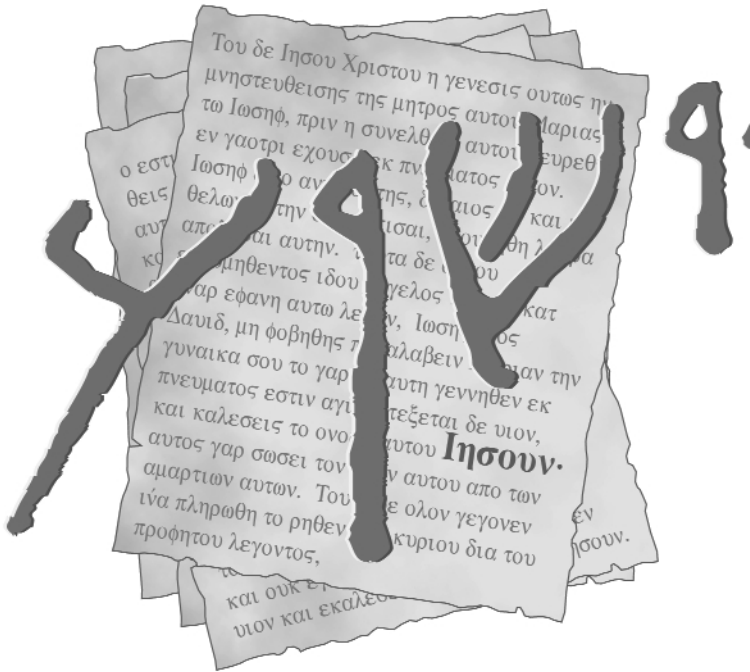


JESUS IN THE GOSPELS



DISCIPLE
Second Generation Studies

DVD Segment Summaries

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Host: Priscilla Pope-Levison

Segment 1: Jesus *in* the Gospels

Presenter: Leander E. Keck

If you want to know about Jesus, you've got to read the New Testament Gospels. Only the New Testament Gospels combine reports of what Jesus did with reports of what he said. They are responses to the meaning of Jesus. They tell the story of Jesus from the standpoint of early Christian convictions about why he matters most. In all the Gospels, the story moves toward the cross and Resurrection. The Gospels inform us and interpret Jesus by the ways they are put together and by what they include and exclude. At first the stories and sayings were handed on by word of mouth. Putting the oral traditions into written form had important consequences. The Gospel writers included their own comments. Now the same written text can be read and studied by groups of people in many places for worship and instruction. These Gospels always tell us about Jesus' interacting with people. This feature implies that we should identify with those people. That way, Jesus addresses us and invites us to follow him as the one whom God brought on the scene to save us from ourselves and for one another.

**Segment 2: When Words
Became Events**

Presenter: Dale C. Allison, Jr.

Matthew opens with these words: "Jesus Christ, the son of David, the son of Abraham." Matthew goes on to tell us that

Abraham fathered Isaac, who fathered Jacob, who fathered Judah, who fathered Perez by Tamar. If these names mean anything to us, it's because we've read about them in the Bible. Tamar and three other women show up in Matthew's genealogy. Matthew doesn't tell us why. We're supposed to be able to know what the four women have in common and to interpret accordingly. Although Matthew makes much clear, he leaves much unsaid. Sometimes Matthew's allusions create significant patterns of meaning that escape those who don't carry Scripture around in their heads. If you know your Bible, an outline of Matthew's first few chapters recalls for you another story with the same outline—the story of Moses and the Exodus from Egypt. A Moses typology (or type) begins in the infancy narrative and continues in later chapters. What exactly that typology might mean and how it relates to the rest of Matthew I leave to you. Readers have work to do. It's up to us to see the allusions and put them together.

Segment 3: Celebrating Beginnings

Presenter: Sarah J. Tanzer

Seven major themes in Luke 1 and 2 give us clues about God's purpose through Jesus. (1) The Holy Spirit empowers people to carry out God's plan through word and action. (2) Luke's phrase "favor of God" is a signal about those who play crucial roles in God's plan. (3) Luke's first two chapters begin and end in the Jerusalem Temple, symbolizing God's presence. (4) Those who believe in the revelation of God's plan through Jesus are glorifying and praising

God. (5) We witness the spontaneous faith of Mary and the shepherds who believe upon hearing God's revelation about Jesus. (6) A great reversal of fortunes will accompany the salvation God brings to the world. (7) God's plan includes not only glory for Israel but also the Gentiles. John and Jesus are linked to God's covenant with Israel, yet the two will play different roles in God's plan of salvation. Jesus is portrayed as the Messiah and identified as the Son of the Most High, Son of God, Lord, Messiah, and Savior. These titles reflect the development of the early church's understanding of who Jesus was. Luke brings these Christological affirmations about Jesus back to the very moment of his conception and birth.

Segment 4: The Wilderness Voice

Presenter: Amy-Jill Levine

The details of John's story are recounted in different ways by the four Gospel writers and Josephus. Two points have substantial implications both for John's relationship with Jesus and for John's meaning to the contemporary Christian. The first is one of historical fact: John risked his life by taking a public stand. The second is one of messianic hope: John anticipated a time of God's rule. John's prophetic challenge to authority and insistence on justice connect him to Elijah, a ninth-century B.C.E. prophet. Because Elijah never died, he is associated with the messianic age. Mark's new Elijah, John, announces not an age but a person, Jesus. Judaism and Christianity agree that Elijah serves as the messianic forerunner. For the church, John the Baptist has fulfilled this role. For the synagogue, Elijah is associated with the sabbath and with Passover. Passover, the celebration of the Exodus from Egypt, is also a foreshadowing of the messianic age, when all humanity is liberated from whatever holds us in bondage. As we wait for the fulfillment of all the promises, we should remember that both John and Jesus insisted on repentance and on acting in conformity to the will of God.

Segment 5: Gifted by the Spirit and Tested by the Choices

Presenter: Susan R. Garrett

Mark's Gospel presents Jesus as one who was tested (or tempted) many times throughout his ministry. The first instance of testing is Jesus' trial by Satan in the wilderness. According to the Gospels, God intended that Satan test Jesus. God expected Jesus to endure, while Satan worked to lead Jesus astray. Jesus is also tested by his human enemies. In Gethsemane Jesus says to his disciples, "Pray that you may not come into the time of trial." He has just prayed, and here he is entering into his most severe time of trial. On the cross, he cries out, "My God, my God, why have you forsaken me?" These words may sound as though Jesus has failed his tests by losing his faith. But his words are in the form of a prayer from Psalm 22. Jesus feels as though God has abandoned him, yet his words show that he has not abandoned God. Satan has failed utterly to lead Jesus astray from the way of the Lord, and so Jesus' freely offered sacrifice is acceptable to God. Outside the Gospels Jesus' endurance of testing is held up as a model for Christians to emulate. We can be confident when we face our trials, for Jesus has broken the power of sin that binds us, and he will empower us with the very same Spirit of God that empowered him when he suffered on our behalf.

Segment 6: When God's Reign Becomes Real

Presenter: Paul N. Anderson

Mark begins with the proclamation of Jesus about the good news of God and the presence of God's kingdom. John the Baptizer called on common people to repent of their sins and to receive purification directly from God. Sadducees anticipated a priestly Messiah who would inspire rigorous cultic observance, and Pharisees looked for someone who would help Israel keep the Law of Moses completely. Imagine the shock and displeasure over a Jesus who overturned the money-changers'

tables and violated the sabbath with intentionality. The way of the Kingdom manifests itself in surprising ways. The first become last, and the last become first. Those aspiring to greatness must become servants. The one who embodies and inaugurates the Kingdom must suffer and die. Mark emphasizes the hiddenness of the Kingdom. Luke emphasizes the socio-economic character of the Kingdom. Matthew spiritualizes the Kingdom and calls it the kingdom of heaven. John makes two related points: Being born of the Kingdom involves being born from above; Jesus' kingdom is from above, and his reign is one of truth. When we open our lives to the active and present sovereignty of God, Jesus' Kingdom message has found a home and the Lord's Prayer has been answered.

Segment 7: Called and Commissioned

Presenter: Bruce Chilton

Jesus taught a close group of followers who called him *rabbi*, meaning "teacher" or "master." In later Judaism *rabbi* meant the formally ordained leader of the community. That was not the case with Jesus, whose authority was informal. Jesus' followers understood that he offered more than human wisdom, more than verbal teaching. The disciples of Jesus were not limited to "the Twelve." When Jesus was in Capernaum, he may have had upwards of thirty students or disciples. The Gospels also refer to large crowds of "followers," who included women. From the time Antipas ordered Jesus killed, Jesus was on the move. His delegates, the apostles, had to replace Jesus, to do what he had done personally. When the apostles went from village to village, they brought people to the realization that God's kingdom was in their midst. They healed on the basis of this Kingdom's power: They made Jesus present, and therefore God's own rule was present. This disorganized rabble of followers, disciples, and apostles was all the church needed and needs to witness the Kingdom that alone is eternal.

Segment 8: Mission With Healing Power

Presenter: Mark Allan Powell

All four Gospels present Jesus as one who heals the sick, the disabled, and the demon-possessed. In the ancient world, many people believed that diseases and disabilities were caused by hostile spiritual forces that could gain control of human beings. In describing Jesus as a healer, the Gospels present him as the powerful agent of God who announces an end to suffering. Jesus' exorcisms and other healings are closely tied to his proclamation that "the kingdom of God has come near." Jesus announces the Kingdom and then demonstrates what he means by casting demons out of people and healing their diseases. The healing accounts become "acted sermons." Jesus himself brings the rule of God to people. The Gospels describe God's kingdom as a present reality that will be experienced more fully in the future. The healing ministry of Jesus tells us that it is not God's will that anyone should suffer. By performing such healings, Jesus offered people the love and compassion of God and gave them a promise that someday all causes of suffering will be removed and the rule of God will be complete.

Segment 9: Conflicts Over Obedience

Presenter: Pamela M. Eisenbaum

Jesus and the Pharisees had more in common than readers typically assume. (1) The Pharisees interact with Jesus more than any other named group. (2) Jesus and the Pharisees appear to have shared many similar theological concerns, and to have held certain beliefs in common. (3) Many of Jesus' teachings indicate that he knew the Oral Torah and made use of it in theological debate. (4) Most of the dispute stories are not designed to show the wickedness of the Pharisees; they are designed to show the superiority of Jesus' theological wisdom as a Jewish teacher, and to show that his authority comes directly from God. After a brutal war with Rome that

resulted in the destruction of the Temple, anxiety ran high among Jews and Gentiles who associated with Jews. The Gospel of Mark reflects this turbulent time. From Mark's perspective, the dispute stories enable the reader to tell friend from foe. The Pharisees are symbolic of all groups hostile to Jesus and his followers. Historical knowledge of the Judaism of Jesus' time enables us to see how much Jesus had in common with other Jews, even those with whom he had strong disagreements.

Segment 10: The Inaugural Word

Presenter: Deborah Krause

The Sermon on the Mount is the first of five such sermons of Jesus in Matthew's Gospel. The sayings likely were originally collected as a means of remembering Jesus' wisdom and providing instruction for those who sought to follow Jesus. The kingdom of God, or kingdom of heaven in Matthew, is for Jesus a present reality. Whenever anyone in the first century spoke of kingdom, they invoked the reign of Caesar and the Roman Empire. By simply speaking of the kingdom of God, Jesus called the community to acknowledge the sovereignty of God over all life and to live according to God's ways, not the ways of earthly kings or powers. Those who follow Jesus view the world differently and live in the world according to God's "justice and love. After the Beatitudes, Matthew moves to a series of teachings in which Jesus claims "You have heard it said," and then presses further with the phrase "but I say to you." In these teachings Jesus does not contradict Israel's sacred tradition but calls forth a new level of commitment to God through it. The kingdom of heaven is to be found when we treat one another as children of God.

Segment 11: Counting on God

Presenter: Michael J. Brown

In the Sermon on the Mount, Jesus is critical of those whose primary concern is the

accumulation of wealth. Probably Jesus' criticism has to do with economic conditions in that day. Many religious Jews felt the Roman economic system forced them to choose between their allegiance to God and their personal welfare. Others saw the situation as an opportunity for economic exploitation. In Jesus' day most Jews understood the worship of God as expressed primarily through sacrifice. So when Jesus and the early Christians place prayer at the center of their worship, they are doing something almost radical. The Lord's Prayer begins with God being called Father. The use of "our" indicates that the prayer is communal. The first three petitions—for God's name to be sanctified, for God's kingdom to come, and for God's will to be realized on earth—are interrelated. God's name is sanctified when people give glory to God. God's kingdom comes when disciples carry out God's will by living the teachings of Jesus. The last three petitions—for daily bread, forgiveness of debts, and deliverance from temptation and evil—ask God for what disciples need to carry out their responsibilities. The last petition expresses the core of the Sermon, that disciples make God's will their own will.

Segment 12: The Choice

Presenter: Hyesung Hong Lee

The theme of judgment is central to Jesus' teaching and closely related to Jesus' understanding of himself, of God, and of discipleship. Judgment is inextricably connected with such important themes as righteousness, sin, grace, love, forgiveness, hope, and God's lordship over all creation and history. God would ultimately bring justice to the world and vindicate the faithful ones as he had promised. The prophets called this day of judgment "the day of the Lord." Jesus proclaims that both the kingdom of God and the day of the Lord have come near. It is great good news to those who have responded with repentance and obedience but dreadful news to those who have rejected it. Belief in the Last Judgment shapes and

empowers the life of disciples on earth. Radical discipleship makes sense only when disciples know in their hearts that the Lord will come at one final day and judge all consciences and behaviors, giving punishment and reward according to fruits of each individual's life. God came down to earth to teach us how to fill this world with peace and justice and hope and love. All of us are called to carry out Jesus' vision of God's kingdom.

Segment 13: Faith as Wonder

Presenter: Beverly R. Gaventa

All the Gospels include stories in which Jesus defies what we understand to be the laws of nature. The nature miracles concern elemental forces—the power of the demonic, the scarcity of food, the terror of a storm for those who travel by water. The Evangelists and their contemporaries understood that the universe contains both God's power and other powers that align themselves against God. They also understood that all things continue to exist under God's control. The nature miracles identify Jesus with the very power of the living God. When Jesus enacts God's power over all things, he provides a glimpse of the kingdom of God in which those other powers find themselves defeated. Jesus' miracles anticipate that victory. Often the Gospel witnesses do not understand what is happening or what these episodes imply about Jesus. Just as the stories of Jesus' birth insist that he comes into human flesh without human intention or design, and the stories of Jesus' resurrection insist that God's power reaches even into the grave, these stories also generate astonishment. The nature miracles invite us to an enlarged imagination in which there is room not only for the beauty and power of nature but also for the greater beauty and power of its Creator.

Segment 14: Destiny Disclosed

Presenter: Emerson B. Powery

In Mark 8 we begin to hear of Jesus' own public reflections on his death. Our Scripture

centers on issues of identity: a confession of the Messiah, predictions defining the type of Messiah, and a transfiguration establishing him again as "Beloved Son." No one expected that the Messiah would be an exorcist or forgive sins. So it is rather odd that the disciples, through Peter, established the connection between Jesus and the Messiah, the Christ. Jesus offers the first prediction of the suffering Messiah as a way of describing who he saw himself to be. Peter, and others, could not align their view of a militaristic messianic figure with Jesus' prediction of suffering, death, and resurrection. The scene most likely to draw attention to the unusual identity of Jesus is the Transfiguration. We recognize in this event a foreshadowing of the post-resurrected Jesus. After his third prediction, Jesus shifts the discussion away from his identity to his purpose—to serve and "to give his life a ransom for many." Christian theology has understood this verse as a clear statement of the importance of Jesus' death for the forgiveness of human sin. According to Mark, the notion of "ransom" should be read first in light of the discipleship Jesus teaches. If that's the case, then, the Son of Man as a "ransom" for others may be seen throughout Mark's Gospel, where Jesus' actions and life liberate the persons he touches.

Segment 15: Merciful Discipline

Presenter: Frank Gulley, Jr.

Each Gospel was written for a particular Christian community at a particular time in history. Matthew 18 makes clear that being part of the baptized faithful requires a life lived in keeping with the will of God. Two issues were agitating the faithful of Matthew's church. One was status. Some thought their standing in the community gave them special place, that they were more important than others. In the eyes of Jesus all of us have equal standing. The second issue is the degree of forgiveness that church members are expected to exhibit in their

relationships with other Christians. A collection of ancient Jewish writings says a person is forgiven three times, but not after that. So Peter, proposing that a person be forgiven seven times, was suggesting an extraordinary number. Jesus' answer indicates that people of the Kingdom do not keep track of such matters. Forgiveness is not subject to calculation of this kind. It is clear that not all in Matthew's church were living up to the high moral standards that were expected. In this part of Matthew's Gospel Jesus' role is that of teacher, educating the disciples, but most especially the members of Matthew's church, on the shape their lives must have if they are to be faithful witnesses of the God he has come to reveal.

Segment 16: The Journey Is the Way

Presenter: Justo L. González

Luke 9:51 says that Jesus "set his face" to go to Jerusalem. That doesn't seem so surprising. But Jesus knew and had told his disciples that he would be rejected by the elders and chief priests and scribes and that he would be killed. So, Jesus set his face to go to Jerusalem for the betrayal, the trial, and the cross. Most of the material in Luke 9:51–18:14 appears only in this Gospel. Everything in this section is presented with a view to Jerusalem and beyond—to the Passion, the Resurrection, and the coming reign of God. Jesus shows us some signs of the inclusivity and different social order in the reign of God when he eats with unexpected and apparently unworthy people. The Pharisees ask Jesus when the reign of God will come, and Jesus takes the opportunity to tell of the unexpectedness and unpredictability of the Kingdom. To religious people feeling smugly safe in their religiosity, Jesus tells of a God who is like a woman looking for a lost coin, or like a shepherd who is willing to leave the ninety-nine faithful sheep out in the pasture to go looking for the lost one. In this section of Luke Jesus does call to repentance, and he does speak of judgment. But he also

speaks of hope, of the master returning to his own, of the sick being healed, of sinners being forgiven, of a coming reign of peace and justice and love and joy.

Segment 17: Destiny Symbolized

Presenter: Dan P. Cole

The Jerusalem Temple stood at the very center of Jewish religious life. Solomon first raised a Temple on the highest point of Jerusalem's mount. Four centuries later that First Temple was destroyed by the Babylonians. When the exiles returned to Jerusalem from Babylon, they built another Temple on the same ground. For the next five hundred years, that Second Temple served as the spiritual center for Jews. Herod the Great replaced the modest and aging Temple structure with a grandiose new building. He greatly expanded an outer walled precinct. Imagine the scene during Passover week—vendors' stalls crowding the outer precinct, throngs of people jostling each other to haggle with merchants and argue with money changers. That scene sparked in Jesus an outburst of rage at the commercialization and the absence of reverence on the part of so many. The Gospel writers, working in the decades following the fall of Jerusalem, looked back in time across the rubble of that once sacred space as they reexamined the traditions concerning Jesus and tried to restate the meaning of his actions and words. To the author of John's Gospel it was clear that God was no longer to be sought in a once sacred space but in a sacred being: Jesus had said, "Destroy this temple, and in three days I will raise it up." He spoke of the temple of his body.

Segment 18: Sharp Words in the Temple

Presenter: John R. Levison

When first we met the scribes, Pharisees, and Herodians in Mark 2 and 3, Jesus was already generating conflict with these Jewish leaders. The issue at stake was the authority of Jesus. In Mark 11 and 12, much later and

in the Temple, the Jewish leaders conspire again to entrap Jesus by raising again the question of his authority. But Jesus also takes the offensive against the Jewish elite. In Matthew 23 he begins a series of seven harsh condemnations, each punctuated by the damning word, Woe! and each increasing in intensity. A great deal is at stake in this confrontation in the Temple, but it is not a matter of Christian versus Jewish points of view. Jesus and his opponents are rival teachers posing difficult questions to one another. Jesus' voice is not the only one we hear; his voice is overlaid with the experience of the community responsible for Matthew's Gospel. The members of Matthew's community have been attacked, and they trace this oppression to such leaders as the scribes and Pharisees. The anger this passage expresses is never directed beyond the scribes and Pharisees. The many Jews that Jesus and his later followers choose not to denounce are the minor heroes in this Gospel.

Segment 19: Signs of Danger and Dangerous Signs

Presenter: Osvaldo D. Vena

The faith of Israel always confessed that God has absolute control over history. The monarchy was accepted only because Israel believed that God was ruling through the king. When the kings failed to live according to God's law, prophets denounced the sins of the elite and the religious leaders, and warned them of God's punishment. But the people who suffered most—the poor, the peasants, the “people of the land”—took refuge in God's promises of deliverance and hoped that things would change, if not in this world then in the next. Apocalyptic thinking began to develop to encourage believers to remain faithful and hold on to God's promises. When the Temple was destroyed, it was understood as God's judgment on an institution that had forgotten its true mission. The Gospels come from a time when the Temple lay in ruin and the Jews were trying to make sense of the

catastrophe. Mark tells us that Jesus came to Galilee announcing that the long-awaited reign of God, with its time of renewal and judgment, was at hand. Jesus told his contemporaries that in him the Kingdom was already among them—being born in people's hearts. The Kingdom was a silent overturning that anticipated the more visible and dramatic day of the Lord, the time when God would come to call people to accountability.

Segment 20: Destiny Seized

Presenter: L. Gregory Jones

Reading Scripture is often like reading a detective story. We follow along in the story as God creates the world, calls Israel to be God's people, and struggles with an often wayward and unfaithful people. We see in the words of the prophets hints of a messiah who will redeem the world and restore Creation to its intended perfection. But how? The Passion of Jesus tells us how. The Passover meal and a well-known symbol, a cup, draw together the past, the present, and the future of God's story of redemptive love. Key images draw our hearts and minds back to the Passover event—sacrifice, blessing, covenant, blood, cup. The same God who entered into covenant with Israel is acting now in Jesus for the decisive redemption of humanity. Jesus allows himself to be broken and poured out for us and our salvation. But why does Jesus have to die when his message is about the dawning of a Kingdom of peace and justice and love? He must die because of our sin, our unfaithfulness. Jesus' ministry of proclaiming and embodying the message of the kingdom of God is not sufficient to overcome our sin. Our only hope will come from Jesus' being willing to constitute the new covenant through his own sacrifice.

Segment 21: Destiny Achieved

Presenter: Peter J. Storey

In any study of Jesus in the Gospels, there is no escaping the cross. The Gospels seem to imply that Jesus' crucifixion was inevitable.

But to simply say that God sent Jesus to die on the cross robs Jesus of his capacity for moral choice. The responsibility for crucifying Jesus is ours, not God's. The cross is what sinful human beings seem inevitably to do when confronted by the demands of God's unconditional love. Jesus had come to reclaim a rebel world for God. He challenged the centers of both political and religious power, and if he was to die, the life he lived would be one of the reasons. God sent Jesus into the world not to die but to love. But the religious leaders tried to fence his love in. His unconditional love exposed their empty legalism, and it became clear that to stop his loving they would have to destroy him. In Gethsemane, Jesus was wrestling with the choice between staying alive at the cost of denying his very nature or staying faithful at the cost of his life. He made the faithful choice, and so he walked that terrible road to crucifixion, utterly trusting God with the outcome. At Calvary, God changed forever the moral equation of the universe and shifted the balance from evil to good. Each of us needs to appropriate what happened there. Following Jesus means saying yes to the sacrifice of Jesus, as God said yes by raising him on the third day.

Segment 22: This Jesus God Raised Up

Presenter: Ellen T. Charry

The Gospel accounts of Jesus' ministry tell us that he was a controversial figure. His execution struck fear into the hearts of his friends and followers. They could be next. What threw everyone into complete confusion were the reports three days later that Jesus was alive! The raising of Jesus was not like raisings performed by Elijah and Elisha, or even by Jesus himself. In those cases, the person had died a natural death from illness, and a prophet called the body back to life. In Jesus' case, we have no account of the Resurrection itself. The impression is left that God himself brought about the Resurrection. Jesus' resurrection was taken by Paul and later

shapers of Christian faith as a pattern of the future that awaits those for whom Jesus is Lord. Jesus' suffering and raising were ultimately about our future and our destiny under the power of God. He is the first fruit of those who have fallen asleep. He will indeed rescue us from suffering and death. The very notion of resurrection is utterly riveting because we have no evidence to support it. Together with the Incarnation, the Crucifixion and the Resurrection are the complement of events in the life of God that constitute the mission of the Son of God in the world.

Segment 23: In the Beginning Was the Word

Presenter: Gail R. O'Day

John begins his Gospel with words that recall Genesis 1:1: "In the beginning." The story John tells is also a story of Creation, a story of the power of God's Word to create life. The Word is no longer simply God's speaking. God's Word becomes flesh, becomes a human being, and lives among us. The Word is still God's self-expression, but the Word is now the incarnate Word, and the Word's name is Jesus. Jesus provides access to God in ways never before possible, because Jesus' revelation of God derives from his intimate relationship with God. The theological conviction that shapes John's entire story of Jesus is the centrality of the Incarnation. For John, Jesus provides unique and unprecedented access to God because Jesus brings God fully to the world. The "I am" sayings, the Gospel's rich metaphors and images, the poetic language of the Prologue, the theological reflections in the Farewell Discourse, and Jesus' repeated statements about his unity with the One who sent him into the world—all ask the reader to ponder who Jesus is and who God is. John weaves together story and theology in order to open up the wonder and mystery of the Incarnation, so that readers can know themselves to be the recipients of God's gift of Jesus to the world.

Segment 24: We Have Seen His Glory

Presenter: R. Alan Culpepper

The Gospel of John is like an intricate tapestry with brilliant designs. One tapestry thread is the theme of Jesus as the giver of life. The story of Jesus' changing water to wine confirms that as the Word incarnate Jesus is able to exercise life-giving power within the created order. The cleansing of the Temple is recorded in all four Gospels, but in John it is Jesus' first public act. When the authorities ask for a sign, Jesus responds by pointing them to the ultimate sign—his death and resurrection. How does a person come to have the life that Jesus promised? A person must be born "again" or "from above." The giving of eternal life, through the revelation of God in Jesus, is a result of God's love for the world. In the story of Jesus' meeting the Samaritan woman at a well, Jesus develops the symbolism of "living water," and the woman grows in her understanding of who he is. The theme of Jesus as the giver of life bubbles to the surface. The healing of the official's son is Jesus' second sign. Jesus gives life to those who believe in him. By believing in Jesus each of us can begin to know God and to experience the new life "from above" that Jesus promised.

Segment 25: In Him Was Life

Presenter: Jaime Clark-Soles

In the Gospel of John, Jesus usually refers to God as "the Father" or "my Father." Jesus is presented as the only Son from the Prologue on. Only by understanding the relationship between the Son and the Father can a person receive eternal life. God is Jesus' Father because Jesus *originates* from God. God *sends* Jesus with a mission to make God known, something only the Son can do. As the Son who descends *from* the Father and ascends *to* the Father, Jesus has special knowledge about God that can be gained only through believing in Jesus. Jesus also has

unique, absolute *authority* to carry out the will of the Father. What is he supposed to accomplish with this authority? Two things, primarily—to judge and to grant life. Both of these activities are usually God's prerogatives alone. Jesus says whoever believes in him has *already* passed from death to life. John strongly emphasizes the present aspect of eternal life. Consider two words for *life* in Greek: The first is *bios*, and it means physical existence; the second is *zoe*, and it has to do with quality of life, not quantity. John talks about *zoe*. Believing in Jesus is about quality of life, true life. Abundant life is available *now* through the Son, and John writes his Gospel so that all people may have it.

Segment 26: Yet the World Did Not Know Him

Presenter: Robert D. Kysar

In the Old Testament darkness often symbolizes human alienation from God, and the image of light, God's presence in our world. The Prologue to John's Gospel indicates how important light and darkness will be in this Gospel. The writer may want us to understand that life offers only two options: Either we walk in the light, or we walk in the darkness. In John 8, Jesus asserts that he is the light and that those who follow him walk in the light. Here and elsewhere in the Gospel of John, light refers to the revelation of God in Christ. Because of that revelation we can walk in the light; we can live in ways consistent with what we have learned about God in Christ. However, light usually reveals some things we would rather not see. So, light always includes the possibility of judgment. When we encounter Christ, the light challenges us, as it does the religious leaders in John, to see that Christ is more important than our heritage. Jesus' words about being the light are acted out in the healing story in John 9. Jesus heals a man of physical blindness. As the man comes to believe in Jesus, he is healed also of his spiritual nearsightedness. In the world today—with its confusion, violence, and corruption—

we need as much light as we can get. God help us “walk in the light.”

Segment 27: That They May Believe

Presenter: Carolyn A. Osiek

In John 12, Lazarus, Mary, and Martha are together to hold a dinner party for Jesus. Mary takes a large quantity of expensive perfume and puts it on Jesus’ feet, then wipes it off with her hair. We have similar scenes in the Synoptic Gospels. In Matthew 26 and Mark 14 Jesus’ head is anointed by an unnamed woman. In each case, this act is an extravagant gesture that gives rise to criticism. Jesus defends the woman’s action by interpreting it as preparation for his burial. Nothing is said in John’s text about Mary’s motivations for her strange action. But her gesture is so important that it is announced ahead of time at the beginning of John 11—the story of the raising of Lazarus—in the past tense, as if it had already happened. Mary has performed the prophetic anointing that signifies Jesus’ coming death and burial. Jesus knows it and announces it, even though most of those around him have no idea what he’s talking about. A few days later, he will enact his own symbolic gesture as he performs the servant role by washing the feet of his disciples at their last meal together. But he has already received before he has given; Mary of Bethany has shown the way. The cycle of giving and receiving that is so integral to community life has already begun at a dinner in Bethany.

Segment 28: Jesus’ Legacy

Presenter: Craig R. Koester

Jesus’ prayer in John 17 includes a sentence that summarizes his whole ministry. At the conclusion of his last supper with his disciples, he speaks to God and says, “I glorified you on earth by finishing the work that you gave me to do.” As John tells it, glory is present from the very beginning of Jesus’ ministry. In John 2, turning water into wine reveals the power of

God and the glory of God in the ministry of Jesus. Glory is also present at the end of Jesus’ ministry. The last miracle that Jesus performs before his crucifixion is the raising of Lazarus from the dead. Jesus says that Lazarus’s illness is ultimately for the glory of God, so that the Son of God might be glorified by means of it. Jesus glorifies God on earth not only by performing miraculous acts, but by laying down his life for the sake of others. The Crucifixion is the point at which God’s glory is most fully revealed. John’s Gospel began by announcing that the Word became flesh and dwelt among us, and we beheld his glory. To behold the glory of God means looking not only at the miracles but at the cross, and seeing in it the love of God revealed. The Crucifixion marks the end of Jesus’ ministry on earth and the beginning of his return to glory in the Father’s presence.

Segment 29: Mission Completed

Presenter: Joel B. Green

Some of Jesus’ own followers saw his crucifixion as a contradiction of his mission to restore God’s people. Jesus’ death was an enigma, a puzzle. The story of the last days of Jesus and his arrest, trial, and crucifixion, occupies a significant proportion of each of the Gospels. The Gospels are sprinkled with references to those who opposed Jesus’ ministry, to plots against him, and to Jesus’ impending death. The cross of Christ is cast within a larger plot. Why did Jesus have to die? (1) The character of Jesus’ public ministry led to his death. In laying down his life for others, Jesus powerfully demonstrated the character of his mission. (2) Powerful forces in Jerusalem worked against him because they regarded him as a religious deceiver, a false prophet, and a threat to Roman rule. In Luke, Jesus speaks of “the power of darkness” at work. (3) Jesus’ death was integral to God’s purpose. The Gospel presentations of Jesus’ suffering and death highlight Jesus’ unswerving obedience to God’s will. The death of the Messiah serves

as a model for those who would follow the Messiah as we give ourselves entirely into the hands of a God whose purposes are not often recognized in this world.

Segment 30: Looking Back at Jesus' Future Art, Words, Music

Visual Credits

Opening

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Four Icons by F. S. Davis (based on the *Book of Kells*), used by permission of the artist.

Segments 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, and 29

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Segments 2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, and 30

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Video Segment 2

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Video Segment 3

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Video Segment 30

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Music

Video Segment 1 "What Wondrous Love Is This," Words and music: USA folk hymn **Video Segment 2** "O Come, O Come, Emmanuel," Words: 9th century Latin, Music: 15th century French **Video Segment 5** "He's the One," from the musical *Savior*, © Grace Matters Music **Video Segment 6** "Lead On, O King Eternal," Words: Ernest W. Shurtleff, Music: Henry T. Smart **Video Segment 7** "Are Ye Able," Words: Earl Marlatt, Music: Harry S. Mason **Video Segment 8** "There Is a Balm in Gilead," Afro-American Spiritual ♦ "Heal Us, Emmanuel, Hear Our Prayer," Words: William Cowper, Music: Johann Cruger **Video Segment 9** "Trust and Obey," Words: John H. Sammis, Music: Daniel B. Towner **Video Segment 10** "I Want a Principle Within," Words: Charles Wesley, Music: Louis Spohr **Video Segment 11** "My Hope Is Built," Words: Edward Mote, Music: William B. Bradbury **Video Segment 13** "O Sing a Song of Bethlehem," Words: Louis F. Benson, Music: English Melody; arranged by Ralph Vaughan Williams **Video**

Segment 14 "O Wondrous Sight! O Vision Fair," Words: *Sarum Breviary*; translated by John Mason Neale, Music: William Knapp ♦ "Are Ye Able," Words: Earl Marlatt, Music: Harry S. Mason **Video Segment 15** "Wonderful Words of Life," Words and music: Philip P. Bliss **Video Segment 17** "O Sacred Head Now Wounded," Words: Translated from Latin by Paul Gerhardt and James W. Alexander, Music: Hans L. Hassler ♦ "Benedictus" from *Sanctus* © Sally Ahner **Video Segment 18** "Benedictus" from *Sanctus* © Sally Ahner **Video Segment 19** "Cuando El Pobre" (When the Poor Ones), Words: J. A. Olivar and Miguel Manzano; translated by George Lockwood, Music: J. A. Olivar and Miguel Manzano **Video Segment 20** "Break Thou the Bread of Life," Words: Mary A. Lathbury, Music: William F. Sherwin ♦ "Go to Dark Gethsemane," Words: James Montgomery, Music: Richard Redhead **Video Segment 21** "O Sacred Head Now Wounded," Words: Translated from Latin by Paul Gerhardt and James W. Alexander, Music: Hans L. Hassler **Video Segment 22** "Soon I Will Be Done," Performed by "Just Us" ♦ "Christ the Lord Is Risen Today," Words: Charles Wesley, Music: Lyra Davidica **Video Segment 23** "Joyful! Joyful! We Adore Thee," Words: Henry Van Dyke, Music: Ludwig van Beethoven; arranged by Edward Hodges ♦ "Grace," from the musical *Savior* © Grace Matters Music **Video Segment 24** "Wash, O God, Our Sons and Daughters," Words: Ruth Duck, Music: B. F. White; harmony by Ronald A. Nelson ♦ "Fill My Cup, Lord," Words and music: Richard Blanchard **Video Segment 25** "O the Depth of Love Divine," Words: Charles Wesley, Music: Carlton R. Young **Video Segment 26** "Be Thou My Vision," Words: Ancient Irish; translated by Mary E. Byrne; versed by Eleanor H. Hull, Music: Traditional Irish melody; harmony by Carlton R. Young ♦ "Amazing Grace," Words: John Newton, Music: 19th Century USA Melody; harmony by Edwin O. Excell **Video Segment 28** "Jesu, Jesu," Words: Tom Colvin, Music: Ghana Folk Song **Video Segment 29** "Were You There," Afro-American Spiritual **Video Segment 30** "Tú Has Venido a la Orilla," Words: Cesareo Gabaraín; translated by Gertrude C. Suppe, George Lockwood, and Raquel Gutiérrez-Achón; Music: Cesareo Gabaraín

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