

Chi Rho Lectures 2015

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## Daring Spirit: The Gospel of John for the Twenty-first Century

### Lecture 3

## Learning to Live the Gospel of John

### Scriptural Reasoning – select bibliography

*The Promise of Scriptural Reasoning*, D.F. Ford and C.C. Pecknold (eds.), (Oxford: Wiley Blackwell 2006)

*Christian Wisdom: Desiring God and Learning in Love*, D.F. Ford, (Cambridge: CUP 2007)

*Textual Reasonings: Jewish Philosophy and Text Study at the End of the Twentieth Century*, N. Levene and P. Ochs (eds.), (London: SCM Press 2002)

*Future of Christian Theology*, D.F. Ford, (Oxford: Wiley-Blackwell 2011)

*Interreligious Reading After Vatican II: Scriptural Reasoning, Comparative Theology and Receptive Ecumenism*, D.F. Ford and F. Clemson (eds.), (Oxford: Wiley-Blackwell 2013)

*The Drama of Living: Becoming Wise in the Spirit*, D.F. Ford, (London: SCM Press 2014)

*Another Reformation: Postliberal Christianity and the Jews*, P. Ochs, (Grand Rapids, Mich.: Baker Academic 2011)

The *Journal of Scriptural Reasoning*, published biannually, can be found at: [jsr.shanti.virginia.edu/back-issues/](http://jsr.shanti.virginia.edu/back-issues/)

Online resources for Scriptural Reasoning can be found at: [www.scripturalreasoning.org](http://www.scripturalreasoning.org)

### Texts on the death of Jesus

‘Here is the Lamb of God who takes away the sin of the world!’ (1:29)

‘And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.’ (3:14-15)

‘I am the living bread that came down from heaven. Whoever eats of this bread will live for ever; and the bread that I will give for the life of the world is my flesh.’ (6:51)

‘Then they tried to arrest him, but no one laid hands on him, because his hour had not yet come.’ (7:30; cf other REFS to his ‘hour’, 2:4, 7:30, 8:20, and more)

‘I lay down my life for the sheep.’ (10:15)

‘You do not understand that it is better for you to have one man die for the people than to have the whole nation destroyed.’ (11:50 – include more in quote?)

‘Jesus answered them, “The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit... Now is the judgement of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.” He said this to indicate the kind of death he was to die.’ (12:23-24, 31-33)

### *On a Theme from Julian’s Chapter XX*

DENISE LEVERTOV

Six hours outstretched in the sun, yes, hot wood, the nails, blood trickling  
into the eyes, yes –

but the thieves on their neighbor crosses survived till after the soldiers  
had come to fracture their legs, or longer. Why single out the agony? What’s  
a mere six hours?

Torture then, torture now,  
the same, the pain’s the same, immemorial branding iron, electric prod.

Hasn’t a child

dazed in the hospital ward they reserve for the most abused, known worse? The air  
we’re breathing,

these very clouds, ephemeral billows languid upon the sky’s  
moody ocean, we share

with women and men who’ve held out days and weeks on the rack –  
and in the ancient dust of the world what particles

of the long tormented,  
what ashes.

But Julian’s lucid spirit leapt  
to the difference:

perceived why no awe could measure that brief day’s endless length,  
why among all the tortured One only is “King of Grief.”

*The oneing, she saw, the oneing  
with the Godhead opened Him utterly  
to the pain of all minds, all bodies  
– sands of the sea, of the desert –  
from first beginning  
to last day. The great wonder is  
that the human cells of His flesh and bone didn't explode  
when utmost Imagination rose  
in that flood of knowledge. Unique  
in agony, Infinite strength, Incarnate, empowered Him to endure  
inside of history,  
through those hours when he took to Himself the sum total of anguish and drank  
even the lees of that cup:  
within the mesh of the web, Himself  
woven within it, yet seeing it,  
seeing it whole.<sup>1</sup> Every sorrow and desolation He saw, and sorrowed in kinship.  
From *Breathing the Water* by Denise Levertov (New York: New Directions Press 1987).*

Jean Vanier

All groups, all societies, are built on the model of a pyramid:  
at the top are the powerful, the rich, the intelligent.  
They are called to govern and guide.  
At the bottom are the immigrants, the slaves, the servants,  
people who are out of work, or who have a mental illness  
different forms of disabilities.  
They are excluded, marginalized.  
Here, Jesus is taking the place of a person at the bottom,  
the last place,  
the place of a slave.  
For Peter this is impossible.  
Little does he realize that Jesus came to transform  
the model of a society  
from a pyramid to a body,  
where each and every person has a place,  
whatever their abilities or disabilities...

or

The gospel message is the world upside down...

[Peter] does not understand that Jesus' answer  
shows that the washing of the feet  
is not a new ritual that we can follow or not  
or that we should accomplish at certain moments.  
It is an essential part of his message of love.  
It is the revelation that in order to enter into the kingdom  
have to become like little children;  
we need to be 'born' from on high  
to discover who God is  
and who we are called to be.  
It is only if we receive the Spirit of God  
that we can understand and live  
this message of littleness, humility and service to others.

we

From *Drawn into the Mystery of Jesus through the Gospel of John* by Jean Vanier (London: Darton, Longman and Todd 2004).