

Gospel of John



John 2:24–3:21



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ἀνωθεν (anōthen)

again / from above

**the bible as
literature...**

**the role of a
character...**

John 3:1-2a – Who is Nicodemus?

John 3:1-2a – Who is Nicodemus?

- a man of high position
- a man who is seeking
- a man who has seen the signs,
(but doesn't know what to do with it)

**John 3:2b – Nicodemus
speaks
(but doesn't ask a question)**

John 3:3 – Jesus Responds

John 2:23

When he was in Jerusalem during the Passover festival, many believed in his name because they **saw** the signs that he was doing.

John 3:3

Jesus answered him, "Very truly, I tell you, no one can **see** the kingdom of God without being born from above."

John 3:2b

"Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God."

John 3:3

Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above."

δύναμαι (dynamai)

to be able

**John 3:4 – Nicodemus is
confused
and asks a question**

**John 3:5-8 – Jesus answers
the question**

**John 3:9 – Nicodemus is
still confused
and asks another question**

**John 3:10-15 – Jesus answers
the question**

(which points to the cross)

**John 3:10-15 – Jesus answers
the question**

**John 3:16-21 – Jesus or John
monologue**

**what happens with
Nicodemus?**

**How does the story
work in me?**

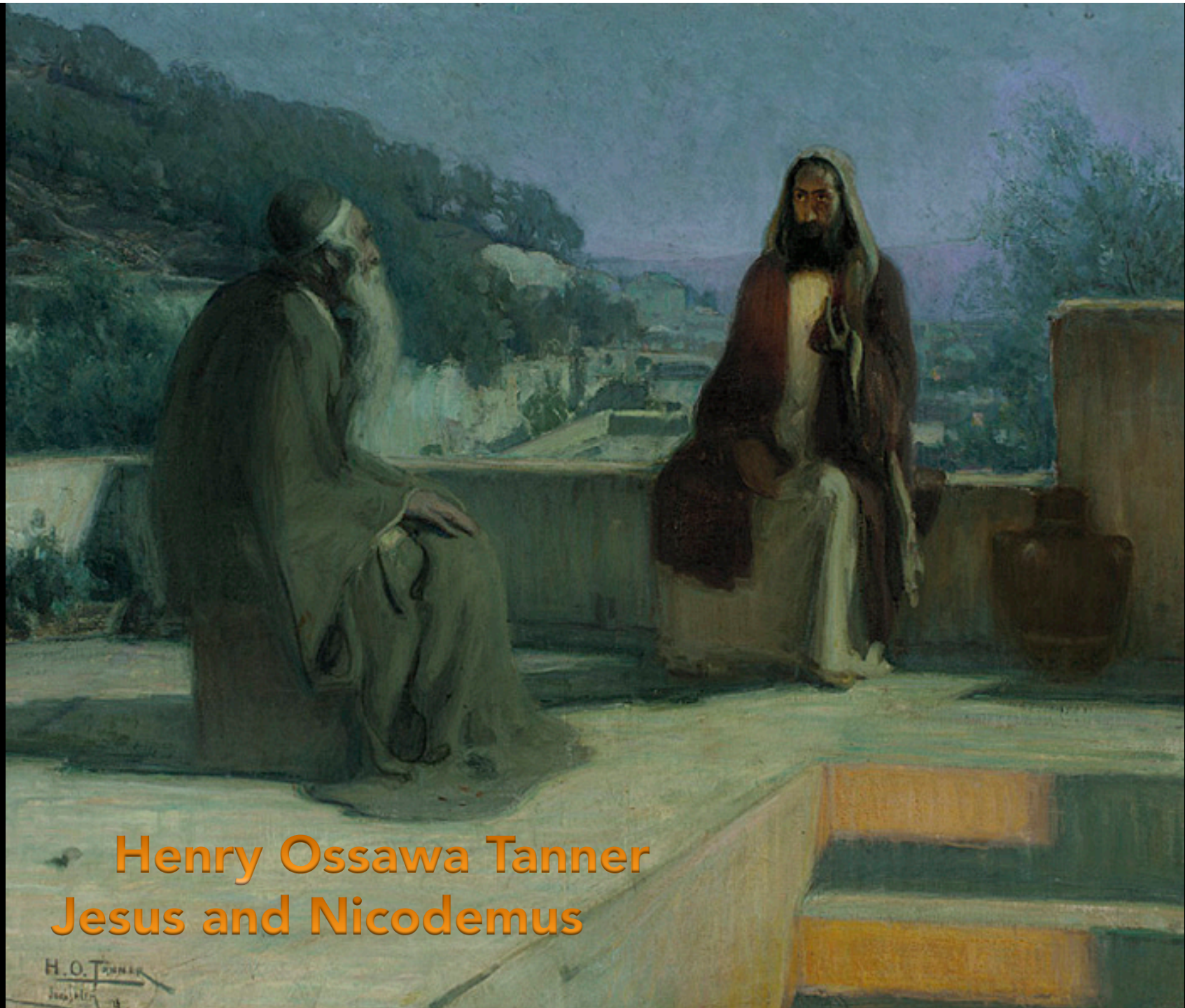
confusion

privilege

reluctance

response



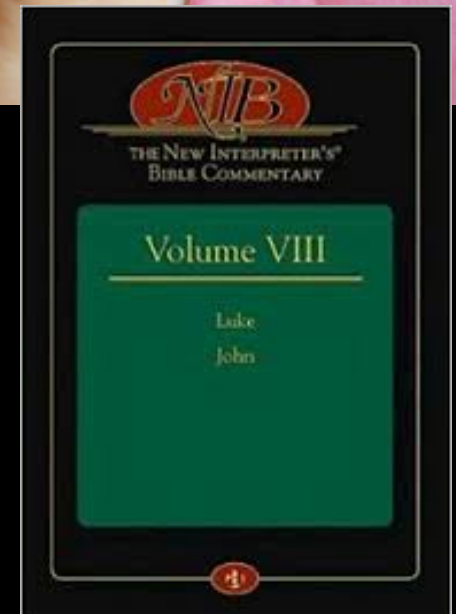


Henry Ossawa Tanner
Jesus and Nicodemus

The slaves saw in Nicodemus' s night visit proof that it was possible to come to Jesus even when those in power forbade it. Nicodemus was a model, someone who was willing to act on his own against the will of the authorities. The slaves' faith surpassed that of Nicodemus. Nicodemus' s night visit was only exploratory, and in this story in John 3, he does not understand the invitation Jesus extends to him.



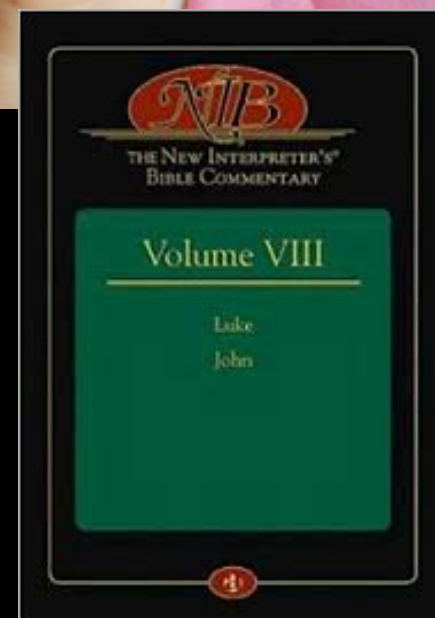
Gail R. O' Day, 1995: 555



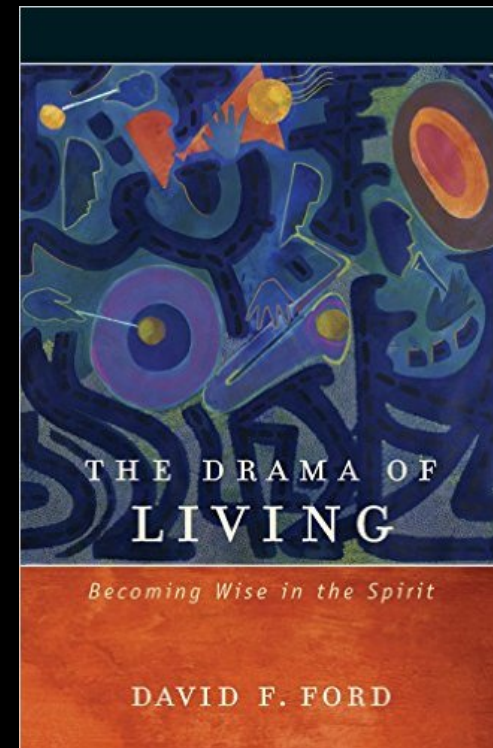
The slaves, by contrast, understood and embraced what Jesus had to offer. They were willing to risk their safety and their very lives to come to Jesus. The slaves are a powerful example of those who “come to the light, so that it may be clearly seen that their deeds have been done in God” (3:21).



Gail R. O'Day, 1995: 555

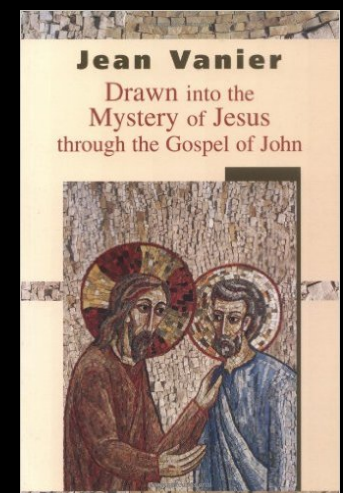
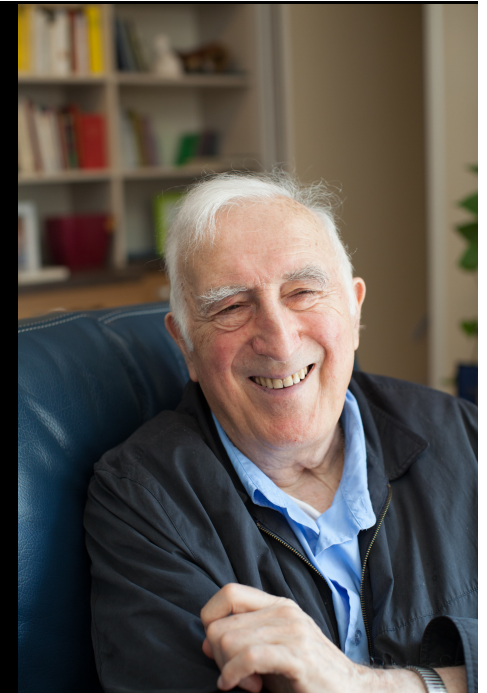


"The truth of this Gospel is primarily to be done, and what is to be done is, supremely, to love. It is an intensely activist Gospel, as seen in the leading role of dramatic narrative. It wants readers to encounter Jesus and therefore mostly describes encounters of Jesus. It also wants readers to be inspired to do even greater things. But this is the activism of love and therefore springs from the heart of relationship. Hence the **done in God.**" (chapter 4, Kindle 1442)



"Jesus reveals it is he who has come to fulfill the promised word of God announced by the prophets. It is he who will give us this new life in the Spirit. Baptized in water and the Spirit, reborn, we enter in the kingdom of God and become children of God like him. We become part of a new people: the people of God, the Church.

Little by little we are cleansed of our blocks and sinfulness. We are called to let go gradually of old ways, certitudes and securities, to die to self-centered needs, in order to live by the Spirit of Jesus and become men and women of compassion. Together we are called to work of peace, in community and as church." (81)





the communion table...