Mt 26:36, Lk 22:39); the bearing of arms by the temple guards and the disciples on this night (Mk 14:43, 47; Mt 26:47, 51; Lk 22:50); the meeting of the Sanhedrin during the night of the feast (Mk 14:53, Mt 26:57, but cf Lk 22:66), the condemnation to death on the night of the feast (Mk 14:64, Mt 26:66); the coming of Simon of Cyrene



ἀπ' ἄγροῦ (Mk 15:21, Lk 23:26); the purchase of linen and preparation of spices and ointments for the burial (Mk 15:46, 16:1 cf Mt 27:59 Lk 23:53, 56). Jeremias, J., *op. cit.* pp 74ff adds to these objections; the Jewish participation in the session of the Roman court on the morning of the feast day (Mk 15:1, Mt 27:1, Lk 23:1); the execution of Jesus on the high feast day (Mk 15:15, Mt 27:26, Lk 23:24); the burial of Jesus, the removal of the body from the cross and the rolling of the stone (Mk 15:46, Mt 27:60, Lk 23:53).

Dalman, G., *Jesus-Jeshua*, London and New York, 1922, pp 86-98 and Strack, H.L., and Billerbeck, P., *Kommentar zum Neuen Testament aus Talmud und Midrasch*, Munich, 11, 1924, pp 815-834 show quite conclusively that these events in the passion narratives do not prove that the Last Supper was not a passover meal, indeed all incidents could have taken place on Nisan 15.

The further objections that neither ἄζυμα nor the bitter herbs, both integral constituents in a Passover meal, are mentioned directly (cf Mk 14:20) can be overcome. The words lehem and ἄpros could be used of both leavened and unleavened bread. (Mk 14:22, Mt 26:26, Lk 22:19) (cf lehem maṣṣot Ex 29:2; lehem paṭṭir Targ. Jer. 1 Onq, Samar, Ex 29:2 ἄpros ἄζυμος LXX Ex 29:2; Lev. 2:4, 8:26, Num 6:19 cf Jeremias, J., *op. cit.* p63). The silence concerning the bitter herbs can be understood if it is conceded that the synoptic accounts do not purpose to give an exact historical replica of all that took place at the Passover Haggadah (eg several cups are used at different times during the celebrations) or the Lord's Supper. Jeremias argues (Jeremias J., *op. cit.* p67) that it is only those moments which are constitutive for the celebration of the primitive Church which would be recorded.

- 22 Box, G.H., 'The Jewish Antecedents of the Eucharist' *Journal of Theological Studies*, III, 1901-02, pp 357-369 ref. p. 363 and Oesterley, W.O.F. *The Jewish background of the Christian Liturgy*, Oxford, 1925, pp 167-179 suggest that if the meal was not a Passover, then it may well be a *kiddush* meal. The *kiddush* is a blessing said over a cup of wine. The idea of a *kiddush* taking place twenty-four hours before the beginning of the feast has no evidence. It is also most unlikely that the 'sanctification' of the Sabbath should be moved forward and that the Passover should be 'sanctified' twenty-four hours before it began! (cf Gilmore, A., *loc. cit.* and Jeremias J., *op. cit.*, p29).

Loeschcke, G., 'Zur Frage nach der Einsetzung und Herkunft der Eucharistic', *Zeitschrift für wissenschaftliche Theologie*, liv (XIX) 1912, pp 196ff; Lietzmann, H., *Mass and Lord's Supper* Leiden 1953ff pp 170f, 185 and Dix, G. *The Shape of the Liturgy*, Westminster, 1945 pp50-70 refer the Last Supper to the meal which had an air of religious solemnity and was shared by a gathering of friends, ḥbwrh. Dugmore C.W., review of Dix G., *The Shape of the Liturgy*, *Journal of Theological Studies* XIVII, 1946, pp 109ff notes that the Habūrāh constituted a voluntary association of those who definitely pledged themselves to separate tithes in accordance with the Torah and to maintain laws of clean and unclean, and therefore he concludes that this form did not apply to our Lord. He also warns that a constant repetition of the Habūrāh theme does not constitute proof.

- 23 Jaubert, A., *La date de la Cène. Calendrier biblique et liturgie chrétienne* (Études bibliques) Paris, 1957, especially pp 100ff
- 24 cf Holl, K., 'Eien Bruchstück aus einen bisher unbehannten Briefes Epiphanius', *Gesammelte Aufsätze zur Kirchengeschichte* 2 Tübingen, 1928, pp 204-224
- 25 Victorinus of Pettau *De Fabrica mundi*, 3, (cf Haussleitf, J. *Victorini episcopi Petavionensis opera Corpus Scriptorum Ecclesiasticorum Latinorum* xlix) Vienna-Leipzig, 1916, iv:17-22) cf also Gilmore, A *loc. cit* and Jeremias, J., *op. cit.*, pp 24-26
- 26 Jeremias, J., *loc. cit*
27. This does not imply that the Synoptics are not as concerned with theology. John mentions the Passover, for instance, so that his readers may immediately call to mind all the associations of the word.
- 28 Metzger, B.M., *A Textual Commentary on the Greek New Testament*, London and New York, 1971, p 239 notes that the present δειπνου γενομένου was preferred by the committee because of superior textual evidence X^m, B, L, W, X, V et al cf δειπνου γενομένου in X^c, A, D^{gr}, K, Δ, Θ, Π et al). However, those who preferred the aorist, interpreted it as ingressive.
- 29 Lindars, B., *The Gospel of John*, Oliphants, 1972, pp 448f.
- 30 Suggit, J.N., *Notes on the Exegesis of John 13:1-30*, (unpublished), p 3.
- 31 Bultmann, R., *The Gospel of John : A Commentary*, (translated by G.R. Beasley-Murray), Oxford, 1971, p 468.
- 32 The allusion to baptism is noted (denied by Bernard and Bultmann), especially in the word λελουμένος (Jn 13:10 cf Ac 22:16, 1 Cor 6:11, Eph 5:26, Tit 3:5, Heb 10:22, Rev 1:5, Justin *Apol* 1:61f, 65f).
- 33 Allusions to the eucharist can be seen in the following (cf Suggit, J. N., *op. cit.*, p 4):
1. πάσχα (13:1) was closely associated with the eucharist in the synoptics and John.
 2. The context of Chapter 13, with reference to δειπνου (13:2) recalls the eucharist (cf Lk 14:16f, 1 Cor 11:20 Rev 19:9,17)
 3. The eschatological reference of 13:8 (cf Lk 22:28-30)
 4. The expression of unity between the Lord and his disciples (13:14,20) Smalley, S., 'Liturgy and Sacrament in the Fourth Gospel', *The Evangelical Quarterly*, XXIX pp 159-170 ref. p 167 notes. 'The dominant motif of the incident, as

we/.....

we gather from the exposition, is that of *κοινωνία* - a 'fellowship' which is here disturbed by the presence of a traitor in the midst of the faithful disciples (13:10,18) but marked by the characteristic of servility.

5 ὁ τρώγων μου ἄρτον (13:8) recalls 6:27-40; 47-58.

6 the betrayal by Judas is associated in all accounts with the Supper (13:18, 21ff cf Mt 26:21, Mk 14:18, Lk 22:21). The presence of the traitor serves as a challenge to the Church of John's day and to disciples down the ages, that they examine whether they themselves do not re-enact Judas' treachery by both partaking of the eucharist and living lives which betray their Lord. John's account of Judas' treachery stresses the effect which it has on the faithless disciple (viz. as he leaves Christ's light and he finds himself in the darkness of night Jn 13:30)

7 the action of John 13 prefigures the self-giving of Jesus in love on the Cross.

34 Lyonnet, S., 'La nature du culte chrétien' *Studia Missionalia*, XXIII, 1974, pp 213-249.

35 Lyonnet specifies the moment of institution at 13:34. In the Marcan and Matthean accounts the institution is flanked by the prediction of Judas' betrayal on one side (Mk 14:17-21, Mt 26:20-25 but cf Lk 22:21) and by the prediction of Peter's denial on the other (Mk 14:26-31, Mt 26:30-35 but cf Lk 22:34). The proclamation of the new commandment (13:31-35) also comes between the prediction of Judas' betrayal (13:18-30) and Peter's denial (13:36-38). Furthermore, the words of institution themselves give one to understand that the sacrifice has been 'accomplished in reality, if not on the temporal plane, and that therefore Christ is already inviting his Apostles to share in this sacrifice, as he invites us to share in it.' The use of ἐδοξάσθη (13:32) which is Aorist (almost unique before the Resurrection cf Jn 7:39) also suggests 'accomplishment', hence hearkening back to the institution. However, it none the less seems unlikely that the moment of institution can be pin-pointed in John. It can even be agreed that John does not have a moment of institution as such, but that in 13:13f he seeks to describe the true meaning of the institution and the implications of that institution, for the believer. As Jesus' deep love was enacted in the foot-washing which was an echo of his incarnate life, so the believer's love, demonstrated in self-sacrifice and service to God and his fellow man, is to be the basis of his celebration of eucharist. There is no specific moment of institution because Jesus' entire life is involved. In the same way a believer's worship and life form an integral whole.

36 I have bracketed the Lucan reference, to indicate an awareness of the textual difficulties of the text cf Metzger, B.M. *op. cit.* pp 173-177.

- 37 Donne, J., *Holy Sonnet* in, *The Metaphysical Poets*, selected and edited by Helen Gardner, Hammondsworth, 1970, pp 85f
- 38 Hoskyns, E.C. and Davey, F.N. *op. cit.* p 281
- 39 It is to be noted that in the narratives of the Feeding of the four-thousand (Mk 8:4, Mt 15:33), but *not* in the narratives of the feeding of the five thousand, the *disciples* pose the question.
- 40 Westcott, B.F., *The Gospel According to St. John*, London, 1892, p 96
- 41 Barth, K., *The Epistle to the Romans* (translated from the sixth edition by Edwyn C. Hoskyns), London Oxford New York, 1975 p 213.
- 42 Chrysostom, *St. John, Commentary on Saint John the Apostle and Evangelist in Homilies 1-47* (translated by Sister Thomas Aquinas Goggin), Washington, 1969, ref *Hom* λlii. 11 pp 423-435 especially pp 426f
- 43 Ruddick, C.T., 'Feeding and Sacrifice: The Old Testament Background of the Fourth Gospel', *The Expository Times*, lxxix, 1967-8 pp 340-341

In this article it is also pointed out that the clause ἐπάρας οὖν τοὺς ὀφθαλμοὺς (Jn 6:5) has support in Gen 22:13, as does ἀναβλέψας τοὺς ὀφθαλμοὺς (Gen 22:4). There is also correspondence between Gen 22:2 ὄρος and Jn 6:3 (cf Mt 6:32-35, Mt 14:13-15, Lk 9:12) and between Gen 22:5, where the lad is apparently going to supply what is needed, and Jn 6:9)

- 44 Although περράζων is not a Johannine word, as it only occurs here (and at 8:6) in John, v6 is ideologically Johannine, because it shows Jesus as foreknowing and in control of the situation (cf 12:32f, 18:4); stylistically the τοῦτο δε ἔλεγεν (cf 7:39, 11:51, 12:33, 21:19) and αὐτός γὰρ (cf 2:25, 4:44f, 6:34, 13:11, 16:27) are peculiarly Johannine and the explanatory interruption is also found at 2:9,21; 4:2 for instance.
- 45 Lindars, B., *The Gospel of John*, Oliphants, 1972, p241 and Bultmann, R., *op. cit* p 212 show disagreement on the point of 'misunderstanding' Bultmann argues that Philip is rather portrayed as naive at this point- which would surely explain *why* he misunderstands. Furthermore, to agree that misunderstanding and περράζων have nothing to do with each other, is somewhat slender in view of the fact that περράζων only occurs here and at 8:6 in the Johannine corpus. (Arndt, W.F. and Gingrich F.W. *op. cit.* p 646)
- 46 Andrew is portrayed by John as the disciple who brings others to Jesus (cf 1:42, 43, 12:22).
- 47 Brown, R.E. *The Gospel According to John* (i-xii), New York, 1966, p 246

- 48 Aune, D.E. 'The Presence of God in the Community : The Eucharist in its early Christian Cultic Context', *Scottish Journal of Theology*, XXIX, 1976, pp 451-459.
- 49 Lindars, B., *op. cit.* p 243 and Hoskyns, E.C. and Davey, F.N. *op. cit.* p 289
- 50 Barrett, C.K., *The Gospel According to St. John* (An Introduction with Commentary and Notes on the Greek Text), London, 1976, pp 69 and 229 argues that it does not seem probable that John intends to introduce into his narrative an equivalent to an item of eucharistic ritual. But Barrett himself states that all reasonably certain allusions to the sacrament in John spring from the context of the real humanity (v5)-and humility of Jesus (he uses a common food of the poor) both of which are evident in this passage. Furthermore, John may not make the act of offering clearer nor use the word λειτουργός, simply because he is not as concerned with the ecclesiastical details of the eucharistic rite as he is with presenting Jesus as the dispenser of life in the eucharistic setting.
- 51 Justin Martyr, *Apology* I, 65, cited in Stevenson, S (ed) *A New Eusebius* London, 1975 p 66
- 52 Westcott B.F. *op. cit.* p 97
- 53 Macgregor, G.H.C., 'The Eucharist in the Fourth Gospel', *New Testament Studies* IX, 1962-63 pp 111-119, cf Lindars, B., *op. cit.* p 243 suggests that δαέδωκεν combines the ideas of 'broke' and 'gave'. This latter argument is not satisfactory.
- 54 Goodenough, E., 'John A Primitive Gospel,' *Journal of Biblical Literature*, lxiv, 1945, pp 145-182
- 55 The word εὐχαριστήσας is also used at Mt 26:27, Mk 14:23 and Lk 22:17 for the blessing over the cup.
- 56 Lindars, B., *op. cit.* p 242
- 57 Roth, C., *op. cit.* pp 41, 52 cf also The Church of the Province of South Africa, *Ministers Book, Liturgy* 1975, Braamfontein, 1975, pp 128 f 'Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. For us it becomes the bread of life. Blessed are you, Lord, God, of our creation. Through your goodness we have this wine to offer, fruit of the vine, and work of human hands. For us it becomes the cup of salvation.'
- 58 Richardson, A., *An Introduction to the Theology of the New Testament*, London, 1974, p 379

- 59 Ignatius *To the Smyrnaeans*, viii¹ in Stevenson, J., (ed) *op. cit.*, p 48
- 60 The Didache 9:5, 14:1
- 61 Justin, *Apology*, 1:66 in Stevenson, J., (ed), *op sit.*, p 67
- 62 Bouyer, L., *The Fourth Gospel* (translated by P. Byrne) 1964, p 109n3 notes the Christological significance attached at an early date to the fish. The earliest symbolic representations of the Eucharist shows fish along with bread.
- 63 The Acts of John ⁹³ has the following close association between the blessing of the loaves and their multiplication:
'If at any time He were bidden by one of the Pharisees and went to the bidding, we accompanied Him; and before each was set one loaf by him that had bidden us, He also receiving one loaf. And, blessing His own loaf, He would divide it among us; and from that little each was filled, and our own loaves were saved whole, so that they who bade Him were amazed.'
in Bernard, J.H. *A Critical and Exegetical Commentary on the Gospel According to St John*, I (ICC), Edinburgh, 1928, p 181
- 64 Bultmann, R., *op. cit.* p 213n². Evidence for the addition after δὲ δῶκεν (or ἔδωκεν X, D al it) of the words τοὺς μαθητάς οὐ δὲ μαθητᾶς is not satisfactory (X^c, D, Γ, Δ, Θ) and this addition seems rather to be an harmonizing gloss, introduced from Mt 14:19.
- 65 The synoptics use the word χορτάζεσθαι, which is to be found in Jn 6:26 in a pejorative sense. Both words are used in the LXX to translate the Hebrew śb'. The divine promise of future blessings is rendered by both these words (Ps 36(37):19, 131(132):15, Joel 2:26). The use of these words in the Beatitudes (Mt 5:6, Lk 6:21) and the miraculous feedings point to a fulfilment of these promises and the expectation of the Messiah.
cf Brown, R.E., *op. cit.*, p 234 and Dodd, C.H., *Historical Tradition in the Fourth Gospel*, Cambridge, 1963, p 204, n 2.
- 66 *The Didache* 9:4.
Moule, C.F.D., 'A Note on Didache ix:4', *Journal for Theological Studies*, VI, 1955, pp 240-243.
- 67 Macgregor, G.H.C., *loc. cit.*, Guilding. A., *The Fourth Gospel and Jewish Worship* (A study of the relation of St. John's Gospel to the ancient Jewish lectionary system), Oxford, 1960, p 59.
- 68 Barrett, C.K., *op.cit.*, p 231.
- 69 Tertullian, *On the Soldier's Crown* 3. in Stevenson, J., (ed), *op. cit.*, p 183.
- 70 Dodd, C.H., *op. cit.*, p 207, notes that the principle for not

wasting/...

wasting food is frequently found in Rabbinic sources. He also suggests that the pieces of bread which are collected symbolize the bread which is not lost (6:27) and he therefore regards the collection of the large surplus as an 'additional' sign. But Dodd refutes the idea of the unity of the Church being inherent in the gathering of the κλάσματα, arguing that the Didache (9:4) speaks of *one* κλάσμα whereas in John κλάσματα remain in surplus. His argument is not necessarily valid, because there is unity in diversity. The eucharist emphasizes the fact that we are *one* in Christ (1 Cor 12:12-27). It can be conceded with Dodd, though, that the symbolism used by John is not exactly the same as that used in the Didache and possibly that John's *central* idea here is not necessarily the *unity* of the Church as much as the *gathering* of all men to Christ.

- 71 Daube, R., *The New Testament and Rabbinic Judaism*, London, 1956
- 72 Edwards, F., *Lecture Notes*, 1976; Torrance T.F., *Space, Time and Incarnation* 1969

The term *goel* (the noun *gaal*) derives from the old Israelite family and property law. It signified redemption out of the bankruptcy, bondage or any occasion of forfeited rights. Redemption was undertaken by the advocacy of a kinsman who was, by definition, bonded to the person in need by blood tie, covenant bond or out of pure love. Behind the concept lay the Old Testament conception of solidarity, and therefore the basic unit was seen as the community, not the individual. Real ownership was not the community's either, but God's. The community held it in fee, as it were. The *goel* refers to the claimant, who on the ground of responsibility claims the person bound. The *nature* of the redeemer is of importance. He acts in virtue of his position in relation to the person in need, claiming the bound person's cause as his own as only he has the right to do. When the concept is applied to God (as in the deliverance from Egypt), stress is laid on God's truth or steadfastness or holiness. In this role God both judges and saves. This concept implied most rigorously the incarnation of God and therefore embodied in it the Messianic hope. It is in the incarnation that Jesus becomes bone of our bone and flesh of our flesh. Christ forges this bond with us in love in the Blood of the New Covenant, and as such, stands in our place, taking our lost cause as His own and redeeming us in himself, delivering us out of bondage into the freedom of our inheritance in God.

- 73 βεβρωκόσιν only occurs here in the New Testament, and prepares the way for the discussion of food (βρῦσις) in 6:27, 55.
- 74 Bultmann, R., *op. cit.* p 213
- 75 Brown, R.E., *op. cit.* p 235
- 76 Bultmann, R., *loc. cit.*

- 77 With reference to ἓνα ποιήσωσιν βασιλέα, it should be noted that it was supposed that the Messiah, or anointed Davidic King would come at Passover (cf 6:4). However, the identification of Prophet and King is not consistent (cf 1:21, 7:40f).

John's account suggests an atmosphere of keen messianic fervour (note especially the verb ἀρπάζειν) in keeping with the movements of revolt recorded by Josephus *Ant* 17:271f, 20:97f, 169.

- 78 Dodd, C.H., *op. cit.*, pp 223ff.
- 79 Schnackenburg, R., 'Die Sakramente im Johannesvangelium', *Sacra Pagina* ², Paris, 1959, pp 235-254 ref pp 251ff; Smalley, S., 'Liturgy and Sacrament in the Fourth Gospel' *The Evangelical Quarterly* XXIX, pp 159-170, ref pp 165f
Schnackenburg, R., *The Gospel According to John* (translated by Kevin Smyth), New York, 1968, p 338 argue 'The sacramental interpretation restricts the scope unduly, even though the sacraments, as life-giving signs are not to be excluded from the gifts of Jesus'. One could agree with Schnackenburg, if the argument was that the *only* interpretation for Jn 2:1-11 is sacramental. But the allusions to the eucharist in this passage not only strengthen the importance of the centrality of Jesus but lend an added dimension to the meaning of Jesus' glory (especially in linking it with his death and resurrection cf Jn 13:1ff). The believer's understanding of eucharist is subsequently deepened by Jesus' revelation.
- 80 Hoskyns, E.C. and Davey, F.N., *op. cit.*, p. 61
- 81 For this view cf Schnackenburg, R. *op. cit.* pp 325ff; Boismard, M-E., *Du Baptême à Cana*, Paris, 1956, pp 133-159; Brown, R.E. *op. cit.* pp 105ff
Bultmann, R. *op. cit.*, P 114, n³
- 82 Dilton, R.J., 'Wisdom Tradition and Sacramental Retrospect in the Cana Account', *The Catholic Biblical Quarterly*, XXIV, 1962, pp 268-296
- 83 If τῇ ἡμέρᾳ τῇ τρίτῃ does refer to the resurrection, the allusion is symbolical, because οὐπω ἤκει ἡ ὥρα μου (2:4) suggests that Jesus' death has not taken place. The events of this account would therefore, foreshadow the events of the new era.
- 84 The term γύναι does not necessarily imply rebuke, impoliteness or lack of affection (cf Mt 15:28, Lk 13:12, Jn 4:21, 8:10, 20:13). What is peculiar is the use of γύναι alone by a son in addressing his mother, because there seems to be no precedent for this usage in the Hebrew or in the Greek. cf Brown, R.E., *op. cit.*, p 99.
- 85 Schnackenburg, R., *op. cit.*, pp 327ff, sees the 'hour' as referring to the hour determined by God for the performance of the miracle. The context is against this interpretation, because Jesus immediately performs the miracle.

- 86 Cullmann, O., *Early Christian Worship*, (Studies in Biblical Theology ¹⁰), London, 1969, p 69
Hoskyns, E.C. and Davey, F.N., *op. cit.*, p 188
- 87 A close parallel can be found in 7:1-13 where Jesus' brothers really want him to φανέρωσον σεαυτον τῷ κόσμῳ 7:4. Because his time has not yet come, when he goes to Jerusalem, he does so οὐ φανερώσῃς ἀλλὰ ὡς ἐν κρυπτῷ (7:10)
- 88 Nicol, W., *The Semeia in the Fourth Gospel Tradition and Redaction*, (Supplements to Novum Testamentum), Leiden, 1972, pp 128 f
- 89 If we accept eucharistic overtones in 2:5 ποιήσατε could recall the words of the institution τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν (1 Cor 11:24 cf Lk 22:19), but this latter argument is slender because Mary's instruction to the servants is an echo of Pharaoh's instruction in Gen 41:55. The words rather display an attitude of confidence and trust. (These sentiments should also exist in the celebration of eucharist)
- 90 Lindars, B., *The Gospel of John*, Oliphants, 1972, pp 128f
- 91 Laurentin, R., *Structure et Théologie de Luc 1-11*, Paris, 1957, pp 170-173
- 92 Dilton, R.J., *loc. cit.*
- 93 Brown, R.E., *op. cit.*, pp 101-110
- 94 τὸ ἐμὸν καὶ σοῦ (2:4) is reminiscent of the words addressed to Elijah by the mother just before he raised her son from the dead (1 Kgs 17:18)
- 95 The fact that wine is the blood of the grape has been invoked to support this viewpoint (Gen 49:11, Deut 32:14 Sir 1:15)
- 96 Dilton, R.J., *loc. cit.*
- 97 Richardson, A., *The Miracle Stories of the Gospels* ¹⁰ London, 1972, pp 137f
- 98 Brown, R.E., *op. cit.*, p 255
- 99 Bernard, J.H., *op. cit.*, pp 185f; Dodd, C.H., *op. cit.* p 198; Lindars, B., *op. cit.*, pp 245f. These scholars all maintain that a new miracle may not really be implied by the evangelist. Bernard states that ἐπι τῆς θαλάσσης may mean no more than "by the sea shore", and that its inclusion in the narrative may be accounted for in the ideas contained in Job 9:8 and Ecclus 24:5. Bernard and Smalley, S.S., *Evangelist and Interpreter*, Exeter, 1978, pp 86f

note that the walking on the water cannot be regarded as a sign in the strictest sense. Dodd supports this viewpoint with a similar occurrence of the same phrase in Jn 21:1, where the sense of the passage as a whole demands that Jesus is on the sea-shore (esp 21:4). Lindars notes that the Aramaic preposition 'al, apart from meaning 'on', regularly means 'besides' in such contexts.

Barrett, C.K., *op. cit.*, pp 233f; Brown, R.E., *op. cit.*, p 252
Bultmann, R., *op. cit.*, p215, Hoskyns E.C. and Davey F.N., *op. cit.*, p 291; Westcott, B.F., *op. cit.*, p 98. These scholars aware of the problem created by ἐπι, insist that John intends recording a miracle 'whether or not they used the best possible Greek' (Barrett). Brown draws attention to Jn 6:25 which implies that Jesus crossed the sea in an unexpected way. Mk 6:49 uses the vague preposition as well (unlike Mt 24:25). Strangely, Bultmann is found in this category, arguing that 'ἐπι means of course "by" and not "or" or "across" the lake'. He refers Job 9:8 and Rev 10:5 and so refutes B. Weiss' rationalistic explanation. Lindars, citing Josephus who gives the width of the lake as 40 furlongs, finds support for the boat being near the middle of the lake (σταδίους εἴκοσι πέντε).

- 100 Brown, R.E., *op. cit.*, p 254; Dodd, C.H., *Studies in the Gospel* (ed. D.E. Nineham), Oxford, 1957, pp 23f;
Fortna, R.T., *The Gospel of Signs* (a reconstruction of the Narrative Source underlying The Fourth Gospel) Cambridge, 1970, p 65, Guilding, A., *op. cit.*, pp 60, 66-68; Richardson, A., *The Miracle Stories of the Gospels*¹⁰, London, 1972, pp 106, 117f.
- 101 Roth, G., *op. cit.*, pp 30f
- 102 The relating of the crossing of the Red Sea to Jesus' walking on the water could possibly explain why an otherwise puzzling passage (in this context) is included here by John.
- 103 Guilding, A., *op. cit.*, p 66-68
- 104 Smalley, S.S., *op. cit.*, pp 137f Smalley's criticism of what he calls 'much scholarship and not a little ingenuity' is noted here with a comment:

- 1 There is not certainty about the use and limits of the triennial lectionary. (There also seems to be a double cycle of readings, shaping the contents and chronology of John. However, as with a contemporary lectionary, the themes embodied in the double cycle are usually concurrent).
- 2 Very little is known about the nature of Christian worship- apart from eucharist during the first century. It is also not known whether John's use of these lectionaries would be welcomed or understood.
- 3 There is no evidence of the liturgical use of Greek among Jewish-Christians in Palestine at this time. (Guilding assumes LXX echoes as integral to the relationship between John's work and the Old Testament lections to which he is indebted).

- 4 The whole argument stands or falls by the accuracy of Guilding's assumption that the fourth gospel was written for a Jewish audience.

It will be difficult to prove beyond a shadow of doubt that John had any of the passages in mind when he wrote, but the allusions are numerous enough to make it plausible that he meant the miracle to allude to the crossing of the Red Sea in the Exodus. Furthermore, it can be said of John, as it can be said of the English poet Blake, that on the surface he can be appreciated by a child. The basic issue remains the same for the learned and unlearned! As an artist John would surely use every available means to enrich his gospel (whether they were in use at the time or not - their existence is all that matters), whether his audience would welcome them or not. (If they were anything of the truth, the possibility that they would be welcomed by the masses is surely remote!). In the same vein, whether John wrote for a Jewish audience or not should matter little for Smalley's argument because Jesus was a Jew, and if John wrote for non-Jews, Jesus' 'Jewishness' would never escape the centrality it deserves. Most Christians today, for instance, are non-Jews (in the strictest sense) and for them the Old Testament allusions remain significant.

- 105 Lindars, B., *op. cit.*, p 245
 106 Bultmann, R., *op. cit.*, pp 215 f
 107 Brown R.E., *op. cit.*, p 254
 108 cf Brown R.E., *op. cit.*, p 255. The comparison cannot be insisted upon as it would not find a great deal of support in a rigorous exegesis
 109 Lightfoot, R.H., *St. John's Gospel : A Commentary* (ed C.F. Evans) Oxford, 1956, p 157

Barrett, C.K., *op. cit.*, p 234; Lindars, B., *op. cit.*, p 248

Possibly Ps 107 bears the closest resemblance to Jn 6 of the passage cited. Ps 107:4f tells of a hungry, wandering people. Ps 107:9 tells of the Lord feeding them. In Ps 107:23 some go to sea ἐμπύπλημοι in ships. In Ps 107:25 the Lord raises a stormy wind and in Ps 107:28-30, the Lord delivers them, by calming the sea and bringing them to their haven. (cf Brown, R.E., *loc. cit.*)

- 110 Aune, D.E., *loc. cit.*
 111 Blake, W., *Complete Writings* (ed G. Keynes), London Oxford New York, 1971, (from *Poems from the Pickering Manuscript : Auguries of Innocence*) p 431

CHAPTER 4 THE BREAD OF LIFE

Having recorded two miracles which concentrate on the centrality of Jesus and proclaim him as creator and redeemer, John continues to expound in the discourse a deeper significance for Jesus' action. John is presenting Jesus as the one who in his life, death and resurrection won for the believer eternal life. This in essence is what the eucharist entails. Just as the implications of Christ's action are expounded by the priest, who is Christ's representative (standing before God in intercession for the people and standing before the people as God's representative), so Christ now expounds the meaning of the miracle. After his death, Jesus is separated from his disciples and the people, and it is on his return, in his resurrection that the true significance of his life and death become apparent. (Jn 16¹⁶). As John sees the foreshadowing of Jesus' incarnation firmly rooted in the Old Testament, so in his life, as John recalls it, there is a definite prefiguration of events to come. In John 6, Jesus performs the miracle of eucharist, the giving of himself for the nourishment of mankind, he then departs and returns first to his disciples and then to the crowd and the explanation of his deeds is manifested. The believer attempts to make his life an ἀνάμνησις of Christ's. As the Passover recalled and represented the redemptive acts of God, so eucharist enacted the epitome of God's redemption as found in the life, death and resurrection of Christ. The worshipping community of John's days, is prefigured in Jesus' earthly ministry in John's attempt to show that *the issue* which faces a contemporary community, celebrating eucharist (no matter when that community *is* contemporary eg. at the end of time Rev. 5¹²⁻¹⁴) is universal. Jesus' discourses could be seen as a reply to the question of Ex 12²⁶. 'What mean ye by this service?' (AV). John therefore, seeks to find in the once-for-all real, historical events of Christ's life the further implications for the history of salvation (already contained/....

in the signs) and to sensitize in his audience a grasp of this comprehensive perspective for past, present and future.

So, because the cross can never be isolated from that for which it was erected, since it is at the same time the key to and the culminating point in the history of salvation, the anamnesis of the death of Christ implies explicitly or implicitly, the anamnesis of the entire history of salvation... Since it is an *anamnesis* of the death of Christ, the eucharist (my alteration) links salvation to history and at the same time casts on to this history the light which enables us to understand it ¹.

Besides vv 22 and 25 confirming the miracle that has just taken place, (cf 2^{9f}, 4^{51f}) ². vv 22-25 also express a deeper theological motif.

Hence the mistaken expectation of the crowd (6^{14f}) is answered as Christ's Person and work are unfolded and as the decisive trial for the faith of the disciples intensifies ³. In v23 a significant description of the scene of the miracle is found in the words τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου ⁴. If this clause is original, then the Lord's giving thanks is emphasized, and an eucharistic interpretation is inevitable. vv51-58 could be used as evidence that John intended this association with the eucharist here. εὐχαριστήσαντος τοῦ κυρίου also suggest that this was a central feature in the miracle and that the entire occurrence could be identified by the expression - just as 'eucharist' today depicts far more than just 'giving thanks'. John uses τὸν ἄρτον the singular noun, which is used nowhere else of the five loaves. It is however, the technical usage for the eucharistic bread (1 Cor 10^{16f}, 11²⁷) ⁵.

Jesus is addressed as 'Rabbi' in v25 (cf 6³ (and my earlier comment) Jesus sat down as was the traditional habit of rabbis when teaching). The fact that he fills this role in 6³ and 6²⁵ may indicate a link

between/...

between what follows and the miracle of the feeding. This would strengthen an argument for Jn 6 being a single unit. Nicodemus uses the same title when he comes as spokesman for the Jews and Jesus' teaching to both Nicodemus and the crowd concerns life eternal and the demand for faith. The question ποτε ὤδε γέγονας; may be a reference to Jesus' origins (cf 7²⁸) and is seemingly ignored by Jesus. However the mention of the Son of Man and the bread *from heaven* would constitute a theological answer to how Jesus had come here: he is the Son of Man who has come down from heaven (3¹³)⁶.

But it is quite clear that the crowd do not intend this deeper interpretation. In fact Jesus insists that they have misunderstood his action (cf Jn 4¹⁵). They have perceived only the outward miracle, illustrating that Jesus' σημεῖα are ambiguous; they can arouse offence and faith just as does his last and greatest σημεῖον. The Jews of Christ's day assumed that the ritualistic enactment of service gained salvation for them (eg. Lk 6¹⁻¹¹; Jn 5¹⁰⁻¹⁸). (The problem seems to be perennial) This is the kernel of the anti-sacramentalist's or non-sacramentalist's argument. Bultmann⁷ suggests that John avoids speaking of the sacraments because he has misgivings about sacramental piety (cf my earlier quotation). He also argues that although John came to terms with the ecclesiastical practice of baptism and the Lord's Supper he remained suspect of the misuse: the sacraments therefore remained superfluous for him.⁸ The underlying methodological principle of this approach is that if the Evangelist intended sacramental overtones, he would have enumerated them more clearly. To know exactly what the evangelist 'intended' can only be speculative in the last analysis and surely in the context of a faithful worshipper, the allusions are evident. The ἀμήν ἀμήν of v26 is a solemn formula which is unparalleled in Jewish literature⁹. The term ἀμήν is used in the gospels to introduce and strengthen/..

strengthen a person's own words and in this sense is confined to the words of Jesus. The ἀμήν is always followed by λέγω ὑμῖν (σοι) (Jn 1⁵¹, 3^{3,5,11}, 5^{19,24,25}, 6^{26,32,47,53}, 8^{34,51,58}, 10^{1,7}, 12²⁴, 13¹⁶, 20^{f,38}, 14¹², 16^{20,23}, 21¹⁸) and the nearest equivalent would be 'Thus says the Lord', used by the prophets to confirm that their words enshrined a divine message. On the lips of Jesus, they express his authority. The duplication of ἀμήν derives from Jewish liturgical usage and is attested with ἀμήν as a response in the Old Testament, Qumran, Pseudo-Philo, the Talmud, prayers, inscriptions and magical texts⁹.

v26 is distinct from what precedes and introduces a new dimension into the context ¹⁰, however, it is connected strongly to the feeding miracle because throughout the entire discussion there is reference to eating and sustenance. Here Jesus pinpoints the error of the crowd's enthusiasm; because it was grounded on the purely physical interpretation of the sign (6^{14f}) and did not attempt to perceive what it really proclaimed about the person of Jesus. (cf Mk 8¹⁴⁻²¹, Mt 16⁵⁻¹²). This verse also illustrates St. John's distinction of meaning for the word σημεῖον, it is not a mere portent but represents the truth of the Gospel symbolically.

v27 supports the Johannine dualism suggested in v26 in the contrast between βρῶσιν την ἀπολλυμένην (cf 6¹²) and βρῶσιν την μένουσαν ἐς ζωην αἰώνιον (cf 4^{13f} Lk 12²⁹, Is 55¹). As the bread of the miracle was not *bought*, but given by God, so the bread man needs is the word of God¹¹. This food is identified as the gift of the Son of Man - whom worshippers receive at eucharist. 'Son of Man', which occurs only on the lips of Jesus, often has an eschatological flavour, referring to that time of plenty when the Son of Man comes as judge. Hence, Jesus, the Son of Man, gives himself to believers as the Bread of life and eucharist, an action/...

action which is real and contemporary. The effects of that present action will be fully realized at the eschaton. Just as eternal life is a present gift, so the gift of the food which lasts forever is a present gift. 'Then heavenly realities are realized in the ministry of Jesus¹².' Although John deals with the present, the rigid distinctions between past, present, future and eternal, for that matter, are blurred. When he therefore recreates for his readers the eucharist in a worship setting the past becomes present (6³¹) and the present eternal (6⁵⁴). This cannot but reveal God's own timelessness. In Jesus, God comes into time but is not bound by it. It also insists 'that life is not assured by human food' (1 Cor 6¹³, Ex 16²⁰) as the food is perishable as is the life which it gives. If man wants eternal life, he must find the food which endures ¹³ (Heb 7²⁴, Acts of Thomas 117, 124, cf 1 Jn 2¹⁷). Gerard Manley Hopkins captures the eternal sway of God's sovereignty challenging man at the root of his existence.

Thou mastering me
 God! giver of breath and bread
 World's strand, sway of the sea;
 Lord of living and dead;
 Thou hast bound bones and veins in me, fastened me flesh,
 And after it almost unmade, what with dread,
 Thy doing: and dost thou touch me afresh?
 Over again I feel thy finger and find thee. 14

(my italics)

Furthermore, Jesus is 'sealed' (ἐσφράγισεν) in the giving of this gift; he is authenticated and consecrated (10³⁶) by God because he is his Son (6^{32,40} cf 1³²). The use of the aorist marks an act at a particular time and in this instance, it is specifically God's act. Bernard, therefore, suggests that we have here an allusion to the baptism ¹⁵ (2 Cor 1²², Eph 1¹³ 2 Clem 7⁶) of Jesus and the Descent of the Spirit (interpreted by the Baptist as an attestation of His mission 1^{32f}) (cf also Hermas *Simul* 9^{16.4} 2 Clem 8⁶). The close association of baptism with eucharist is not/....

is not uncommon 19^{34f}) because what is effected in baptism is shown forth regularly in the Eucharist. Each of the sacraments derive their meaning from the death and resurrection of Christ, each being an assurance of God's faithfulness and demanding an expression of man's faith. The new life given in baptism is regularly renewed in the eucharist ¹⁶. The sealing of God's people with the sign marked them as his own, and assured them of salvation in the day of wrath and judgement ¹⁷. It was these same people, sealed by the Spirit, as was Christ, who were to be fed with the bread which endured forever, the body of Christ symbolized dramatically in the eucharist.

Kilmartin ¹⁸ notes the Exodus motif underlying the presentation of Chapter 6. He argues that 6¹⁻⁵⁹ takes the tripartite form, characteristic of the earlier Jewish Passover Haggadah. The significant feature of the bread miracle, the question by the Jews and the interpretation by Jesus, is matched with the form and content of the meal, the questioning by the four sons and the interpretation by the father respectively. Kilmartin then draws parallels between the traditional questions of the sons and the question posed to Jesus by the Jews (cf Ex 12²⁶, 13¹⁴ Deut 6²⁰). The first question, the Hakhma concerns a point of law and is posed by the wise son.

What mean the testimonies and statutes and the judgements
which the Lord our God hath commanded you? 19

This halakhic question is found in 6²⁸. The Haggadah question, asked by the child who does not know how to ask, is echoed in 6^{30ff}. These children are simply taught concerning the apparently contradictory passages of scripture. The boruth question, set by the wicked son, seeks to ridicule some interpretation (6⁴²).

'What mean ye by this service?' 'Ye', he insinuates, not himself, Since he has excluded himself from the generality, he has denied a cardinal principle. Therefore shouldst thou also distress him,

saying/....

saying 'It is because of that which the Lord did for me when I came forth from Egypt' for me, not for him - for if he had been there, he would not have been redeemed

20

The first question by the Simple Son, called the derek h'eres question is mirrored in 6⁵².

'What is this?' 21

Further support for this Haggadah influence is found in 6³⁵ when compared with

This is the bread of affliction that our fathers ate in the land of Egypt. All who are hungered - let them come and eat: all who are needy - let them come and celebrate the Passover.

22

The liturgical use of ἐγώ εἶμι is found the liturgies of the Passover Haggadah emphasizing, in the context of Israel's deliverance, God's presence and activity amongst his people (Ex 12, Jn 6²⁶⁻⁵⁸ cf vv35, 41,48,51).

St. John associates the redemption involved in Passover with the redemption springing from the death and resurrection of Jesus and it seems as though there was a celebration (whether a Christian Passover, or not. It should be noted that there is really no necessity for insisting on the existence of a Christian Passover, if John is writing to Jewish Christians, because in that case the eucharist would supersede any such celebration) in which the story of the Exodus was treated as a type of deliverance which foreshadowed that ultimate and perfect deliverance wrought by Christ, the Paschal Lamb (1 Cor 5⁷, 10¹⁻⁵ cf Jn 1²⁹, 19³³). However, to suggest that there is such close correlation between the questioning at the Haggadah and the questioning of the crowd in Jn 6 is somewhat artificial. In the section 6²⁵⁻³⁴ there are four questions, making the singling out of two of these questions to save the parallel of the Passover meal somewhat forced. The purpose of the questions seems primarily to show the misunderstanding of the crowd. Jn 4 23 uses a similar technique.

(Question: Jn 4⁹ cf Jn 6²⁵, Answer Jn 4¹³ cf Jn 6²⁷, Question: Jn 4¹¹⁻¹²

cf Jn/...

cf Jn 6³⁰⁻³¹, Answer Jn 4¹⁴ cf Jn 6³²⁻³³, Reaction Jn 4¹⁵ cf Jn 6³⁴). The question of 6⁴² and 6⁵² are both sceptical and therefore the question by the sincere child would be missing.

Although the close connection cannot be made satisfactorily, the questioning by the Jews would at least be reminiscent of the inexperienced questioning of the child who did not understand the significance of the Passover meal. The questions and answers were important because they served to make the redemption of long ago a present reality. The questions may betray misunderstanding, but they also indicate that our act of faith must permeate our minds, souls, bodies, spirits-our entire being. Therefore eucharist must, for John, never merely be a matter of tradition, but should be an expression of the believers complete commitment to Christ. The link that John is making is that between worship and life.

After Jesus has told the crowds to 'work' for food that lasts (6²⁷), it seems as though they expect Jesus to give them some new observance, or to point out some forgotten or unknown detail concerning the performance of God's will as expressed in the Law (very similar to the Essene monks of the Qumran community) (6²⁸). The Jerusalem Bible notes that Jesus substitutes faith in God's envoy for works in the Jewish sense (6²⁹).

A similar contrast is to be found in Paul between 'faith' and 'keeping the law' (Rom 3²⁸). Thomas Aquinas discerns a contrast here between the eternal law, written on stone (*exterius propositam et descriptam*), which consists in fulfilling God's demands from without, and the inner law written on the heart (*lex interior descripta*) identified with faith working through love. This law consists in *accepting* the justifying action of God in faith, and in *allowing* this action of love to operate within. ²⁴ St. John carefully avoids presenting the eucharist in the light of a legalistic rite whereby man can attain salvation. As the crowd rightly perceives;

what/....

what is being demanded of them is that they should believe in Christ. Eucharist can only be efficacious in a 'faith-setting' and even faith is a gift of God (Jer 31^{31ff} Jn 6⁴⁴ Rom 12³).

Faith becomes law identified with the activity of the Holy Spirit (Rom 8^{2, 4}). Against ἔργα (6²⁸) which man can perform, Jesus sets τὸ ἔργον τοῦ θεοῦ (6²⁹) and identifies it as faith.

Bouyer ²⁵ points out that in the previous sermon (5²⁴) Jesus insists on faith in him who sent him, whereas now he urges faith in himself, the one sent (5³⁸) Wescott ²⁶ notes that our Lord deals with the error and the truth in the question (6²⁸).

In the one work which God requires of man and man owes to God, all fragmentary and partial works are included. It is a true work as answering to man's will, but it issues in that which is not a work.

The present subjunctive of πιστεύειν expresses not a single decisive act, but continuous commitment 'faith is the life of works; works are the necessity of faith' Karl Barth ²⁷ has stated it superbly.

Faith assumes with implicit confidence, that the invisible existence of men in God has veritable and concrete reality. Faith is the incomparable and irrevocable step over the frontier separating the old from the new man and the old from the new world. Faith presents itself in a series of paradoxes: human vacuum- divine fullness; human speechlessness, ignorance, and expectation- divine words, knowledge, and action; the end of all things human- the beginning of divine possibility. Faith is the divine revolution and upheaval by which the well-known equilibrium between 'Yes' and 'No', grace and sin, good and evil, is disturbed and overthrown... The believer sees the beginning of God in the end of man, and the light of His mercy in the tempest of His wrath. By faith the primal reality of human existence in God enters our horizon; by faith the incomparable step is taken; by faith the conversion from which there is no return occurs; to faith no looking backwards is permitted: to faith, in the light of the absolute 'Moment' and of the death of Christ, there is no supposition, but only reality: to faith there is not only vacuum but also fullness, not only human belief but also divine faithfulness... We believe in our identity with the invisible new man who stands on the other side of the Cross... We believe *that we shall also live with him*. We therefore believe that we are the invisible subject of the FUTURUM RESURRECTIONIS. Accompanied by many question-marks and marks of exclamation, with all due reservations and restrictions, /...

restrictions, we say that this faith is 'our' faith...If we believe, sin lies behind us.

28

Because the claim to give eternal life confronts the crowd with *the* final authority, the crowd demands a visible act which corresponds with Jesus' statement concerning his authority (Mk 8¹¹ Mt 16¹ cf Lk 11¹⁶ 1 Cor 1²²). Their hope is that they should see food actually falling from heaven as their fathers had in the desert (Ex 16⁴⁻³⁶ Neh 9¹⁵, Ps 78²³⁻⁹, 105⁴⁰ Wisd. 16²⁰ Deut 8³).

Dr. Aileen Guilding ²⁹ closely associates the lections for the second half of Nisan with Jesus' discourse (Gen 6^{9ff}, Ex 15¹ or 22, Num 11) ³⁰.

The feeding of the five thousand which may symbolize the Last Supper is related to the lectionary background. The eucharist is seen in terms of the gift of manna (Jn 6^{31f,49}, Ex 16, Num 11) and in terms of the contrast between eating the bread which brings death into the world (Jn 6⁴⁹, Gen 3) and that which gives eternal life (Jn 6^{47f}).

In 6^{51ff} ³¹ the bread of life is called Jesus' $\sigma\acute{\alpha}\rho\chi$ ³². It can be argued John's use of $\sigma\acute{\alpha}\rho\chi$ here may prove that he is not at all concerned with eucharist because in the accounts which refer to the body of Christ in the Lord's Supper, the word $\sigma\acute{\omega}\mu\acute{\alpha}$ is used (Mt 26²⁶, Mk 14²², Lk 22¹⁹, 1 Cor 10¹⁶, 1 Cor 11²⁴). It may, however, be argued that John in his very use of this word, associates the eucharist with the incarnation (Jn 1¹⁴). The lectionary background of John 6 could also serve as an explanation to the meaning of $\sigma\acute{\alpha}\rho\chi$, because Israel asked for $\sigma\acute{\alpha}\rho\chi$ in the wilderness (Num 11^{4,13,18,21,33}, Ex 16^{3,8,12}) ³³. There is also a connection between the giving of the manna (Ex 16, Num 11) ³⁴ and the seder for the first year of the lectionary cycle (Gen 3). Midrash *Sifre*, in commenting on bdellium in Num 11⁷, notes; 'namely' like the bdellium of the garden of Eden (Gen 2¹²).

The/...

The Manna, given by God in the wilderness has the appearance of that food which belongs to Paradise. Furthermore phrases from the Genesis seder are interwoven with the manna discourse of Jn 6, linking the themes of eternal life and heavenly bread. (Gen 3³, Jn 6⁵⁰, Gen 3²² cf Jn 6⁵¹, Gen 3²⁵ cf Jn 6³⁷). Eucharist undoes the curse of man's disobedience, restoring him to paradise. Gregory of Nyssa writes 35

When we had tasted of that which brought dissolution to our nature, of necessity we needed in turn something to reunite the severed elements, in order that such an antidote passing into us might by its own proper counteracting influence repel the mischief already introduced into the body by the poison. What then is this? It is nothing else than that Body which was shown to be superior to death and which became the source of our life.

Is 4⁹-55⁵ the haphtarrah to Gen 6⁹ would be one of the lessons from the prophets for the end of Nisan. There are also close parallels between this lection and Jn 6 (Is 55^{2a} cf Jn 6²⁷, Is 55^{2b} cf Jn 6⁶³, Is 54¹³ cf Jn 6⁴⁵). The word of God, which in John is made flesh, σάρξ, is thus the true food of the soul. Philo, in interpreting these Passover sedarim, interprets οὗτος ὁ ἄρτος ὃν ἔδωκεν κύριος ὑμῶν φαγεῖν τοῦτο τὸ ῥῆμα as meaning that the bread, given to the Israelites, was in fact this word. In a further comment on Gen 3¹⁴ he writes: 37

That the food of the soul is not earthly but heavenly, we shall find abundant evidence in the sacred word, 'Behold I rain upon you bread out of heaven'. You see that the soul is fed not with things of earth that decay, but with such words as God shall have poured like rain out of that lofty and pure region of life to which the prophet has given the title 'of heaven'.

The same idea of the food for the soul being instruction given by the word of God, is clearly evidenced in Is 54¹³-55³. Feeding on manna symbolizes the hearing of the life-giving word of God. This word nourishes the soul, as bread does the body. As the bread of the feeding miracle nourished their bodies, so the Word, made flesh in Jesus, was to nourish their souls. The bread of eucharist not only reminds us that we depend for our physical

sustenance/...

sustenance on God, but also that our souls can only find nourishment in Jesus, God's Word.

Jesus, showing that manna is the symbol of a higher gift and of a heavenly food, follows the most authentic tradition of the Old Testament ³⁸. In Deut 8²⁻³ the real purpose of the manna miracle was to teach the Israelites that God's word and his commandments are food. Cazelles ³⁹ takes note of the alliteration which exists in the above text;

Yahweh, who can create by his Word, has the means to give life to men. He gives life to the Israelites by his divine commandments (*Mitzwah*), which comes from his mouth (*Motzah*)

and the LXX emphasizes the idea οὐκ ἐπ' ἄρτι μόνον ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος (Mt 4⁴). Hence the commandments of God, because they contain the word of God (which also created the manna) are the real food for those who observe them (cf Wisd 16²⁶, Amos 8¹¹, Jer 15¹⁶, Ps 119¹⁰³, Ezek 3³).

The theme of faith can also be traced to the lectionary readings for Nisan and in particular Ex 14³¹. Guilding suggests that by the time Jesus preached his sermon on the bread of life ⁴⁰, the theme of faith in God's provision had already become a traditional theme in the exposition of the readings for Nisan. The decree of Gen 3¹⁹ was that man should labour for his food; manna was God's gift, but it required Israel's faith in God's goodness. Israel's sin (Num 14¹¹) in the wilderness was her unbelief. The theme of unbelief appears in the sederim for Nisan in all three years of the cycle. The Exodus seder presents the distrustful prudence of the Israelites as they try to preserve some of the manna for the following day (Ex 16²⁰); in the Numbers seder, unbelief provokes the question in Num 11⁵ and in the Genesis seder, the same theme is evidenced in Eve's discontent with the provision made by God (Gen 3⁶) ⁴¹.

The crowd demand a σημεῖον as proof of Christ's authority, when faced with
the/...

the challenges of vv27 and 29 (cf 2¹⁸, Mk 8¹¹, Jn 4⁴⁸, 20²⁹). The Jews, in demanding a miracle similar to that performed by Moses, show that they have misunderstood him and still imagine that 'life' is given by physical food. The providing of manna was regarded as Moses' greatest miracle ⁴² and it was expected that the coming Messiah, as the second redeemer would provide manna and so correspond to Moses, the first redeemer ⁴³ (2 Bar 29⁸, Midrash *Mekilta* on Ex 16²⁵, Midrash *Rabbah* on Ecc 19; Midrash *Tanhuma* (Beshallah 21⁶⁶). Furthermore, manna was also associated with Passover time (cf 6⁴) and the expectation grew that the Messiah would come on Passover ⁴⁴. (cf Midrash *Mekilta* on Ex 16¹). Just as the incarnation challenged man's existence fundamentally, so Jesus' revelation of himself always supersedes man's greatest expectation. Bultman writes ⁴⁵

Thus this reference to the manna gives expression to man's folly in imagining that he knows the signs by which the Redeemer is to be recognised, his folly in imagining that he has criteria at his disposal to which the revelation must conform in order to gain recognition; whereas God's revelation destroys every picture which man's desires make of it, so that the real test of man's desire for salvation is to believe even when God encounters him in a totally different way from that which he expected.

Peder Borgen ⁴⁶ shows how the biblical quotation to be found in 6³¹ is expounded by a word - by - word analysis in much the same way as the rabbinic exegesis of a particular text ⁴⁷. The citation in Jn 6³¹ does not render exactly any one Old Testament text ⁴⁸. Borgen ⁴⁹ suggests that Ex 16 is the source because John 'would in this instance fit well into the strong homeletic tradition' in which a text from the Pentateuch is followed by a subordinate quotation from the writings or the Prophets (Is 54¹³ cf Jn 6⁴⁵). Ex 16¹⁵ also provides a good basis for the philological exegesis of the text (Jn 6^{31b}) in 6^{32f} and only Ex 16 provides a context which includes both the words concerning the bread (Jn 6^{31b, 32f, 51}) and the murmuring (Jn 6^{41, 43}) ⁵⁰.

Borgen/...

Borgen ⁵¹ shows that 6³¹⁻³³ is an example of typical Jewish exegesis. For instance, in 6³¹ the crowd cites scripture; 'He gave then bread from heaven to eat' and in the pattern of Jewish exegesis Jesus, in effect, replies 'Do not read "he" as "Moses" (οὐ Μωϋσῆς), but "ὁ πατήρ μου", and do not read "δέδωκεν", but "δίδωσιν". ⁵² Brown ⁵³ notes that the tense correction is based on a different Hebrew vocalisation wherein the consonants *nān* are read as *nōtēn* rather than *nātan*. The contrast between the two tenses stresses that the Father's giving has begun and will continue. Jesus indicates that the Old Testament is finding its fulfilment in his work. The real (ἀληθινόν) bread from heaven is his teaching, which can never be separated from his person. The contrast between manna, as purely physical nourishment, and the Word of God, as spiritual food, has its precedent in the Old Testament (Deut 8³, cf Wisd 16^{20, 26}). Furthermore, the contrast between Jesus and Moses and between Jesus' teaching and the Law (Jn 1¹⁷) can also be detected. (The parallelism invites us to interpret 'manna' as the teaching of Moses, which is the Torah.)

Lindars ⁵⁴ observes of 6³² that John produced a remarkable echo of the petition in the Lord's Prayer, 'which explains the sudden, and not strictly necessary use of 'Father' for 'God'' (cf Mt 6^{9a, 11} viz.: 'Give us this day our bread for the tomorrow - ἐπιούσιος ⁵⁵). 6³⁴ also reflects this petition, and like the Samaritan woman in 4¹⁵, who did not understand her request, the Jews in this instance do not realize the implications of their request. St. Jerome ⁵⁵ interprets the word that took the place of ἐπιούσιος in the version of the Lord's Prayer, used by Aramaic-speaking Jewish Christians: *maha quod dicitur crastinum, ut sit sensus: panem nostrum crastinum, id est futurum, da nobis hodie*. Literally, m^ahar denotes the next day, but in a transferred sense, it could be used to refer to the end of time. Jerome, therefore, did not understand 'earthly' bread, but the bread of life. This eschatological slant

in/...

in the petition for bread was the dominant one in the first centuries of both the Eastern and Western Churches. Jeremias writes⁵⁶

For Jesus, there was no opposition between earthly bread and the bread of life, for in the realm of the *basileia* all earthly things are hallowed. The bread that Jesus broke when he invited publicans and sinners to his table, the bread that he gave to his disciples at the Last Supper, was earthly bread and yet at the same time the bread of life. For the disciples of Jesus, every meal, and not only the last one, had deep eschatological significance. Every meal with Jesus was a salvation meal, an anticipation of the final feast (cf Jn 6:1-14 (my insertion)). At each meal he was the host, as he would be at the consummation... This is the way in which the petition for 'tomorrow's bread' is also meant. It does not tear apart the everyday world and the heavenly world, but asks that in the midst of everyday secularity the powers and gifts of the coming age may be effective... In a world enslaved by Satan, in which God is distant, the disciples are to ask for their share in the glory of the consummation now.

Borgen's⁵⁷ analysis leads to the conclusion that Midrashic method, patterns and terminology are all evident in Jn³¹⁻³³. The text of the homily ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν is introduced with a preceding haggadic fragment; οὐ πατέρες ἡμῶν το μάννα ἔφαγον ἐν τῇ ἐρήμῳ. The exposition (6^{32f}) shows evidence that there are close agreements with the midrashic patterns of contrast where the Old Testament text is corrected or confirmed over against a different reading. The pattern of contrast is often connected with an explanation (as 6³³ connects with 6³²). As noted above, the midrashic pattern of contrast which highlights the different tenses of the verbs, makes the verb refer to eschatological time (cf the different vocalisation of the verb in Hebrew). This pattern also sharpens the contrast between 'Moses' and 'my Father' and ultimately between Moses and Jesus himself. Further exegetical methods are employed in Jn 6³¹⁻³³ where for instance, a pronoun from the Old Testament quotation varies the person according to the exegetical interest (eg 6l³¹ αὐτοῖς cf 6³² ὑμῶν). Words from the Old Testament and haggadah are supplemented, in paraphrase with other words (6³² τον ἀληθεινόν, 6³³ τοῦ θεοῦ, 6^{35,48} τῆς ζωῆς, 6⁵¹ ὁ σῶν and the brief clause in 6³³ καὶ ζωὴν διδοὺς τῷ κόσμῳ), (This method is also/...

also evidenced in Philo) and a word from the haggadah (ὁ καταβαίνων 6³³) defines and replaces a word in the Old Testament quotation (6^{31b} ἔδωκεν 6³² δέδωκεν - δίδωσιν)

John, therefore presents Jesus as the one who in his incarnation associated himself fully with the people amongst whom he came to live. He therefore presents Jesus as using the traditional Jewish method of exegesis and so stresses his complete identification with his people. But as the incarnation presents man with a most radical reassessment of his being, so Jesus demanded from his contemporaries a revaluation of their faith and this revaluation would make its effect felt in the deepest parts of their lives. It would demand from them commitment and the new law of God now written on their hearts would give life its desired direction. The Passover recalled God's gift of the Torah which brought, as it were, an imperfect redemption. The eucharist reminds us of God's new law which is to be so deeply engrafted on the hearts of his people that their will would be to love as completely as he does.

The only way in which life is given to the world is in God's revelation (6³³) through the bread which comes down from heaven. It seems as if John has introduced an intentional ambiguity in v33 as there is uncertainty as to whether ὁ καταβαίνων is personal or impersonal. The crowd take it as impersonal in 6³⁴ (possibly another illustration of John's technique of 'misunderstanding'), but the personal connotation prepares for 6^{35ff} 58.

Jesus cannot be separated from his gifts to mankind, v35 emphatically shows that whoever wants anything from Jesus must receive Jesus himself. If he wishes to have life, Jesus is 'what' he really desires! Jesus gives the bread of life in that he *is* the bread of life.' 59 He is the bread of life because he is present in the service of the Father for man.

Bultman/....

Bultmann identifies the ἐγὼ εἶμι here as a *recognition* formula ⁶⁰ (cf Jn 6⁵¹, 8¹², 9⁵ and cf below). ἐγὼ is the predicate and reflects Jesus' relation to men. ἐγὼ is emphatic and is contrasted with an inadequate or false revelation (6⁴⁹⁻⁵¹, 10¹⁰⁻¹³). In the context it is evident that the use is also exclusive ⁶¹, because the crowd suggest that the manna given by Moses is the bread of heaven. In 6³⁵, Jesus is claiming to be the *only* source of life, the true bread from heaven (cf Ps 35³, Ex15²⁶ Deut 32³⁹). In his mission, then, Jesus, in being the source of eternal life (Jn 11²⁵, 14⁶, 15^{1,5}) is the means through whom men find life (Jn 10^{7,9} Jn 14⁶). He *leads* men to life (Jn 18^{11,14}), revealing to men the truth (Jn 14⁶) and nourishing them forever (6³⁵). These 'predicates' *reveal* the divine commitment in the Father's sending of his Son.

Feuillet ⁶² observes that all three ἐγὼ εἶμι formulas in the Discourse (6^{35,48-50}, 6⁵¹) are accompanied by the invitation to believe in Jesus and to eat his heavenly bread which is himself. John bears a close resemblance to Prov. 8, 9 and Sir 24, where after Wisdom has praised (Prov 8^{12,17}, Sir 24^{16ff}) herself, she invites man to listen to her, to come to her and to fed by her (Prov 8³², Sir 24¹⁸ cf especially the parallel between Sir 24¹⁸⁻²⁰ and Jn 6³⁵. 'Wisdom's followers will always hunger and thirst because she offers a food which never satisfies. Jesus' followers will have no hunger or thirst because their Master, in giving himself to them in the mystery of the eucharist, is capable of satisfying all their religious aspirations' ⁶³) Dilton ⁶⁴ states that it is in the context of intimate, reciprocal friendship which is established between a properly divine being and the lowly men who have become his disciples, that one should place the parallel promises of Wisdom and John. As mentioned in my second chapter - to dine with Wisdom entailed accepting her message (Sir 15³, 51¹³⁻¹⁶, 23-26

cf Is/....

cf Is 55¹⁻⁶, 65¹¹⁻¹³). Jesus' fulfilment of the Wisdom typology renders him, *a fortiori*, the perfect teacher - prophet.

Borgen ⁶⁵ relates 6³⁵ to John's midrashic treatment of the Old Testament and fragments from the haggadah. The significance of this is evident when 6^{35,48}, 6⁴¹ and 6⁵¹ are placed together ⁶⁶. It then becomes obvious that the phrase ἐγὼ εἶμι is a formula to be used when a word from the Old Testament (eg ὁ ἄρτος cited in 6^{31b}) is to be identified with a person (in this instance, Jesus) or figure in first person singular.

ὁ ἐρχόμενος and ὁ πιστεύων are placed in parallelism in 6³⁵ (cf 7^{37f} cf Sir 24²¹, Is 49¹⁰). To benefit from the fact that Jesus is the bread of life, it is necessary for the individual to come to him and in so doing to make his act of faith. Furthermore the juxtaposition of the verbs πεινάσῃ and διψήσῃ (cf 4¹⁴) may refer to the eucharist, which involves flesh and blood and is both to be eaten and drunk ⁶⁷. If this is the case, John is stressing again, the indispensability of faith when men gather to celebrate eucharist!

vv36-40 spell out the necessity of believing in Jesus (cf 6³⁵) and the will of the Father that men should have life through him ⁶⁸. Borgen ⁶⁹ suggests that 6³⁶ paraphrases the Old Testament quotation which is cited in 6^{31b}. In 6³² Jesus gives the authoritative meaning to this quotation when he alters αὐτοῦς to ὑμῶν (6³²). Hence 6³⁶ reflects the interpretation of 6³² (cf a similar instance in 10³⁶ and 1¹⁵). ὅτι (Jn 6³⁶) is not recitative, but it introduces a motivating causal proposition. Borgen therefore, translates the verse 'But I said "you", because *you* have seen me and yet do not believe'. Jesus' assumption at this point is not gratuitous, but is probably prompted by the crowds' lack of proper understanding, illustrated in 6³⁴ ⁷⁰

The collective use of the neuter singular πᾶν (6³⁹, 17^{2,24}, 1 Jn 5⁴); 'is not unknown in classical Greek' ⁷¹. The ideal for all who believe in

Christ/...

Christ is ἓνα πάντες ἐν ᾧσιν (17²¹), and this concept may underlie the neuter singular usage here. The Church exists to show in her life *that* unity which exists between Christ and the Father (17²¹). The eucharist, as the sacrament of the New Covenant, stresses our common participation in Christ, and expresses the fact that we demonstrate our union with him in our love for one another (Jn 13^{34f}). 17^{6-14, 22, 24}, which is set within the context of the Passion, recalls 6³⁷. The allusions to unity are evident in all the verses. In 6³⁷, Jesus demonstrates the unity that exists between his Father's will (expressed in ὁ διδωσύν) and his action (οὐ μη ἐκβάλω ἔξω cf 10^{28f}) 72. It is Jesus' death which shows most clearly his subjection to the will of his Father. In 6³⁸, the words ἓνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμφαντός με recall the same contrast which is found in the Synoptic tradition of the agony in the garden (Mk 14³⁶ cf Lk 22⁴²). The reference, however, does not only refer to his death, but also to his *resurrection*, which prefigures the resurrection of the faithful ἐν τῇ ἐσχάτῃ ἡμέρᾳ (6³⁹). In alluding to his death and resurrection at this point, Jesus connects the fact of his being the bread of life with the offering of himself in love.

The content of these allusions is the Incarnation (καταβέβηκα ἀπο τοῦ οὐρανοῦ) and it is precisely here that an echo with the bread of heaven theme 6³³ is found (cf 3¹³, 6^{33, 41f, 50f, 58}, cf Rev 3¹², 10^{1, 13}, 16²¹, 18^{1, 20}, 21^{9, 21}, 2, 10) 73. The incarnation gives man the opportunity of belief in Jesus, the bread of life, the revealer of the Father, so that he (the believer) may come to eternal life. These are the themes which undergird the entire discourse and which remain the basis for the celebration of eucharist.

Brown 74 remarks about the eschatology of 6³⁷ and 6³⁹. Jesus speaks of not driving out anyone who comes to him (cf Mt 8¹², 22¹³ where the context is

the final/....

the final judgement). Although ἐκβάλω is future, it's implications are present and illustrate John's 'transmuted' eschatology. 6³⁹, resembles 6³⁷, but the context of ἐν τῇ ἐσχάτῃ ἡμέρᾳ illustrates final eschatology (cf 5²⁵⁻²⁹). (The verbs δίδωσύν (present), 6³⁷, and δέδωκέν (perfect), 6³⁹, support this observation) 6⁴⁰ combines both types of eschatology in πλοτεύω and ἀναστήσω. John's usage here, however, stresses the fact that God's action is not bound by the categories of time. Jesus' incarnation blurs the limits of time in that the past has significance in the present and the present is related directly to the future and the future is prefigured in the present (cf my comment earlier).

It is evident that the text of the homily (John 6^{31b}) was followed by a midrashic pattern of philological contrast in 6^{32f}. It is evident that the homily first discusses the theme of bread (6³⁵⁻⁴⁰) then the theme 'from heaven' (6⁴¹⁻⁴⁸) and finally the theme of eating (6⁴⁹⁻⁵⁰). Borgen ⁷⁵ shows how 6³⁴⁻⁴⁰ gives a systematic exposition of parts of the text introduced by 6³⁴, 6⁴¹⁻⁴⁸, 'follows the usual pattern of exegetical debate in the Palestinian Midrash and in Philo ⁷⁶ (cf *De Mutatione Nominum* 141a, 142b-144). Having cited *Mekilta on Exodus* 12² ⁷⁷ and compared it to Jn 6⁴¹⁻⁴⁸, Borgen ⁷⁸ derives the following exegetical pattern: an Old Testament text is cited (Jn 6^{31b}), followed by the interpretation (6⁴¹ paraphrases words from the Old Testament quotation together with a fragment from the Haggadah. Elements from the exposition in Jn 6^{35,38}, are included). The objection to the interpretation is then raised after which the interpretation which has been questioned is referred to and repeated. (This repetition is very free and fragmentary). Finally, the answer to the objection and the solution to the problem is given (Jn 6⁴⁷). A reference to the interpretation may conclude debate (Jn 6⁴⁸). Furthermore 6^{44a} has parallels in the 'conditioned prohibitions' in Mishnah (*Bikkurim* 1:5) and

Philo/...

Philo (*De Specialibus Legibus* 1:242) and 6^{45a} rates a brief exposition of Is 54¹³ in 6^{45b-46}. 'The quotation is 'followed by a general statement of participial style, and then by a statement of reservation' to which Philo (*De Mutatione Nominum* 270 and *De Opificio Mundi* 149) and the Palestinian Midrash (*Mekilta on Exodus* 13, 21) refer.

From Borgen's argument, it is evident that 6^{31ff} represents an unified discourse. 6⁴¹⁻⁴⁸, shows the Jews' inability to comprehend or accept Jesus as the 'bread of life'. The familiar concepts of birth and parenthood (cf 6⁴²) nourishment (6⁴¹) and religion (6^{31ff, 45f}) are overturned by Jesus ⁷⁹. To accept the implications of his claims demands from his hearers (of every age) complete commitment (6⁴⁷). It is as we celebrate Christ's total giving of himself to us as the bread of life in the eucharist, that we are faced with the full challenge of the incarnation (as were the Jews of his day)(cf above). The issues which faced men and women in Jesus' day are the same issues which confront the 'would be' believer today.

ἐγόγγυζον appears in the LXX account of the Israelites' murmuring during the Exodus (Ex 16^{2, 7ff} cf 1 Cor 10¹⁰). Brown ⁸⁰ remarks that the image is one of 'critical complaint' rather than 'open hostility'. The word has close connections with the themes of manna and therefore also with the theme of Passover ⁸¹. The 'unbelief' of this group of people is epitomized by their title - οἱ 'Ιουδαῖοι- in John. Bernard ⁸² writes of them in his comment on Jn 1¹⁹.

'The Fourth Gospel is pre-eminently the story of the rejection of Jesus by these 'Jews', who were deeply imbued with national sentiment, intensely conservative in religious matters, bigoted and intolerant in their pride of race (cf 5:10).

This rejection by the Jews foreshadows the final rejection which culminates in Jesus' death. The close association between Jesus as the bread of life and his rejection finds a parallel in the eucharist which cannot be divorced

from/...

from his death. οὗτος is pejorative (cf 6⁵², 7¹⁵) and Ἰησοῦς ὁ υἱὸς Ἰωσήφ is found in the synoptics in passages which illustrate rejection (Mk 6³, Mt 13⁵⁵, Lk 4²² cf Jn 4⁴⁴, 7²⁶⁻²⁸, cf also Jn 6⁵², 7¹⁵). The Jews' rejection of Jesus displays their spiritual ignorance and *disbelief* which is, ironically portrayed in οὐδαμεν (cf Is 6⁹). Thus the Jews, in their objection do not see that the divine cannot be contrasted with the human (cf 8, cf πῶς in 3^{4,9}).

For this is the very absurdity which the event of revelation proclaims; and the condition of its understanding is that man should relinquish (Jn 6⁴³ my insertion) the assurance with which he believes he can pass judgement on the human and the divine as objectively determinable phenomena. 83

6⁴³ prepares, as it were, the way for 6^{44f}, which presents the reader with a fundamental doctrine of the Fourth Gospel. The approach to God does not have its origin in man but is initiated by God in grace. Jesus' divine origin is known only to those whom the Father draws (ἐλκύσῃ) 6⁴⁴ (cf Hos 11⁴) and teaches (Jn 6³⁷, 12^{32,40}, Mk 4^{11f}, Mt 13^{10ff}, Lk 8¹⁸ cf Is 2²⁻⁴, 50⁴, 54¹³, Jer 24⁷, 31^{33f}, Hos 11⁴, Mic 4², Ezek 36²⁵⁻²⁸, 1 Jn 2²⁰⁻²⁹, 1 Thess 4⁹). A Rabbinic source *Pirgu Aboth* 1:12 cited by Barrett and Brown ⁸⁴ shows how 'to bring nigh' describes the conversion of a proselyte. Hillel said 'Be of the disciples of Aaron, loving peace and pursuing peace, loving mankind and bringing them nigh to the Law'. (cf *The Oxyrhynchus Papyri* 654 ^{9f}). The salvation thus initiated by God finds its fulfilment in Jesus and will be fully realized by the believer in the eschaton. The Son takes up and completes ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ what the Father has begun. Barth ⁸⁵ writes;

Grace, as the power and authority of God over men can never be identified with the actions or with the passivity of the men of this world. Grace is the unobservable truth of men: it is their impossibility, which constitutes the veritable possibility of their acting or not acting; it is their veritable existence, which can be defined only as non-existence. The man who is under grace has this contradiction in himself. Grace is not 'something', which a man has in himself, it is that which God has in him, by which the man of sin is contradicted This possession of grace occurs as the impossible possibility of God which is beyond every

possibility/....

possibility of our own; it is the freedom which God takes to Himself in us. *He* takes it, and He takes it IN US. We are under grace, and we are ourselves the objective of its attack. Not only is it impossible for us to escape it, but we cannot even stand aside as spectators watching the progress of the assault and waiting for it to die down. We are, moreover, ourselves the attacking party, for, as objects of attack, we die, as crucified (Rom 6:6) in order that we may pass from death to life, and may discover that we are ourselves united to God in His active contradiction of our life. Through this divine contradiction the new individual, created and redeemed by God, is shown forth as the invisible reality of our very existence while our visible reality is declared to be untruth.... We are in no position to say "Yes" to sin.

Jn 6⁴⁵ which explicitly refers to the prophecy of the New Covenant (Is 4^{12f}) according to which God was to teach his people directly, shows clearly that Christ intends to contrast this New Covenant which he institutes, with the covenant at Sinai. Only Jesus and the New Covenant, with its *inner* nature, which institutes an immediacy between God and man, brings salvation. Anything redemptive in the Old covenant is 'owed' to the new. What 'saved' Israel was faith in him who promised the gift to come 86 87. It is in the incarnation that all πάντες 6⁴⁵ may hear ἀκούσας 6⁴⁵ and learn (μαθῶν 6⁴⁵) directly as it were, from the Father 88.

The contrast between Jesus and Moses, which pervades much of the discourse is again suggested by the words οὐχ ὅτι τὸν πατέρα ἑώρακέν (6³⁵ cf 1^{17f}, 3¹³, 5³⁷, 7^{28f}, 9^{16,33}) John holds up the example of the Son against the Old Testament background, where not even the greatest representatives of Israel have seen God (Ex 33⁸, Is 6⁵). The failure of Moses to see God is contrasted to the intimate contact which exist between Jesus, the Son, and his Father. The Jews held that the true teaching of God was given in the theophany on Sinai and in the Torah (typified in the manna miracle cf above). In fact the true teaching of God is given in the Incarnation of the word of God in Jesus!

6^{47f} challenges the individual to believe in terms which suggest the promise which belongs to faith 89. In these verses, Jesus again stresses the fact

that/....

that the keeping of the New Covenant does not exist in the blind adherence to a set of rules. The New Covenant demands that we believe in Jesus and so live according to the new law. He is the bread of life, who embodies the spiritual food of self-giving in love (cf 6⁵¹⁻⁵⁸) and it is as we believe that we become one with him in death and therefore also in resurrection (ζωήν αιώνιον 6⁴⁷).

Before progressing to the discussion on 6^{49ff}, a brief consideration of Jn 21¹⁻¹⁴ will be undertaken. Shaw ⁹⁰ notes two traditions which present themselves in Jn 21¹⁻⁴; the first concerns the fulness of the apostolic mission, pictorially displayed in the process of being gathered in (cf Lk 5¹⁻¹¹ which is not a resurrection appearance, *per se*, also cf Mt 13⁴⁷⁻⁵⁰), the other represents the presence of Christ in the eucharist of the Church. Placing these propositions alongside each other, he concludes that the apostolic work of the Church is to gather all men to Christ in the eucharist. Jn 21¹⁻¹⁴ (cf Lk 24¹³⁻³⁵ in which a 'quasi-eucharistic' meal takes place.⁹¹ also bears resemblance to Jn 6; the location is (πέραν 6¹) ἐπὶ τῆς θαλάσσης τῆς Τυβεριάδος (21¹); the two scenes describe the only meals in the gospel and both have the elements of fish (cf especially ὄψαριον (21^{9f} cf 6^{9,11}) and bread; 21 recalls 6¹¹ and both portray Jesus as the host. D ⁹² gives a more explicit statement of the host pronouncing the blessing with its inclusion of the words εὐχαριστήσας ἔδωκεν (cf 6¹¹). 6¹⁵ presents Jesus as leaving his disciples, and as has been shown (cf my comment in Chapter 3) this separation may symbolize his death. Jn 21¹⁴ also recalls the separation of death (ἐκ νεκρῶν), His return to his disciples (cf 6¹⁹) is the context of Jn 21¹⁻¹⁴.

Shaw ⁹³ comments on the lack of unity in 21¹⁻¹⁴. For instance- an enormous draught of fish is caught in obedience to Jesus' instruction but when the disciples/....

disciples arrive on the shore, a meal of fish is prepared for them. If Shaw's conclusion (cited above) is valid then this anomaly is disposed of. If 21⁵ has a eucharistic reference, its purpose is to lead to 21^{10f}. The meaning that would then emerge would be that although the fish are to be caught and brought in, they are not to be disposed of because of what Christ himself has prepared. Christ's sacrifice, symbolized in the bread and fish ⁹⁴ ⁹⁵ is not repeated because it has eternal effects. Furthermore, the presence of the Lord and his command in 21⁶ proclaims the abiding truths, which are that it is in his authority that the Church conducts its mission in the knowledge that his presence undergirds their endeavours.

Besides the fact that in catacomb art the representation of a meal with seven at table appears in a eucharistic context (cf 21²) ⁹⁶ the use of τοῦ ἄρτου (singular) (21^{9,13}) strengthens the possibility of a eucharistic background for this *pericope*. 21¹² may allude to the *Sitz im Leben* of the Church as they gather for eucharist. οὐ τίς ἐγώ; would be the sort of question asked by some of those whom the apostolic ministry had gathered into the fellowship of the Church. The correct answer to the question is imperative for the celebration of eucharist because that answer implies an act of faith. The question recalls Mk 8²⁹, Mt 16¹⁵, Lk 9²⁰ cf Jn 6⁶⁷⁻⁶⁹. Furthermore the vocabulary of 21¹³ not only recalls Jn 6¹¹ but also Mk 14²² in the record of the Last Supper.

Brown ⁹⁷ argues that if in the reception of eucharist, the early Church awaited the return of their Lord (1 Cor 11²⁶), they would read eucharistic significance into those meals where the resurrected (21¹⁴) Lord did appear among men.

George Herbert ⁹⁸ vividly depicts his Lord's approach to him in the eucharist in his poem *Love*. The poem captures the reticence (cf Jn 13^{6,8}) he experiences as he realizes the immensity of being served by his Lord at the eucharist/...

eucharist. The poem closes with his act of faith and complete commitment to his Lord's will. This is the true believer's response to eucharist.

Love bade me welcome: yet my soul drew back,
 Guiltie of dust and sinne.
 But quick-ey'd Love, observing me grow slack
 From my first entrance in,
 Drew nearer to me, sweetly questioning,
 If I lack'd any thing.

A guest, I answer'd, worthy to be here:
 Love said, You shall be he.
 I the unkinde, ungratefull? Ah my deare,
 I cannot look on thee.
 Love took my hand, and smiling did reply,
 Who made the eyes but I?

Truth Lord, but I have marr'd them: let my shame
 Go where it doth deserve.
 And know you not, sayes Love, who bore the blame?
 My deare, then I will serve.
 You must sit downe, sayes Love, and taste my meat:
 So I did sit and eat.

NOTES

- 1 von Allmen, J.J. *The Lord's Supper, Ecumenical Studies in Worship No. 19* London, 1969, p 26
- 2 Bultmann, R., *The Gospel of John, A Commentary*, Oxford, 1971, p 217
 Lindars, B., *The Gospel of John*, Oliphants, 1972, p 249
3. Westcott, B.F. *The Gospel According to St. John*, London, 1892 p 99
4. The variant readings for this verse must be noted. *κύριος* is rarely used in the Johannine narrative (except after the resurrection), and some Western texts (D, 091 it ade eyr c,s arm geo 'Dietessaron') omit the clause, suggesting therefore, that the words are a gloss (cf Bultmann, R., *loc cit*). The words do, however, occur in most text types and should not be omitted (cf Metzger, B.M., (ed) *A Textual Commentary on the Greek New Testament*, London New York, 1971, p 212). (For a contrast to Bultmann's view of *κύριος* cf Cullmann, O., *The Christology of the New Testament*, (translated from the German *Die Christologie des Neuen Testaments* by J.C.B. Mohr (Paul Siebeck) Tübingen, 1957), London, 1963, p232 (n' especially).

5. These/....

5. These arguments can be used to show that the particular clause in v 23 is a gloss by those who would profess that John is anti-sacramental. (cf Bernard, J.H., *'A Critical and Exegetical Commentary on the Gospel according to St John'*; Edinburgh, 1928, p 189). The textual evidence weighs too strongly against such contenders though.
6. Brown, R.E., *The Gospel According to John*, New York, 1966, p 263
7. Bultmann, R., *Theology of the New Testament*, 11 (translated from the German by K. Grobel), London, 1976, p 9.
8. Bultmann, R., *The Gospel of John : A Commentary*, Oxford, 1971, p 472
9. Jeremias, J., *New Testament Theology* ¹, London, 1972, pp 35f
10. Fortina, R.T., *The Gospel of Signs*, Cambridge, 1970, p 69
11. ἐπορεύεσθαι when alone, can mean 'work for or earn the food' (cf Arndt, W.F. and Gingrich, F.E., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Chicago, 1974 p 307).
Here, however, the context of βρώσις suggests a free gift of the Son of Man, rather than thing to be earned or worked for (cf 4:14 , 6:35).
12. Brown, R.E., *op cit* p 264
13. Bultmann, R., *op cit* p 223
14. Hopkins, G.M., *The Wreck of the Deutschland in Poems and Prose of Gerard Manley Hopkins* (Selected with an introduction and notes by W.H. Gardner) Harmondsworth, 1970, p 13
15. Bernard, J.H., *op cit*, p 191, Lindars, *op cit*, p 255 contests this with no valid argument. He states that ἐσφράγισεν means that he has already been marked out for his purpose. This particular fact is surely most obviously implied at Jesus' baptism, or when the Spirit descended upon him.
16. Suggit, J.N., *Christian Initiation : Some Theological Perspectives*, 1977, (unpublished), p 4
17. Lampe, G.W.H., *The Seal of the Spirit*, London, 1951
18. Kilmartin, E.J., 'Liturgical influence on John 6,' *The Catholic Biblical Quarterly*, XX11, 1960, pp 183-191

19. Roth, C., *The Haggadah*, London, 1959, p 15
20. Roth, C., *op cit.*, p 16
21. Ibid
22. Roth, C., *op. cit.*, p 9
23. Brown, R.E., *New Testament Essays*, London-Dublin, 1965, p 81
24. Lyonnet, S., 'La nature du culte chrétien', *Studia Missionalia*, XX111, 1974, pp 217ff
25. Bouyer, L., *The Fourth Gospel* (translated by Patrick Byrne), Dublin, 1964, p 112
26. Westcott, B.F., *op. cit.*, p 101
27. Barth, K., *The Epistle to the Romans*, (translated from the sixth edition by Edwin C. Hoskyns), Oxford, 1975, pp 201f.
28. I have dwelt at length on this point because those who are opposed to seeing allusions to the eucharist do so, often insisting that the central theme of this passage, for instance, is not the eucharist, but faith. (And indeed, it is (20:31)). The eucharist seeks to draw us into a deeper commitment and to strengthen our faith - not usurp it. St. John, if he is speaking about eucharist at all in Chapter 6, therefore, can only explain it in the context of faith.
29. Guilding, A., *The Fourth Gospel and Jewish Worship*, Oxford, 1960, pp 60-66
30. The miracles which have just taken place (6:1-21) are associated with the time before Passover (6:4), the discourse being given on the next day (τῇ επαύριον, 6:22). However, the lections cited by Dr. Guilding are those for the end of Nisan. Arguments concerning the strict chronology of John, tend to be pointless. The reference to the Passover in v4 is a vague one, included probably, to assist the reader to associate what follows with the theme of God's redemption.
31. For a fuller discussion see my comments on 6:51ff in the next chapter.
32. v9 is also closely associated with Numbers 11:22. See my comment for the association, especially found in words like ὄψαρον and παιδάριον.
33. The thought and language of Jn 6, Ex 16 and Num 11 are similar. cf especially Num 11:1, Ex 16:2, Jn 6:41,43; Num 11:21f, Ex 16:18, Jn 6:7,9; Num 11:13, Ex 6:12, Jn 6:51,55.

34. For/....

- 34 For a fuller discussion, cf Peder Borgen's contribution in this field, discussed fully at a later stage in the chapter.
- 35 Gregory of Nyssa, *The Great Catechism*, XXXVII, Library of the Nicene Fathers, p 504
- 36 Philo *Legum Allegoria*, 111, 1x
- 37 Philo *op. cit.* 111, 1v, LV1
- 38 Feuillet, A., *Johannine Studies* (translated from the French by the Rev. Thomas E. Crane), New York, 1965, p 62ff
- 39 Cazelles, H., *Le Deutéronome* (Bible de Jérusalem), Paris, 1950, p 49, note a
- 40 Guilding, A., *loc. cit.*
- 41 Evidence that early Jewish exegetes drew lessons of faith from the lectionary readings for Nisan is found in Philo, *Legum Allegoria*, 111, Lvl, pp 164ff, who, commenting on Ex 16:4 writes
- he lacks faith if he has no belief that both in the present and always the good gifts of God are lavishly bestowed on those worthy of them.
- and in Midrash *Mekilta*, which quotes a saying of R. Eleazar of Modiim (first century)
- 'He who has enough food for today and yet says "What shall I eat tomorrow? belongs to those who are of little faith'.
- 42 Brown, R.E. *The Gospel According to John*, New York, 1966, p 262
- 43 Bultmann, R., *op. cit.*, pp 227f; Brown, *op. cit.*, p 265; Hoskyns, E.C. and Davey, F.N., *op. cit.*, pp 293 f
- 44 The rabbinic references come from a later period than Jesus, and therefore do not prove the importance of the manna theme in his day. It is however, reasonable to assume that the Jew's expectations regarding the Messiah (which were prevalent in Jesus' day Jn 6:30f), would be influenced by their knowledge of that 'first' redeemer (i.e. Moses).
- 45 Bultmann, R., *op. cit.*, p 228
46. Borgen, P., *Bread From Heaven : An Exegetical Study of the Concept of Manna in the Gospel of John and the Writings of Philo*, Leiden, 1965

47. Moloney, F.J., 'John 6 and the celebration of the Eucharist' *The Downside Review*, XC111, pp 243-251, ref p 244, makes the following contemporary comparison: 'Although the practice is dying, it is still common enough for a preacher to open his sermon with: "The text for today is ..." He then unfolds his homily by giving the various possible meanings of the text, taking up words and phrases and repeating ideas from the original text until he winds his way to a conclusion'.
48. Barrett, C.K., *op. cit.*, p 240, suggests that John has combined parts of Neh 9:15, Ps 78(77) : 24, and Ex 16:15 in composing the quotation. Brown, R.E., *op. cit.*, p 262, cites Ex 16:4,15, Ps 78:24 and Wisd. 16:20.
49. Borgen, P., *op. cit.*, p 40f
50. Borgen, P., *loc. cit.*, demonstrates the argument in the following way:
- | | | |
|-----|---------------|---------------------------------------|
| i | Ex 16:4(LXX) | ἄρτους ἐκ τοῦ οὐρανῶ |
| | Jn 6:31b | ἄρτον ἐκ τοῦ οὐρανῶ |
| ii | Ex 16:15(LXX) | ὁ ἄρτος, ὃν ἔδωκεν κύριος ὑμῖν φαγεῖν |
| | Jn 6:31 | ἄρτον - ἔδωκεν αὐτοῖς φαγεῖν |
| | Jn 6:32 | δέδωκεν ὑμῖν τον ἄρτον - |
| | | ὁ πατήρ μου δέδωκεν ὑμῖν τον ἄρτον |
| | Jn 6:33 | ὁ - ἄρτος τοῦ θεοῦ - |
| | Jn 6:51 | ὁ ἄρτος - ὁ - δώσω - |
| iii | Ex 16:2(LXX) | διεγόγγυζεν πᾶσα συναγωγή |
| | | θίων Ἰσραηλ ἐπὶ Μωυσῆν |
| | Jn 6:41 | 'Εγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ |
| | Jn 6:43 | μη γογγύζετε μετ' ἀλλήλων |
- Borgen notes that John's rendering ἄρτον (singular) is nearer the Massoretic Text than the LXX (ἄρτους). However, two differences between Ex 16:15 and Jn 6:31 do exist. John lacks κύριος and has αὐτοῖς instead of ὑμῖν (cf Ps 78(77) :24). It is quite probable that ὁ πατήρ μου (Jn 6:32) and θεοῦ (Jn 6:33) are exegetical interpretations of κύριος in Ex 16:15. Jn 6:32 has ὑμῖν as does Ex 16:15. Borgen observes that in exegesis the pronouns of the Old Testament quotations are often changed.
51. Borgen, P., 'Observations on the Midrashic Character of John 6', *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche*, LIV, 1963, pp 232-240, ref pp 233f
52. Bultmann, R., *loc. cit.*, argues that ἔδωκεν (6:32) read by B.Dal instead of δέδωκεν indicates assimilation.

- 53 Brown, R.E., *loc. cit.*
- 54 Lindars, B., *op. cit.*, p 238
- 55 Jeremias, J., *New Testament Theology*¹, London, 1972, pp 199f notes the debate about the meaning of ἐπιούσιος. Moulton, J.H. and Milligan, G., *The Vocabulary of the Greek Testament: Illustrated from the Papyri and other non-literary sources*, Part III London New York Toronto, 1919, pp 242f, observe that the papyri have shed no clear light on the word which might well have been a new coinage by the author of the Greek Q to render an Aramaic original. Both scholars argue that the sense is 'tomorrow' or 'the immediately following day' and in that case it would be connected with ἡ ἐπιούσα (ἡμέρα) in accordance with the sense of ἐπιέναι. Jerome, in his commentary on Mt 6:11 (cited in Klostermann, E., 'Apocrypha', II *Kleine Text für theologische und philosophische Vorlesung*, VIII³, Berlin, 1929, p7) tells that in the Gospel of the Nazarenes (a Targumlike translation of Matthew in Aramaic), the m^aḥar appeared - *quod dicitur crastinum*. Although the Gospel of the Nazarenes is later than Matthew, m^aḥar is earlier than Matthew because when the translator came to the Lord's Prayer, he wrote down what he prayed each day. If this is so, then 'tomorrow' is the Aramaic expression from which ἐπιούσιος derives. The contrast between ἐπιούσιος and σήμερον is parallel in the following petition in the Lord's Prayer.
- 56 Jeremias, J., *op. cit.*, pp 200f
- 57 Borgen, P., *Bread from Heaven*, Leiden, 1965, pp 61ff
- 58 ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ was taken over in the Nicene Creed to refer to Jesus: 'For us and for our salvation he came down from heaven' (cf Brown, R.E., *op. cit.*, p 263
- 59 Bultmann, R., *op. cit.*, p 227, notes that ζωή means the life-giving force, ὁ ἄρτος τῆς ζωῆς (6:35,48) and ὁ ἄρτος ὁ ζῶν (6:51) are synonymous and mean 'making alive' (cf 4:10ff.).
- 60 Bultmann, R., *op. cit.*, pp 225ff contrasts this *revelatory* formula with the *presentation* formula, which answers the question 'Who are you?' (cf Gen 17:1 Rev. 1:17); he contrasts it with the *qualificatory* formula which describes the subject by answering the question 'What are you?' (Ezek 28:2,9, Is 44:6,24; 45:5-7; 48:12) In the *identification* formula the speaker identifies himself with another person or object. The example given is quoted by Plutarch (de Isis at Osiris, p 354c) when Isis says ἔγώ εἰμι πᾶν το γεγονος και ὄν και ἐσόμενον
- 61 Zimmermann, H., 'Das absolute ego eimi also die neutestamentliche Offenbarungsformel', *Biblische Zeitschrift*, IV, 1960, pp 54-69 266-276 ref p 273
- 62 Feuillet, A., *Johannine Studies*, New York, 1965 pp 86+
- 63 Ibid

64. Dilton, R.J., *loc. cit.*,
- 65 Borgen, P., *op. cit.*, pp 72f
- 66 Ibid
 6:35, 48 ἐγὼ εἶμι ὁ ἄρτος τῆς ζωῆς
 6:41 ἐγὼ εἶμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ
 6:51 ἐγὼ εἶμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς
- 67 In a discourse on bread, it is strange that hunger and thirst should feature. If 'bread' referred only to revelation (Sir 24:21) the juxtaposition would be possible, however, if an allusion to the eucharist was intended the usage would be more sensible because both actions are involved in this celebration.
- 68 Bultmann, R., *op. cit.*, pp 220ff suggests that 6:36-40 should follow 6:41-46. He argues that 6:36-40 are strange because 6:36 upbraids the people for their unbelief before the question of the believers assurance of salvation is discussed - 6:37-40. Furthermore 6:36-40 cannot be considered as the organic and necessary continuation of 6:34f, and nor can 6:41 be said to be motivated by 6:37-40. Bultmann's final order is 6:27, 34f, 30-33, 47-51a, 41-46 36-40. For the present discussion the fact that 6:36-40 deals with the necessity for belief in Jesus which is cited in 6:35 challenges Bultmann's viewpoint and in this instance John would illustrate οὐ πιστεύετε (6:36) with ἐγογγυζον (6:41)
- 69 Borgen, P., *op. cit.*, pp 74ff
- 70 Léon-Dufour, X., 'Trois chiasmes johanniques', *New Testament Studies*, VII, 1960-1961, pp 251-253. In a careful analysis allows that 6:36-40 have their own organisation and 6:41 presupposes that 6:35 has been followed by 6:36-40, 6:41 attributes ἐγὼ εἶμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ to Jesus and this reference is a composite statement made up of 6:35 and 6:38. However, the argument is not all that satisfactory because if 6:35 were followed immediately by 6:41ff then the coming down from heaven could have echoed 6:33.
- 71 Barnard, J.H., *op. cit.*, pp 199f
- 72 Lindars, B., *op. cit.*, p 261 observes that the banquet metaphor, implicit in the Wisdom allusions of 6:35, explains ἐκβάλω ἔξω.
- 73 Although X, D, Γ, Δ read ἐκ for ἀπό (A, B, L, T, W, Θ) the meaning remains the same.
- 74 Brown, R.E., *op. cit.*, p. 276
- 75 Borgen, P., *op. cit.*, pp 75-80
76. Borgen, P., *op. cit.*, pp 80ff

- 77 Borgen, P., *op. cit.*, p 81, gives *Mekilta on Exodus 12²* as follows.
1. 'This new moon shall be unto you' (Ex 12:2)
 2. the new moon, of course, *He showed him at nighttime*
 3. R. Simon the son of Yohai says : Is it not a fact that all the words which He spoke to Moses He spoke in the daytime only;
 4. How then could He, which speaking with him at daytime, *show him the new moon, at nighttime?*
 5. R. Eliezer says : He spoke with him at daytime near nightfall, and then *showed him the new moon right after nightfall.*
- 78 Borgen, P., *op. cit.*, pp 82ff
- 79 Bultmann, R., *op. cit.*, pp 229ff
- 80 Brown, R.E. *op. cit.*, p 270
- 81 cf Glasson, T.F., *Moses in the Fourth Gospel*, London, 1963, pp 101f
- 82 Bernard, J.H., *op. cit.*, pp 34f
- 83 Bultmann, R., *op. cit.*, p 230
- 84 Barrett, C.K., *op. cit.*, p 245; Brown, R.E., *op. cit.*, p 271
- 85 Barth, K., *op. cit.*, pp 215f
- 86 Lyonnet, S., *loc. cit.*
- 87 Although Jer 31:34 does not seem to have influenced Jn 6:45 directly, the thought contained in both text is similar.
- 88 Lindars, B., *op. cit.* pp 263f observes that in 6⁴⁵ the idea of bread, although not directly referred to lies 'not far below the surface'. John thinks of Manna miracle as a type of God's gift of the Torah to the people to gain their obedience. The entire discourse begins with the allusion to Is 55:2 (cf Jn 6:27) and John now introduces the quotation from the haphtarrah (cf my comment on Dr. A. Guilding's contribution in this regard).
- 89 John frequently uses the verb πιστεύειν, but the noun πίστις never occurs in the gospel, but is found in 1 Jn 5:4 (πιστεύειν, however, never occurs in the Apocalypse, but πίστις occurs on four occasions).

- 90 Shaw, A., 'The Breakfast by the shore and the Mary Magdalene encounters as Eucharistic Narratives', *The Journal of Theological Studies*, XXV, 1974, pp 12-26
- 91 Barrett, C.K. *op. cit.*, p 481
- 92 The alternate reading of D in Jn 21:13, shows how the Christians of a later date understood this passage.
- 93 Shaw, A., *loc. cit.*
- 94 There has been much conjecture about the number (153) of fish caught (6:11). Hoskyns, E.C., and Davey, F.N. *op. cit.*, pp 552ff, realizing the importance of the number, conclude that it symbolized a 'perfect and unique catch of fish'.
95. The use of ὄψαριον (21:9f) does not prove beyond any doubt that eucharistic allusions exist in the passage because προσφάγιον (21:5) and ἰχθύων (21:11) also appear in the passage. Its correspondence with Jn 6:9, 11 and its significance there is important.
- 96 Niewalda, P., *Sakramentsymbolik im Johannesevangelium*, Limburg, 1958, ref p 168
- Although Niewalda makes this contribution, it is to be noted that he does not find the evidence for the eucharistic interpretation of this passage overwhelming.
- 97 Brown, R.E., *New Testament Essays*, London-Dublin, 1965, pp 74f
- 98 Herbert, G., *Love in The Temple*, 1633, *op. cit.*, p 142.

CHAPTER 5 THE FLESH AND BLOOD OF
JESUS CHRIST

In John 6, there is a progression in the allusions to Jesus' death as his demands intensify. For instance, in 6¹⁵ (cf my comment in Chapter 1), there may be an allusion to Jesus' death and resurrection. This theme is more explicit in the complaint of the Jews because it is their rejection which leads to his death. The call to believe in Jesus, which is a cardinal aspect of the gospel, is explicit in 6^{29, 40, 47}. In 6^{50ff}, besides the reference to his death, there is an exposition of the implications of commitment to him. It seems as if the Jews' greatest barrier existed in their inability to accept his origin - his coming down from heaven. Just as manna was from heaven, Jesus, as the bread of life, came from his Father in heaven. The difference lay in the fact that the fathers who ate manna in the wilderness died, but those who eat the bread of life, the Lord himself, never die. Ironically as they participate in Jesus' incarnation so too they participate in his death - but death for St. John is not a defeat, but a manifestation of the incarnation and therefore of the glory of God ¹. T.S. Eliot, in the *Journey of the Magi* ², faces the paradox of an encounter with the incarnate Christ. To all external appearances the experience spells out death, and yet it presents abundant life (Jn 1^{4,16}, 10¹⁰, 11²⁵, 14²⁶).

All this was a long time ago, I remember,
 And I would do it again, but set down
 This set down
 This : were we led all that way for
 Birth or Death? There was a Birth, certainly.
 We had evidence and no doubt, I had seen birth and death,
 But had thought they were different; this Birth was
 Hard and bitter agony for us, like Death, our death.
 We returned to our places, these Kingdoms,
 But no longer at ease here, in the old dispensation,
 With an alien people clutching their gods
 I should be glad of another death.

Brown ³ notes that the ὑμῶν of 6⁴⁹ indicates the deep cleavage that exists between the Church and the synagogue at the time when the evangelist/.....

evangelist wrote (cf Jn 8^{17, 56}). It could also serve to sharpen the contrast between the food Jesus gives and the food which was given at the time of Moses. The story of Moses is shown to contain its own refutation because those who ate manna died (Num 14²³ Deut 1³⁵) cf Jn 4^{13f}, but the Son is living Bread (4^{10,14}, 7³⁸) and those who eat of that Bread live for ever! (11²⁶). Only that which gives indestructible life, can be called the bread of heaven. οὗτος (6⁵⁰ cf Ex 16¹⁵) refers back to the Revealer (cf ἐγώ 6^{47f}) and forwards to ἄρτος (6^{50f}) showing that Jesus, as the one who is the Bread which gives eternal life, comes from God ⁴. Furthermore the manna, which stands for the Law of the Sinai covenant and which does not possess true life-giving properties, is superseded (Gal 3²¹).

Borgen ⁵ marks 6⁴⁹ as a 'new beginning', which repeats - with slight differences and a supplement (καὶ ἀπέθανον) - the haggadic fragment at the beginning of the homily in 6^{31a}. Part of this fragment plays a central role in the structure of the homily because it marks out the beginning, is found in the middle and is included in the closing statement of the homily (6⁵⁸).

φαγεῖν is also introduced into the exposition in 6⁴⁹. The systematic exegesis of the homily places this word at the *centre* of the exposition from 6⁴⁹ - 6⁵⁸ ⁶. Borgen ⁵ summarizes the exposition as follows:

φαγεῖν is interpreted in 6^{49-51a} by connecting it to the interpretation of the other words of the text (3^{31b}) given in 6³²⁻⁴⁸. 6⁵²⁻⁵⁷ gives a more independent discussion and the concluding statement of 6⁵⁸ places it within the exposition of the whole text.

The exposition of φαγεῖν can be seen to fall into two parts with 6^{51b} serving as a bridge between the two. 6⁵⁰⁻⁵¹ is a contrast to the statement from the haggadah in 6⁴⁹ (6⁴⁹ ἀπέθανον cf 6⁵⁰ μὴ ἀποιδῶν, ζήσῃ). 6⁵⁰ takes the form of 'explicative definition', the phrase being/...

being qualified is: 'the bread which came down from heaven', and it repeats, freely, the haggadic paraphrase of 6³³. A proposition 'introduced' by ἵνα (*epexegeticum* 6⁵⁰) also adds the word φαγεῖν from the text.

6^{51a} repeats, freely, the same haggadic paraphrase of the text, but combines it with the ἐγὼ ἐλυτ formula, supplementing the qualification ὁ ζῶν (cf 6^{35,38,41f,48f}). 'The succeeding clause of the conditional style adds φαγεῖν to these elements'. which are also found in the first half of the homily. (*Mekilta on Exodus* 22³; Philo *Legum Allegoriae* III: 71 use a conditional clause as does Jn 6^{51a}. *Mekilta on Exodus* 15²⁶. 22⁵; Philo *De Mutatione Nominum* 47 illustrate how an Old Testament quotation is interpreted by a general participial statement cf Jn 6⁴⁵). Hence 'Jn 6³¹⁻⁵⁸, *Mekilta on Exodus* and Philo alternate between participial and conditional style in the interpretation of an Old Testament text! This feature was well known in the judicial traditions of the Old Testament and Judaism $\frac{5}{7}$.

Bultmann $\frac{8}{9}$, although admitting that 6^{51b-58} refers without any doubt to the sacrament meal of the Eucharist, insists that the Sacraments play no role in John $\frac{9}{10}$ and therefore assigns the section to an ecclesiastical editor $\frac{10}{11}$. Dunn $\frac{11}{12}$ considers 6^{51c-58} as uniform with its context because 6^{51c} explains 6³³ and because the themes of eternal life (6^{40,47,53f}), of the resurrection at the last day (6^{39f,44,54}), of eating and drinking (6^{35,53-56}), of βρωστος (6^{27, 55}) of Jesus being sent by the Father (6^{29,57}), of the identification of that which is eaten with Jesus (6^{35,48,57}), of eating resulting in life (6^{51a, 57f}), of bread from heaven (6^{31-33, 41, 50f, 58}) which is contrasted with manna (6^{30-33, 6^{49-51,58}}), are found throughout the discourse. Furthermore, Brown $\frac{12}{13}$

notes/...

notes that an 'insurperable objection' to Bultmann's theory is evidenced in the eucharistic undertones in the multiplication scene, in the transitional verses (6²²⁻²⁴), in the introduction to the discourse and in the body of the discourse (6³⁵⁻⁵⁰). It is none the less, impossible that 6⁵¹⁻⁵⁸ could have been understood by the disciples or the crowd, but in the context of Jesus' death the passages' meaning becomes quite evident. What John may be illustrating in this technique (if it is at all intentional) is Jesus' awareness of his mission to die and also to blur (cf my earlier comments) any rigid distinctions which may exist between his incarnate life and his death. Undoubtedly καταβάς (6⁵¹) refers to the incarnation and δώσω ἡ σάρξ μου ἐστὶν ὅτι ἐπὶ τῆς τοῦ κόσμου ζωῆς refers to his death ¹³. The eucharist is established through Christ's giving of himself and therefore cannot be separated from the 'remembrance' of his death.

The eating (φάγη 6⁵¹) ¹⁴ of the bread of life is equivalent to an act of faith as both actions have an identical result : ζήσεται εἰς τὸν αἰῶνα (6⁵¹ cf 6^{40, 44, 47}). The believer's eternal life has its source in the death (and resurrection) of his Lord and δώσω ἡ σάρξ μου, not only recalls that death, but also illustrates Jesus submission unto death (cf 1 Cor 13³).

Hoskyns ¹⁵ writes

'The symbolism of the discourse, and of the Passover miracle which precedes it (6:4) now demands a clear reference to the sacrifice of the Lamb and to the Eucharist as the feast upon the sacrifice. It is moreover peculiarly appropriate at this point because the death of the Christ most effectually moves men to faith (6:44 cf 12:32f). The saying contains a double reference. First, redemptive significance is assigned to the death of the Son of God, who is to offer His Flesh as a sacrifice for the life of the

world;/.....

world ; secondly sacrificial significance is assigned to the Eucharist, which is at once the concrete commemoration of the sacrifice once offered and the guarantee of its efficacy, and also communicates its benefits to those who partake with faith'.

The second part of the exposition of φαγεῖν (6⁵²⁻⁵⁷) 16 can be divided into four parts. 6⁵² raises a question which is followed by three points which comment on the question. (6⁵³ uses a conditional style, 6^{54,56} a participial style). 6^{54,56} develop the exposition into 'subordinate explications' in 6⁵⁵ and 6⁵⁷ respectively. 6⁵⁸ concludes the entire homily.

In 6⁵², the Jews question the interpretation that identifies ὁ ἄρτος δεῖν ἐγὼ δώσω with ἡ σάρξ. They query it by placing the words τὴν σάρκα and οὗτος into the wording of the Old Testament quotation, found in 6^{31b}. (cf Philo *De Mutatione Nominum* 259) 17. 6⁵² also questions Jesus' interpretation that he himself (6^{51b}, ἐγὼ 6⁵² οὗτος) is the subject of the Old Testament text in 6^{31b}, where God is the subject (cf 6^{32f}). This part of the question is answered in 6⁵⁷ by a reference to the correspondence between the Father and the Son. As Borgen notes, because 6⁵² is clearly a paraphrase of parts of the Old Testament text in 6^{31b} and because 6⁵², as a clear exegetical discussion, ties the whole section of 6^{51ff} closely to the Old Testament quotation in 6^{31b}, the theory of interpolation is very dubious 18.

Furthermore, the exposition of the text in 6^{51b-58} is developed by the help of fragments from the eucharist traditions which are fused with haggadic fragments about the manna. St. Paul, in 1 Cor 11^{23ff}, also 'quotes from the tradition about the eucharist and uses fragments of it in comments of a participial (relative) and imperative nature'

Borgen/....

Borgen illustrates from 1 Cor 11^{27,29};

1 Cor 11²⁷ Whoever (ὅς ἄν), therefore *eats the bread or drinks the cup of the Lord* in an unworthy manner will be guilty of profaning *the body and blood of the Lord*.

1 Cor 11²⁸ Let a man examine himself and *so eat of the bread and drink of the cup*

1 Cor 11²⁹ For any one who *eats and drinks* (ὁ γὰρ ἐσθίουν καὶ πίνων) without discerning the *body eats and drinks judgement* upon himself. 19

The above illustrates 'that fragments from a tradition can be paraphrased in a fresh way within the framework of the traditional participial style'. (cf Jn 6³¹⁻⁵⁸ and its use of the haggadic tradition). The style used by St. Paul does not occur in independent and pure form because he uses the participial style with imperative applications to the readers. Paul also shows how a tradition concerning the eucharist can be reduced to fragments and used in a paraphrasing exposition. "Paul's eucharistic comments suggest that fragments from the eucharistic traditions may have been similarly paraphrased in Jn 6⁵¹⁻⁵⁸. In these verses there are agreements between John and the eucharistic sections of the New Testament and it seems as though this section also draws on traditions which are similar to the haggadah concerning the manna in 1 Cor 10¹⁻⁴". ²⁰ (φάγετε - πίνετε - πίνων / ἔφαγον - ἔπιον. βρωσὶς - πόσις / βρῶμα - πόμα). John draws on the eucharistic traditions in 6⁵¹⁻⁵⁸ as does Paul in 1 Cor 11^{27ff} and he uses fragments from the institution of the eucharist as found in 1 Cor 11^{23ff}. The fragments about the eucharist and manna coincide to some degree, thus making the interweaving process more natural. That John draws from those two traditions in his paraphrase is strongly supported by Jn 6⁵⁵ where 'flesh' and 'blood' from the eucharistic tradition are qualified in an emphatic way as 'food' and 'drink', from the tradition about the manna by a variant of the midrashic pattern

which/....

which was also employed in 6^{51b}.

It has been noted as strange that John uses τρώγειν (6^{54,56-58}) as the present substitute for φαγεῖν instead of the usual ἐσθίειν ²¹, but there are parallels in Hellenistic Greek usage. τρώγειν is also used in the quotation of Ps 41¹⁰ in Jn 13¹⁸. Borgen highlights the similarities:

Jn 6⁵⁸ ὁ τρώγειν τοῦτο τὸν ἄρτον

Jn 13¹⁸ ὁ τρώγειν μου τὸν ἄρτον (ps 41:10)

The fact that τρώγειν only occurs in these 'eucharistic passages' in John may indicate that it comes from the eucharistic traditions ²² Brown gives two 'impressive indications' that John has the eucharist in mind in this passage. If the words of 6⁵³ are to have a 'favourable' meaning, they must refer to the Eucharist because 'to eat someone's flesh' denoted hostility in the Old Testament (Ps 27² Zech 11⁹) and in the Aramic tradition the person who ate flesh was likened to the devil. Moreover as Dunn ²⁴ observes - the eating of flesh and drinking of blood were totally obnoxious to a Jewish audience (cf Lev 17¹⁰⁻¹⁴ cf Acts 15²⁹). The drinking of blood was forbidden by God's law (Gen 9⁴ Lev 3¹⁷ Deut 12¹³ Acts 15²⁰ cf Jer 46¹⁰, Ezek 39¹⁷). It is also suggested ²³ that John's use of σάρξ (6⁵¹⁻⁵⁶), although it differs from the synoptic's σῶμα, which is used in their accounts of the institution of the eucharist, probably reflects a tradition which is closer to the original eucharist language of Jesus (Ignatius *Romans* 7³, *Philadelphians* 4¹; *Smyrnaeans* 7¹; Justin *Apol* 1⁶⁶) ²⁵. The use of ὄραξ also recalls 1¹⁴ (cf 1 Jn 4², 2 Jn ⁷) and hence sets this passage within the context of the incarnation, although the mention of flesh and blood call to mind Jesus' death and sacrifice. The great redemptive act which was eternal life for all who believe/....

believe in the Word become incarnate, is the lifting up of the Son of Man in death - and exaltation and the gift of the Spirit (cf Jn 6⁶³). Like Paul, John associates the eucharist directly with Jesus' death in this passage. ὑπὲρ τῆς τοῦ κόσμου ζωῆς 6⁵¹ also indicates that a reference to Jesus death is intended (1^{29f} cf 3^{15ff}, 4⁴², 1 Jn 3¹⁶, 1 Cor 11²⁴) in this section and the force of ἐμάχοντο (6⁵²) probably forshadows the rejection which led him to his death ²⁶. The objection and answer in 6^{52f} may reflect the *Sitz im Leben* of the early Church. The Jewish Apologists, for instance, attacked Christianity on the grounds of their celebration of Eucharist (Origen Celsus 6²⁷)

The truth of 6^{51b} is phrased negatively in 6⁵³. The flesh of Jesus is the bread of heaven which gives life to the world and there is no *life* for the world in any other source! (cf 3^{3,5}) ²⁷. The εἶν μὴ sayings deal with the conditions of entry into the Kingdom of Heaven and in this instance our participation 'in Christ' is demanded, if we are to taste eternal life. The Hebrew idiom 'flesh and blood' denotes the whole man and therefore the demand is for a total association with Jesus Christ. Those who participate in the sacramental meal, and so associate themselves with Christ, in fact, become one with him, 'bear within them the power which guarantees their resurrection' (6⁵⁴ Rom 8¹¹) ^{28 29}.

In 6⁵⁴, the specific emphasis on τῆ ἐσχάτῃ ἡμέρᾳ clearly links the allusions to Christ's death (6^{51ff}) to the resurrection. Therefore the celebration of eucharist, for St. John, refers to both the death and resurrection of Christ (cf my discussion on St Paul's view of the eucharist). The point of this verse seems to be to correlate the eucharistic feeding with both the 'present possession of eternal life, and the participation in it after the general resurrection (6⁴⁰ 1 Cor 11^{26f}, Mk 14²⁵ Lk 22¹⁸), ³⁰

{the/...

(the resurrection of Christ prefigures the resurrection on the 'last day'). The thought of 6⁵⁴ moves from the *nature* of the food to its *effect*.

Barrett ³¹ elucidates the meaning of ἀληθής: ³²

'My flesh and blood really are what food and drink should be, they fulfil the ideal, archetypal function of food and drink, that is in giving eternal life to those who receive them!'

Bultmann ³³ suggests that ἀληθής may be taken in a dualistic sense and as such would give the following meaning to 6⁵⁵.

'All other food can give life only apparently, but not really; the sacrament alone is real, true nourishment, since it gives life!'

The person who eats the Lord's flesh and drinks his blood is united with Christ and participates in the divine life which the Son receives from the Father (14^{20,23}, 15⁴⁻⁷, 17¹¹, 23, 1 Jn 2²⁴, 3^{6,24}, 4^{15f}). The formula which is employed to describe the union (ἐν ἐμοὶ μένει καὶ ἐν αὐτῷ) is used elsewhere to describe the relation of faith to the Revealer (10^{14f}, 15^{4f}, 17²¹⁻²³). The celebration of eucharist is an expression of a deep, personal relationship and commitment between the believer and his Lord. Although it is established in the here and now, it persists forever.

μένειω is used by John to express the permanency of relationship between the Father and the Son (10³⁸) and also between the Son and the Christian (14^{10f}, 17²¹).

Brown ³⁴ writes:

'The fact that the relationship between Jesus and his disciples is patterned on the Father-Son relationship is also given expression in what John says about life

and/...

and love. Indwelling life and love are but different facets of the basic unity binding Father, Son and believer.' (17:11,21,23; cf 1 Jn 3:15,17; Jn 15:9-10 1 Jn 4:16).

The use of the present continuous (μένει) stresses the fact that Christ is always present with those who commit themselves to him. The incarnation, as has been said repeatedly, is still relevant *today* and Jesus' presence remains as real here and now as it did when John wrote. The implication of this fact for eucharist is that as the Church celebrates that feast, so it proclaims the abiding presence of Christ with his own.

The aorist ἀπέστειλέν (6⁵⁷) also emphasizes the incarnation as it marks the definite moment when the Father sent the Son into the world (cf 3¹⁷, 20²¹, 1 Jn 4⁹). 6⁵⁷ also underlines the intimate relationship which exists between the Father and the Son. In 5^{26f}, Jesus claims that his *authority* derives from his Father and in 6⁵⁷ he traces his *capacity* to give life from the Father ³⁵. It is because Jesus abides in the Father that men may live by abiding in him (cf 2 Pet 1⁴) ³⁶.

Godet ³⁷ comments on 6⁵⁷;

'As the infinite life of nature becomes capable of appropriation by man only so far as it is concentrated in a fruit or a piece of bread, so the divine life is only brought within our reach so far as it is incarnated in the Son of man. It is thus that He is for us the *bread* of life. Only, as we must take the piece of bread and assimilate it to ourselves in order to obtain physical life by its means, we must, also in order to have the higher life, incorporate into ourselves the person of the Son of man by the inward act of faith, which is the mode of spiritual manducation. By eating Him, who lives by God, we possess the life of God.'

Borgen ³⁸ notes that 6^{57f} continues the participial statement, ὁ τρώγων κλιτ, but both verses have statements of different style connected to them. In 6⁵⁷ the participial statement is included in the pattern of a

comparison/...

comparison:- καθώς-καὶ ³⁹. *Exodus Rabbah* 3, 17 compares the relationship between God and Moses to the relationship between Moses and Aaron, just as the relationship between the Father and the Son is compared with the relationship between the Son and the person 'who eats' him in Jn ⁵⁷. Borgen concludes - that where the Palestinian Midrash uses בן-בן , John uses καθώς καὶ (Lk 6³¹ 1 Cor 15⁴⁹ cf ὡς-καὶ Mt 6¹⁰, Act 7⁵ Gal 1⁹).

In Jn 6⁵⁸, the participial statement (ὁ τρώγων κτλ) is preceded by two brief clauses which are introduced by οὗτός ἐστιν, which refers back to what precedes in the homily and indicates that the conclusion follows⁴⁰. Hence the background of John's pattern and style (in 6⁴⁹⁻⁵⁸) is clearly midrashic; a paraphrased text (6^{51a, 52}) is followed by one or more statements of a conditional (6^{51a, 53}) or participial nature (6^{54, 56, 6^{57b, 58}}). The similarities with passages which have specifically eucharistic connotations have also been noted.

In using this approach, John not only claims for Jesus, that authority which belonged to the teachers of the law, but proclaims him as *the* teacher from God - God himself. Peter's attestation of faith (6⁶⁸) is logical in the light of the discourse! Besides attributing this authority to Jesus, John also presents him as relating to people in the situation in which they find themselves. He therefore, associates himself with their methods of teaching, (almost as a sign of commitment to them) but his teaching is such that it demands commitment from his hearers, if they are to accept it and begin to understand it. In terms of the eucharist, it can be said that Jesus' teaching has God's authority. Macgregor ⁴¹, in deriving John's sacramental doctrine from this passage, claims that John has in view the dangerous tendencies of the realistic

magic-/.....

magic-sacramentalism of the mystery cults who hold to purely materialistic notions of sacramental grace. Here the mere performance of the rite is efficacious apart from the participant's state and John therefore stresses the spiritual and ethical side of the sacraments. He provides the antidote to ritualism (cf 3⁵, 6^{53ff} cf 6⁶³ and 13^{34f}).

'The bequest that Jesus left his friends in the sacrament is not a mere ritual ordinance, but a spirit of love and service that will unite them in fellowship with one another and with himself, and will be the badge of discipleship' 42

Moloney 43 writes:

All the communities of the early Church were asked to live by faith in a salvation brought to them by a man who had died on a cross. What was demanded of them was a leap into the darkness of foolishness ... However, in all their foolish hope, these communities had something permanent and stable which they must have experienced: Mt 28:20, Rom 8:1, Jn 6:51c-58... there must be an active decision to accept the revelation (cf 5:23-25). This is the decision which was made at the Eucharistic celebrations of the Johannine communities. They believed that Jesus was the unique revealer of God, and that he was the place where 'the world' could find eternal life, but this belief was not merely an intellectual assent (although it is that as well - my inclusion!) to a preached message - it was firmly anchored in their lives, in the Eucharist.

6⁵⁹ records that the scene of the discourse is in a συναγωγή, which emphasises the solemn and public character of the discourse. Hoskyns 44 points out how suitable it is that the nature of true worship should be disclosed to the Jews in the framework of that worship of which it is the fulfilment. Before progressing to my closing comments on Jn 6, the possibility of allusions to the eucharist in 19^{34f} will be discussed. The context of this passage is clearly Jesus' death. Ford⁴⁵ also sees three allusions to the passover in this section: the hyssop (19²⁹), the unbroken bones (19^{33,36}) and the mingled blood (19³⁴) 46. The

testimony/.....

testimony of the witness does not only serve to prove the actual death of Christ, but it serves to show the *significance* of that occurrence. Jesus, as the true paschal Lamb of God (1²⁹), cleanses those who believe in him and so accept his sacrifice of himself on their behalf (The idea of *kipper* is evidence here). Just as the blood of the lamb shielded the children of Israel from the curse of death which swept through Egypt, (Ex 12²³) so the blood of Christ protects the *believer* from death which results from sin. Furthermore as the Passover re-enacted this deliverance, so the Eucharist makes present the sacrifice of the cross, 'by the power of the Holy Spirit and the Word, and in its liturgical *presentation* of the Son's sacrifice by the Church to the Father, in thanksgiving for all His blessings and intercession that he may grant them afresh' 47

Wilkinson 48 argues that John intends a literal meaning in 19³⁴. He claims that John attests to the reality of the incarnation (1¹⁴) in a truly human, physical body and to the fact that Christ really did die (ἀληθινῆ 6³⁵) - a factor which is essential to redemption. This physical death prepared the way for a physical rising which was the climax and authentication of Christ's mission. Although the context of these verses is Jesus' death, John depicts that death as an integral part of Christ's incarnation. The same thought prevails in the celebration of eucharist as the Church who has as her host (in eucharist) the incarnate Lord, is encountered by the crucified Christ. 49 The place of the origin of the water and the blood, is significant, because the sacraments of the Church do not spring purely from religious experience, but from the historical scene of human obedience, suffering and death, which is shown forth in the humble, ministering love of Jesus for his own.

Brooks/...

Brooks ⁵⁰ summarizes;

The interweaving of the theme of the reality of the human existence of Jesus with references to the eucharist strongly suggests the author's understanding of the eucharist. This understanding is augmented by his forceful presentation of the humiliated, human, servant, Jesus at the very place where the reader expected to find the institution of the eucharist. Thus the Johannine author understands that the eucharist is a pointer or witness to the reality of the humanity of Jesus.

In 6^{60ff}, John records the reactions to what he has just said. In encountering the flesh and blood of Christ, men are faced with the choice of accepting or rejecting the revelation of God in that encounter. 6⁶⁰ may reflect the *Sitz im Leben* of the early Church where men might not have been able to accept the full implications of Jesus' words. ἀκούσαντες does not imply acceptance, whereas ἀκούειν means to hear with acceptance. The point being made is that what Jesus' words demanded were not only intellectual assent, but also submission, self-devotion and surrender. σκληρός has a twofold connotation of being 'fantastic and offensive' ⁵¹ (Dt 17⁸, 30¹¹, Jer 32¹⁷). What is difficult or impossible for man becomes a reality through the action of the Spirit. Our act of faith has its origins in the faithfulness of God. 6⁶⁰ prepares the way Jn 6⁶³. Hoskyns ⁵² writes 'As the incarnate Word is living flesh in the power of the Spirit, so the words of the Son of God gives life to what is otherwise dead and profitless'. What offends these disciples is the necessity of the Incarnation and Cross in order that God may give life to the world. The disciples are offended (σκανδαλίζει) because of their refusal to see God's act of salvation in what is lowly (cf my comment on Jn 13) (1 Cor 1²³ Mt 11⁶, Is 8¹⁴, Rom 9^{32f}, 1 Pet 28 cf Mt 16²¹⁻²⁸ Mk 8³¹⁻³⁸).

Cullmann ⁵³ suggests that the miracle of the ascension (6⁶²) is

intended/...

intended to help the disciples understand the miracle of the Eucharist. It is after his ascension that the Spirit comes to teach them and give them life (6⁶³) 54. αναβαίνοντα ὅπου ἦ το προτερον (6⁶²) is to the Father (7³³, 13³, 16^{5,7,28}, 7⁵) through crucifixion, resurrection and ascension, but also implies that the Son of Man has descended. The incarnation, death, resurrection and ascension are the *prolegomena*, not only to eating his flesh and drinking his blood, but also to understanding the implications of that action 55. The presence of the Holy Spirit in the eucharist which is made possible both logically and chronologically by the ascension, ensures that the 'closest personal union and communion spirit exists between the worshipper and Christ (6⁵⁶). The life-giving Spirit is the Spirit of Christ himself. It is the gift of Christ's own life through personal union with Christ that we receive in the Eucharist' 56. The words of St. John in 6⁶³ are similar to St. Paul's in 2 Cor 3⁶ cf 1 Cor 15⁴⁵. The function of the Spirit is to give life (3^{5f,8}, 4^{23f} 7^{38f} cf Gen 1² Ezek 37¹⁻¹⁴). The Spirit engraves the new law of love which is re-enacted in the eucharist, on the heart of the believer. Just as the believer has *no* life apart from the Spirit so the eucharist, without the Spirit, becomes an empty ritual. The contrast between ἡ σὰρξ and τὰ ῥήματα 57 (6⁶³) (Is 40⁶⁻⁸, 1 Pet 1^{24f}, cf 2 Macc 14⁴⁶, 2 Cor 3³, Jn 3⁴) emphasizes that only flesh which has been verified by the words of the Son of God is living flesh; apart from the Spirit flesh is dead and powerless to give life. This general principle applies to the flesh of the Son of God, who is the Word, and to the consecrated bread and wine of the Eucharist 58. In Deut 8³ manna is related to the words of God. *Midrash Mekilta on Ex 15²⁶* states 'The words of the Law which I have given you are life for you'. John (with the emphatic ἐγώ

may/...

may again be emphasizing the contrast between Moses and Jesus (cf 6^{31f}) and by so doing he stresses the fact that Jesus, in imparting the Spirit, seals the new covenant which is inaugurated by the shedding of his blood (cf my earlier comments).

Borgen ⁵⁹ elucidates a hermeneutical principal which is implied in the Midrashic exposition of 6^{31ff}: 'an Old Testament passage (6^{31b}) shall not be interpreted within its own external meaning of the past (6^{32b}), but on the basis of the present spiritual reality to which it points (6^{32b})'. John also develops this principle into a theological one, applying it to the works of Jesus and to anthropology. The distinction between the external and spiritual spheres results in a conditioned dualism. If 'external factors' (eg. σάρξ) are used against the spiritual sphere, then the external sphere is 'misused for evil', but if the external factors 'point to the spiritual reality of the Son, then they serve their proper and good function' ⁶⁰.

The homily of Jn 6⁵¹⁻⁵⁸ illustrates the external and spiritual interpretation of the works of Jesus and 6^{60ff} shows that concept of the eternal and spiritual spheres is applied to anthropology. Jn 6⁶³ provides the key (3⁶). The terms σάρξ (1¹⁴, 3⁶, 6^{51f,63,17²}) and σάρξ καὶ αἷμα (6⁵³⁻⁵⁵ cf 1¹³) refer to manna as a whole. In Judaism σαρξ καὶ αἷμα signify man and the sphere of his activity in contrast to God and the heavenly powers and the sphere of their activity (Sir 14¹⁸, 17³¹, N gir 9⁵, Sotah 8¹, Mt 16¹⁷ 1 Cor 15⁵⁰ Gal 1¹⁶ Eph 6¹², Heb 2¹⁴). John interprets 'these ideas within the thought-category of spiritual and external Spheres', God (1¹³), Logos (1¹⁴), the Son (17^{1f}), the Spirit (3⁶, 6⁶³) spiritual and divine birth (1¹³, 3⁶) and life-giving power (6⁶³) belong to the spiritual sphere whereas the fact of human birth

(1¹³/...

(1¹³, 3^{4,6}, 6⁴²) is listed in the external sphere of man and his activity.

A sharp distinction between the two spheres is established. Man and his activity are ineffective in producing any life-giving effects in the spiritual sphere, first because they belong to the external sphere (6⁶³), but as the spirit enters the external sphere of man and that sphere points towards the spiritual sphere, it serves its proper and good function. As Hoskyns writes 61.

The Word incarnate is living flesh and as such is not subject to corruption; consequently, His words are creative acts, by which the regenerate believers who have the Word of God, or the Spirit of God, abiding in them (3:5-8, 5:38, 8:31-37, 8:51f, 12:48-50, 14:17, 15:7 17:16f), and the material of Christian worship (water, bread, wine) have become living flesh or matter'.

In 6⁶⁴, John again stresses that the life which is offered to men in Jesus, is received on the basis of *faith*. John may be speaking to situation of the early Church where there might have been 'non-believers' who joined the celebrations of eucharist just as Judas Iscariot participated in the Last Supper (Jn 13²¹⁻³⁰, Lk 22²¹⁻²³ cf Mk 14¹⁸⁻²¹; Mt 26²⁰⁻²⁵ 62 cf Jn 6^{70f}). Man is alienated from the truth and from God, because of his unbelief. Like Judas, he is defeated, because 'he has left the light of life and wanders in meaningless darkness' (Jn 13³⁰ - ἤν δε νόξ "). The charge Jesus made to his disciples in 6³⁶ concerning non-believing is repeated and followed by a reference to the working of the Father's Will (6^{37,40, 44} cf 6⁶⁵). Prof. Suggit comments: 63

'the disciple who betrays Jesus or his followers (Jn 13:20 cf v16) cannot defeat God's purpose: when disbelievers reject the Lord they reject life for themselves. Jesus' triumph is not affected: indeed it is so sure that even before his passion John can have him say 'I have conquered the world', (i.e. the powers of evil) in a context which assures his

disciples/...

disciples that they too have no cause for fear,
since they share in his victory (Jn 16:33)

Moreover, the betrayal of Jesus also implies the fragmentation of the body of Christ, the Church. δώδεκα (6⁷⁰ cf 6¹³) may symbolize the new Israel which was constituted by our Lord. In this context it distinguishes between the greater body of disciples and the close-knit inner circle. The eucharist, as a sacrament of unity, maintained this christian "brotherhood" as it renews faith in Christ. The sin of Judas stands to remind the Church that the betrayal and denial of the faith always remains a possibility (Jn 6⁶⁶). The sin of becoming a traitor of Christ and of his servant destroys the basic fabric of the Church unity! Jesus' question in 6⁶⁷ applies ultimately, not only to the twelve or to the crowd who were listening to him, but also to the Church of John's day. In fact the question is constantly relevant and pin points the central issue of the gospel (20³¹). 6^{67ff} clearly recalls the synoptic scene at Caesarea Philippi (Mk 8^{27f}, Mt 16^{13f}, cf Jn 6¹⁴, Mk 8²⁹, Mt 16¹⁶, cf Jn 6⁶⁷, Mt 16¹⁷, cf Jn 6^{63,65}, Mk 8³¹, Mt 16²¹, cf Jn 6⁷¹, Mk 8³³, Mt 16¹⁵ Mt 16²³, cf Jn 6⁷⁰, cf Jn 1⁴⁹, Jn 10³⁶, cf Mk 1²⁴, Lk 4³⁴, Act 3¹⁴, 4^{27,30}). Here Peter, on behalf of the twelve, makes his act of faith. Barrett ⁶⁵ in noting the characteristic list of the Perfects πεπιστευκαμεν και εγνωκαμεν derives the sense 'We are in a state of faith and knowledge we have recognized the truth and hold it'. (cf Jn 13³⁶⁻³⁸, Mt 26³³⁻³⁵ Mk 14²⁹⁻³¹, Lk 22³¹⁻³⁴).

Peter's designation expresses that Jesus stands over against the world as *the* one who belongs to God. The title therefore shows Jesus' special relation to God (10³⁶) as his representative, Revealer, in the world. Bultmann ⁶⁶ observes that in the light of 12^{20 - 33} and 17¹⁹

the title/..

the title donates Jesus as the one who has consecrated himself as a sacrifice (cf 6⁵¹ - 58, 70^f) for the world (cf Judg 13⁷, 16¹⁷ Ps 106¹⁶) Just as Peter committed himself to Christ after the Last Supper (cf above references), so it is expected that the believer's commitment to Christ would be deepened as he celebrates eucharist and as the Spirit of God reveals the truth of his action to him. Lindars ⁶⁷ writes of Peter:

He thus demonstrates what Jesus has just said about the capacity to perceive the truth. He comes as one drawn by the Father, he recognizes that the 'teaching of Jesus is 'spirit and life', and accordingly he entrusts himself to him in faith and can make acknowledgement of Jesus from personal experience. Thus at this point Peter typifies the kind of response which John hopes his readers will be led to make (cf Mt 16:17)

In an exegesis of Jn 20¹⁹⁻²⁹, Prof. J. Suggit ⁶⁸ has outlined the eucharistic significance of the passage, being careful to note that John is not concerned with the eucharist as such, but only as an expression of the nature of God's act in Christ and as a help to 'bring men to put their faith in him. Jn 20¹⁹⁻²⁹ must be seen in this light. The mention of the first day (20^{19,26}) of the week has significance because it was regarded as the day for Christian worship and especially for the celebration of eucharist (Act 20⁷) ⁶⁹. The importance of ⁱⁿ assuring that only the faithful are present (Did 10⁶ cf in Jn the Jews represent the ἀπιστοι) is contained in τῶν θυρῶν κεκλεισμένων (20¹⁹). As the disciples who represent the early Church gather (19²⁰), so Jesus comes into their midst (19²⁰ Mt 18²⁰, 28²⁰). The reality of the Lord's presence with the disciples of every age demonstrates the abiding nature of the incarnation. His presence is as real as when he rose from the dead on the first Easter day and as the Host at every eucharist, Christ's presence gives the celebration its authority.

The/....

The eucharist is an enactment of the redemption which is ours through Christ's sacrifice. The εἰρήνη (shalom) (20^{19,21,26}) which Christ gives (20¹⁹) describes this restored relationship between God and man which is effected by his death on the cross (14²⁷) Justin *Apol* (1⁶⁵). This peace did not only represent the forgiveness (20²³) which was won for man through Christ, but it also demonstrated the unity and fellowship which christians had with one another 'in Christ'. (cf Clement of Alexandria *Paedagogus* III. 11. 81²⁻³).

In 20²⁰, Jesus shows his disciples his hands and side. At every eucharist the Lord assures us of his presence by the signs of his body and blood, 70 which find their meaning in his death and resurrection. Just as the first disciples recognized their Lord by outward evidence, so at every eucharist disciples of every age do the same.

The event which marks the fulfilment of Jesus' mission is his risen appearance to the disciples and to his gift of the Holy Spirit to them. The action of the Holy Spirit is connected with and stems from Christ's glorification on the cross (7³⁹). The resurrection is not simply a consequence of the crucifixion of the incarnate Word, but it is a vindication of his person and an assurance of his presence through the Holy Spirit with disciples of *all* ages. As the risen Christ breathes on the disciples, they receive his life (20²² cf 6⁶³). 'Jesus' presence in the Spirit is firmly assured, signified and made real at every eucharist.' 70

In this section Thomas is presented as a *type* of Christian disciple, who needs *evidence*. The assurance given here is that later disciples are given signs in the eucharist (20^{25,27}) which enable them to make their act of faith. St. John in recording Thomas' overwhelmed response stresses the need for an act of faith in the eucharist. The eucharistic signs/....

signs *need* an attitude of faith and commitment if they are to be valid evidence for the presence of the risen Lord, with his disciples 71.

In this passage, John seems to be trying to show the Church that the eucharist which is celebrated on each Lord's day is not a mere liturgical rite, but a setting forth of God's glory and revelation in Christ. As such, it offers visible signs of our Lord's presence and redemptive love. This '*rememberance*' calls from them their continued faith in Christ, their Lord and God ! 72

As the sinner is met by the presence of his perfect, loving Saviour in the eucharist *and* sees on his body the wounds that won victory *and* perceives in his gaze forgiveness, he realizes the folly of his unbelief and cries with Thomas 'My Lord and my God'. George Herbert 72 tries to grasp the depth of that love in *The Agonie*.

Philosophers have measur'd mountains,
Fathom'd the depths of seas, of states, and kings,
Walk'd with a staffe to heav'n, and traced fountains:
But there are two vast, spacious things,
The which to measure it doth more behove:
Yet few there are that sound them; Sinne and Love.

Who would know Sinne, let him repair
Unto Mount Olive†; there shall he see
A man so wrung with pains, that all his hair,
His skinne, his garments bloudie be.
Sinne is that presse and vice, which forceth pain
To hunt his cruel food through ev'ry vein.

Who knows not Love, let him assay
And taste that juice, which on the crosse a pike
Did set again abroach; then let him say
If ever he did taste the like,
Love is that liquor sweet and most divine,
Which my God feels as bloud; but I, as wine.

1 For the synoptics, Jesus' death is depicted by darkness (Mt 27⁴⁵, Mk 15:33, Lk 23:44). However, in John, the actions of Jesus are taken as equivalents for the radiance in which the power and presence of God are brought within human experience (Jn 1:14, 2:11, 8:28).

Hence, the action in which he most fully expresses himself - his self devotion in love for mankind - is the conclusive manifestation of the divine glory. (cf 7:39, 13:31, 17:5,22,24). Obedience, humility, victory and divinity are not only evident in the cross of Jesus, but shine throughout the gospel (3:14-21, 4:6,34,38, 6:48-51, 7:6f, 37-39, 8:2, 10:11-18). Bultmann, R., *The Theology of the New Testament*, 7, II, London 1976, p. 52 supports this viewpoint as he observes that for John, Jesus' death has no pre-eminent importance for salvation, but is the accomplishment of the work which began with the incarnation, the last demonstration of the obedience (14:31) which governs the whole life of Jesus. The crucifixion is an elevation, a glorification (3:14, 12:16,23,32,34, 13:32, 17:1) - indeed the humiliation of Christ makes his glorification possible.

- 2 Eliot, T.S., *The Journey of the Magi* in Eliot, T.S. *Collected Poems 1909-1962* ⁵, London, 1970, p 110
- 3 Brown, R.E., *The Gospel according to John*, New York, 1966, p 271
- 4 A contrast between physical death (6⁴⁹) and spiritual death (6⁵⁰) (cf 11:25-27) is noted by some commentators. (Bernard, J.H., *op. cit.*, p 206; Brown, *loc. cit.*). Bernard writes 'The bread of life, which Jesus offers in His own person, has not to do with the nourishment of the bodily life, nor does it secure those who believe in Him from the death of the body. But it is the appropriate and divinely given nourishment of men's spirit, and he who continually feeds on it (who) is secure against spiritual death.'
- 5 Borgen, P., *Bread from Heaven an Exegitcal Study of the Concept of Manna in the Gospel of John and the writings of Philo*, Leiden, 1965, pp 86ff
- 6 Lindars, B., *op. cit.* pp 265 f
- 7 Nauck, W., 'Die Tradition und der Charakter des ersten Johannesbriefes, Zugleich ein Beitrag zur Taufe im Urchristentum und der alten Kirche,' *Wissenschaftliche Untersuchungen zum Neuen Testament*, III, Tübingen, 1957, pp 29f notes the same principle in 1 Jn. To support his observation, he cites the style of Hebrew judicial tradition and Qumran literature.
- 8 Bultmann, R., *The Gospel of John : A Commentary* , Oxford, 1971, pp 218-221
- 9 Bultmann, R., *Theology of the New Testament*, II London, 1976, pp 58f
- 10 Bultmann, R., *The Gospel of John : A Commentary*, Oxford, 1971, p 219 in explaining the eucharist in terms of 6:51c-58 explains the celebration as the meal 'where the flesh and blood of the 'Son of Man' are consumed, with the result that this food gives/....

gives eternal life, in the sense that the participants in the meal can be assured of the future resurrection! Bultmann finds this passage strange in relation to John's thought in general, and especially to his eschatology. He argues that it is contradictory to the preceding verses where the bread of life which the Father gives by sending the Son from Heaven (6:32f), is the Son himself, 'He gives (6:27) and is (6:35,48,51) the bread of life' (cf 4:10, 8:12) and as the Revealer gives life to the world (6:33 cf 10:28, 17:2) - to those who come to him believing (6:35 cf 3:18,20f, 5:40) and in all this, Bultmann claims, 'There is no need for a sacramental act, by means of which the believer must make the life his own'. Furthermore, the terminology of 6:51b-58 seems to be taken from a different circle of ideas from that of 6:27-51a. Hence 6:51b-58 has been added by an ecclesiastical editor. Smith, D.W., *The Composition and Order of the Fourth Gospel*, New Haven and London, 1965, pp 137-139, argues that there is no substantial stylistic grounds for denying 6:51c-58, to the evangelist. He notes that the passage stands 'out sharply from its context because of its interpretation of the bread of life as the bread of the eucharist'. Moloney, F.J., 'John 6 and the Celebration of the Eucharist', *The Downside Review*, XCIII, pp 243-251 also suggests that the discourse is not broken, pointing out that if there is a redactor, he has not only 'succeeded in catching many nuances of Johannine style in his addition (cf Ruckstuhl, E. 'Die literarische Einheit des Johannesevangeliums. Die Gegenwärtige Stand der einschlägigen Erforschung' *Studia Friburgensia*, 1951, pp 220-271) but, 'as these critics are prepared to accept that 6:51a,b, belongs to the original sapiential discourse, while 6:51c does not, he has been able to knit in his redactional passage by continuing the discourse where it originally ended, Furthermore, Moloney observes that 6:52 is in the same vein as 6:25-34, 41f, 60 and 6:53 again takes up the discourse proper. It herefore seems unlikely that the passage added would contradict what preceded or succeeded the addition and the verses should therefore be considered as a continuation of what has already been said.

- 11 Dunn, J.D.G., 'John 6 : A Eucharistic Discourse?' *New Testament Studies*, XVII, 1970/1972, pp 328-338.
- 12 Brown, R.E., *The Gospel according to John I-XII*, New York, 1966, pp 282-294
- 13 Smith, D.W., *loc. cit.*, sees eucharistic allusions in Jesus giving his life $\dot{\upsilon}\pi\epsilon\rho$ the world, in John's use of $\sigma\acute{\alpha}\rho\chi$ instead of $\psi\upsilon\chi\acute{\eta}$ (which is characteristically Johannine, cf Mk 14:22-25, 1 Cor 11:23-25) and in Jesus' answer to the Jews' question (6:52) in which he emphasizes the need of eating the flesh and drinking the blood.

- 14 Brown, R.E., *loc. cit.*, suggests that φάγη ... εἰς τον αἰῶνα may echo *Barnabas* 9:10 which cites Ezek 47:1-12. The trees, which grow alongside the river which flows out of the Temple, are interpreted by Barnabas as the trees of life. These give eternal life to those 'who eat of them'.
- 15 Hoskyns, E.C., and Davey, F.N. *op. cit.*, p 297
- 16 Borgen, P., *loc. cit.*,
- 17 The argument is illustrated in the following way:(words from the Old Testament are underlined)
- Jn 6:31b ἄρτον - ἔδωκεν αὐτοῖς φαγεῖν (Ex 16:4,15)
- Jn 6:52 δοῦναι τὴν σάρκα φαγεῖν
- 18 Borgen, P., *loc. cit.*, observes how the midrashic pattern which occurred in 6:35,36f,45,51, can be detected in 6:52ff. The following conditions are evident: A paraphrase or quotation of words from the Old Testament, followed by an exposition of participial or conditional nature.
- 19 Ibid
- 20 The words of Jn 6:51-58 which have parallels in the eucharistic traditions in the synoptics and 1 Cor 11 are : (cf Borgen, P., *loc.cit.*)
- Jn 6:51 ὁ ἄρτος - δώσω ἡ σαρξ μου ἐστὶν ὑπέρ
- Lk 22:19 ἄρτον-ἔδωκεν - ἐστὶν τὸ σῶμα μου τὸ ὑπέρ
- 1 Cor 11:23f ἄρτον - μού ἐστὶν τὸ σῶμα τὸ ὑπέρ
- Jn 6:52 δοῦναι - τὴν σαρκα φαγεῖν
- Mt 26:26 δούς - φάγετε - τὸ σῶμά
- Lk 22:19 ἔδωκεν-τὸ σῶμά
- Jn 6:53 φάγητε τὴν σάρκα - πῖντε - τὸ αἷμα 6^{54,56} ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα
- 6:55 ἡ - σάρξ μου - τὸ αἷμα μου (cf above Mt 26:26, Lk 22:19 1 Cor 11:23f)
- Mt 26:27f πῖντε - τὸ αἷμά μου
- Mk 14:23f ἔπιον-τὸ αἷμά μου
- 1 Cor 11:27 ἐσθίη - πῖνῃ - τοῦ σώματος καὶ τοῦ αἵματος
- Jn 5:57f ὁ τρώγων - ὁ τρώγων - τὸν ἄρτον
- Mt 26:26 ἄρτον φάγετε
- 1 Cor 11:27 ἐσθίη τὸν ἄρτον

- 21 Moulton, J.H.
and
Milligan, G., *op. cit.*, VII p 644, state that the word τρώγω was originally used of animals meaning to 'munch or eat audibly' and then of men (Herod ii : 37).
- 22 Borgen, P., *loc. cit.*, notes that the presence of τρώγειν in Jn 6:54,56,58, does not necessarily denote a special theological significance. I have, however, drawn attention to the implications attached to Jesus' statements concerning the eating of his flesh and drinking his blood.
- 23 Brown, R.E. *loc. cit.*
- 24 Dunn, J.D.G., 'John 6 : A Eucharistic Discourse?' *New Testament Studies*, XVII, 1970/1972, pp 328 - 338.
25. Brown, R.E., *loc. cit.*, points out that there is really no Hebrew or Aramaic word for 'body', as we understand the term.
- 26 6:52 may also depict John's characteristic 'misunderstanding' (3⁴). The quarrelling in this instance might have arisen because some would interpret Jesus' words literally and other would see a figurative meaning in his challenge. (cf the Rabbinic exegesis of Is 55:1, Prov 9:5). The opposition of the Jews grows with the development of the teaching.
- 27 The universality and absoluteness of οὐκ ἔχετε ζωὴν ἐνεαυτοῖς has caused some churches to adopt the practice of giving eucharist to infants (Eastern). Hoskyn, E.C., and Davey, F.N., *op. cit.* p 298, indicate that the Western Fathers defended the practice of the Western Church, which was not to admit infants to eucharist but to baptism, by noting that whereas faith is demanded in 6:35,45,47, it is not mentioned in 3:3ff. Their argument is inaccurate because faith is assumed in 3:15f,36.
- 28 Bultmann, R., *op. cit.*, pp 235f
- 29 It should be noted with Lindars, B., *op. cit.* p 268 that the title 'the Son of Man', not only refers to the giver of manna (6:27) in the coming age, but also to the one whose exaltation is by way of the cross (3:14).
- 30 Lindars, B., *op. cit.* p 269
- 31 Barrett, C.K., *The Gospel According to St. John*, London, 1976 p 247 cf Brown, R.E., *loc. cit.*, Ruckstuhl, E. 'Auseinandersetzung mit Joachim Jeremias über die Echtheit von Jn 6:51b-58, *Die literarische Einheit des Johannesevangeliums*, pp 220-272 ref pp 235-242

- 32 The variant readings for ἀληθής is noted (viz ἀληθῶς), however, as Metzger, B.M. *op cit.*, p 214 notes, the external evidence supporting ἀληθής is of preponderant weight.
- 33 Bultmann, R., *op. cit.*, p. 235
- 34 Brown, R.E., *op. cit.*, p 511
- 35 Lindars, B., *op. cit.* p 270
- 36 It seems as if διὰ (6:57) must be understood as meaning 'by means of' in the sense of *source*, as opposed to a final sense which would render it 'for the sake of', because Jesus seems to be speaking of the 'chain of sources of life' (cf 1 Jn 4:9) (cf Brown, R.E. *op. cit.*, p 283) Wescott, B.F., *op. cit.*, p 108 regards διὰ as final and interprets the verse as an illustration of the Son's complete devotion to the Father, this devotion is the essence of the life of the Son.
- 37 Godet, F.L., *Commentary on the Gospel of John* II (Jn 6 to end), Michigan, 1893, p 39
- 38 Borgen, P., *op cit*, pp 94ff
- 39 Schweizer, E., 'EGO EIMI . Die religionsgeschichtliche Herkunft und theologische Bedeutung der johannischen Bildreden und zugleich ein Beitrag zur Quellenfrage des vierten Evangeliums', *Forschungen zur Religion und Literatur des alten und Neuen Testaments*, LVI, 1939 p 91 regards this terminology as characteristic of John, but Borgen, P., *loc. cit.* argues that it is a traditional pattern, having the same function as the term לְבַרְכָּת , which occurs in the Midrash.
- 40 Philo, *De Praemiis et Poenis*, 65 in dealing with Abraham, Isaac, Jacob and Jacob's twelve sons also refers back to what precedes in 57 and uses the concluding phrase in 65.
- 41 Macgregor, G.H.C., *loc. cit.*
- 42 Ibid
- 43 Moloney, F.J. *op. cit.*, pp 250 f
- 44 Hoskyns E., and Davey, F.N. *op. cit.*, p 299
- 45 Ford, J.M., "Mingled Blood" from the Side of Christ Jn 19³⁴, *New Testament Studies*, XV, 1968-1969 pp 337f

- 46 Ford, J.M. *loc. cit.*, notes that mingled blood seemed to be of importance for the passover. He cites Pes5:5,8 in support of his viewpoint 'Nor had the basins (for receiving the blood of the slaughtered paschal lambs) bases, least the priests should set them down and the blood congeal' 'They used to fill a cup with mingled blood (that was spilled) and toss it in one action against the altar'
- 47 Thurian, M., *The Eucharistic Memorial* ³ II - The New Testament (translated by J.G. Davies), London 1965 p 76
- 48 Wilkinson, J., 'The Incident of the Blood and Water in Jn 19:34' *Scottish Journal of Theology*, XXVIII, 1975, pp 149-172
- 49 There has been much dispute as to whether 19:34 does refer to the Sacraments. The primary objection (besides those that argue that $\alpha\tilde{\iota}\mu\alpha$ cannot refer to eucharist because it is never used alone with reference to the eucharist in the New Testament (cf 1 Jn 5:6-8) and those that argue against a sacramental interpretation, because 19:34 reverse the order which would be expected if a sacramental allusion were intended (i.e. Baptism - depicted in $\beta\delta\omega\rho$ and Eucharist in $\alpha\tilde{\iota}\mu\alpha$) is that John's intention in this instance seems to be an emphasis on the historical reality of Christ's death and therefore an anti-doctic insistence on the incarnation (The blood and water may refer to the divinity and humanity respectively of Jesus - his entire personhood) John's insistence on the incarnation does not necessarily preclude any reference to the eucharist (cf my comment in Chapter 5).
- 50 Brooks, O.S., 'The Johannine Eucharist : Another Interpretation' *Journal of Biblical Literature* lxxxii, pp 293-300
- 51 Brown, R.E., *op. cit.*, p 296
- 52 Hoskyns, E.C. and Davey, F.M. *op. cit.*, p 300
- 53 Cullmann, O., *Early Christian Worship*, London, 1969, pp 100ff
- 54 Brown, R.E. *loc. cit.*, notes that 6:62 is elliptic and that three apodoses have been suggested by scholars:
 1. The apodosis is connected with 6:61 and would read 'then you scandal will be really great' (1:50, 3:12) or 'then you scandal will be removed' because in seeing the Son of man ascend, they will be led to believe.
 2. The apodosis is related to 6:48-50 and reads 'then you will understand the Bread of Life that has come down from heaven'
 3. The apodosis is related to 6:51-58 and reads 'then you will judge otherwise of my flesh'.
 John may well have left the sentence as it stands to incorporate all these meanings.

- 55 Hoskyns, E.C., and
Davey, F.N., *loc. cit.*
- 56 Richardson, A., *An Introduction to the Theology of the
New Testament* ⁶ London, 1974, pp 372 f
- 57 Some scholars in connecting 6:60ff to 6:51-58 and to the eucharist understand ῥήματα in the light of the Hebrew dābār, which can mean both 'word' and 'they'. (cf Brown, R.E. *op. cit.*, p 297). This interpretation is not necessary, as the ῥήματα need not refer exclusively to the preceding discourse, but could imply *all* the words of the incarnate Christ (cf 1:1).
- 58 Hoskyns, E.C., and
Davey, F.N. *op. cit.*, p 301
- 59 Borgen, P., *op. cit.*
- 60 *Ibid*
- 61 Hoskyns, E.C. and
Davey, F.N. *loc. cit.*
- 62 The synoptics position the prediction of Judas' betrayal *before* the institution of the Lord's Supper; probably because the presence of the betrayer in so sacred a moment is too dreadful to contemplate. Luke and John place the betrayal after the Supper, and in so doing express the perennial possibility the so called 'believer' of betraying the Lord *after* he has expressed his faith in the Lord.
- 63 Suggit, J.N., 'Poetry's Next-Door Neighbour' *Journal of Theology for Southern Africa*, XXV, 1978, pp 3-17 ref pp 15f
- 64 Lindars, B., 'Word and Sacrament in the Fourth Gospel', *Scottish Journal of Theology*, XXIX, 1976, pp 49 - 63
- 65 Barrett, C.K., *op. cit.*, p 253
- 66 Bultmann, R., *op. cit.*, pp 449f
- 67 Lindars, B., *The Gospel of John*, Oliphants, 1972, p 275
- 68 Suggit, J.N., 'Exegesis: The Eucharistic Significance of Jn 20:19-29', *Journal of Theology for Southern Africa*, XVI, 1976, pp 52-59
- 69 cf also Pliny Epp X⁹⁶ in Stevenson, J., (ed) *op.cit.*, pp 13f
- 70 Suggit, J.N. *loc. cit.*
- 71 *Ibid*
- 72 *Ibid*
- 73 Herbert, G., 'The Agonie in *op. cit.*, p 120

CHAPTER 6 : CONCLUSION

CONCLUSION

The gospel of John is written in the context of a worshipping community. At the very centre of worship is the victorious Christ, because it is *in him* that the focus of the manifestation of the glory, God with his people, is to be found. No longer is God's presence bound to a temple, but all worship becomes worship in the Spirit. As a result John stresses Christ's presence with the disciples of every age - a presence as real now as the presence of Jesus was with the first disciples.

Moreover, because of Christ's centrality and presence *all* previous means of grace are superseded by the eucharist and baptism (which are both sacraments that witness to his presence and authority). The eucharist, especially, ~~because~~^{is} a celebration of the New Year, of creation and harvest, of the day of Atonement and every sacred occasion.

A contemporary German grace, which is said before meals, captures the idea of Christ's presence in the Christian's daily meal; 'Komm, Herr Jesu, sei unser Gast, und segne was du uns aus Gnaden bescheret hast'.

St John shows that his understanding of eucharist coincides with the meaning which the early Church assigned to it. He emphasizes the role of the community and the fact that as the community gathers for eucharist, so Christ is present (Jn 6:1-14, Jn 20:19-20; Jn 21:1-14). It is in their common bond of faith in Christ that the unity of the Body of Christ finds expression. The eucharist cannot be divorced from Christ's death and resurrection (Jn 6:51-63) - indeed it is an ἀνάμνησις of that sacrifice, (the greatest σημεῖον).

Just as the Passover commemorated 'the redemption from Egypt and the giving of the Torah, so, for John, the eucharist celebrates both the
redemption/...

redemption from the bondage of sin and the imprinting of the new law of love, on the heart of the believer, by the Spirit. Finally, the eucharist in John, foreshadows that great banquet which marks the perfection of redemption in Christ, at the end of time (Jn 2:1-11). Jesus' giving of physical food (Jn 6:1-14) is a symbol of his gift of that spiritual food which nourishes man forever (Jn 6:21, 51, Jn 14:27).

It is therefore valid to see eucharistic allusions in the gospel, but it must be stressed that John's purpose is not to write on the Eucharist per se, but rather to lead into, to deepen and to renew faith in Christ (20:31), through ^{the} allusions.

In assessing the *extent* to which we are justified in finding allusions to the eucharist in the gospel, we have constantly to bear in mind this issue of faith.

The evidence for (the death and) resurrection, for instance, is not only to be found as a past history experienced by the first disciples, but is to be found in Christ's abiding presence with his Church, which as it makes eucharist *sets forth the grounds of faith* and is caught up into heaven with the people of God!¹

As the Body of Christ gathers in his name to celebrate eucharist, Jesus himself is present and the question *he* asks as believers re-enact that supreme manifestation of his love, is always, 'Do you love me?'

Notes 1. Suggit, J.N., loc. cit, 1

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