

Scripture Study with Joe Hollcraft
Gospel of John
2/15/06-8/16/06
Email: jholljmj@yahoo.com

***Outline material is primarily drawn from the St. Ignatius Bible study, The New Jerome Biblical Commentary, and Catechism of the Catholic Church. Other notable resources include scholars such as Pope Benedict XVI, Hans Urs Von Balthasar, Archbishop Fulton Sheen, and Dr. Scott Hahn.

I. Background to the Gospel of John.

A. Destination and purpose of Gospel.

1. Consensus date on the Gospel is before 100 A.D and probably before the destruction of Jerusalem. This can be supported by the citing of the Gospel in Ignatius's letter written in the early 1st century.
 - a. probably written for Jews and Jewish Christians throughout the world, primarily the Mediterranean world (Greece as well).
2. John's Gospel has an evangelistic purpose in his intent to communicate the deeper and richer themes of the Old Testament. Its secondary purpose was to seemingly fill in the gaps of the intent of the Synoptic supplementing the Gospels already in circulation (reemphasizes trips to Jerusalem and less attention on the region of Samaria).
 - a. Differences include the ministry of Christ before the arrest of John the Baptist and the exclusion of the narration of the Last Supper with an emphasis on the Bread of Life discourse.

B. Themes and Characteristics.

1. Deepest message and towering theme is that of the "Divine family"; God revealed as Father, Son and Holy Spirit. Along with mystery of God as family, we also read John speaking to the human family to in turn live in the love of the "Divine Family."
 - a. **Divine family:** God sends his Son into the world as a man (cf. 1.14; 16.28) so that we might learn of the Father's love (3.35; 10.30;14.11) through the gift of the Holy Spirit in His glorious works (5.19; 10.25). What we learn from this revelation is that we please the Father by in turn glorifying the father (8.29) through living in His Presence (14.17)!!!
 - b. **Human family:** men to become children of God (cf. 1.12) through the spiritual rebirth in Baptism (cf. 3.5), and nourished with divine food and drink (cf. 6.32;517.37-39) while being educated in the Truth (cf. 8.31;16.13) and protected from danger (cf. 17.15). Ultimately we are not left orphans (14.18) after Christ returns to the father (20.17) because his presence dwells within us (14.17-23). Our full union with the Trinity awaits us if we submit our will with His as Jesus Christ will return to escort his children home into his house as their heavenly father (14.2-3).

C. Typology is there to understand continuity and flow of structure. Typology is the study of likeness. The interpretation of signs, symbols, and persons that Foreshadow Christ in the Old Testament. To understand Scripture we must always interpret the Old and New Testament as the whole revelation of God. You cannot have one without the other. Salvation history's plot is revealed through a careful study of typology. This interacts with the Liturgy so that we are placed in salvation history in the Eucharist. We see this in Scriptures and Tradition.

1. Jn.5.39-40...You search the scriptures (Old Testament) because you think that in them you have eternal life and it is they that bear witness to me.
2. *"The faith of Christ is concealed in the Old Testament, lay hidden under shadowy symbols. Scriptures are living in in only as far as they point to Christ"*--St. Thomas Aquinas
3. St. Augustine tells us: *"The Old Testament is hidden in the New Testament and the New Testament reveals the Old Testament."* We are going to see how this plays out

through a concrete example between Genesis and John.

4. Typology is the Literal Sense in which the New testament reads the Old. For Daniellou, *“it gives intelligible coordination to Gods work in salvation history.”*

a. John teaching with things that are familiar to explain things that are unfamiliar.

Gn.1.1: “In the beginning.” (Hb. Root is bereshef)	Jn.1.1: “In the beginning” same Hebrew expression.
Gn.1.3;14: “darkness and light.” Genesis-creation account	Jn.1.5: “the light shines in the darkness.” Jn.1.3: “all things were made through him.
Gn.2.23-24: marriage account on the seventh day	Jn.2.1-10: “marriage account on the seventh day
Gn.2.24: First expression of man is woman	Jn.2.4: first expression of man is “woman.”

-- These parallels can begin to reveal to us that John is showing the history of the Church and the plan of God to atone for the fall of Adam. Since the fall of Adam all of Church history pointed towards the coming of Christ. More significantly these parallels reveal to us that the Old and New Testament can only be understood when they are both understood as a binding coherent of truth..

C. Structure of Epistle.

1. Prologue (1.1-1.18)
 - A. Christ, the Eternal Word (1.1-1.13)
 - B. Christ, the Word made Flesh (1.14-1.18)
2. The Book of Signs (1.19-12.50).
 - A. The Witness of John and the Calling of the Apostles (1.19-51)
 - B. The Inaugural Signs of Jesus’ Ministry (2.1-4.54)
 - C. Healing on the Sabbath (5.1-47)
 - D. The Bread of Life (6.1-71)
 - E. The feast of Tabernacles and the Sons of Abraham (7.1-8.59)
 - F. The light of the world (9.1-41)
 - G. The Good Shepherd (10.1-1-57)
 - H. The Raising of Lazarus (11.1-44)
 - I. Triumphant entry and the rejection of Jesus (12.1-50)
3. The Book of Glory (13.1-20.31)
 - A. The Foot Washing (13.1-30)
 - B. The last Supper Discourse (13.31-16.33)
 - C. The High Priestly Prayer (17.1-26)
 - D. The passion narrative (18.1-19.42)
 - E. The resurrection and Appearance (20.1-31)
4. Resurrection Epilogue
 - A. The final appearance and Miracle of Jesus (21.1-14)
 - B. Jesus Questions and Commissions Peter (21.15-23)
 - C. Conclusion (21.24-25)

II. Prologue (Jn.1.1-18). Acts as a kind of overtone to the themes in Tradition that belong to the Word and Creation. *“The entire revelation concerning salvation is ordered to this manifestation of the Word, as to a central point-in a forward direction in the apostles and in the whole history of the church to the end of time, in a backward direction in the Old testament in word and in history, backward to the law and the prophets and even to the creation.”--Von Balthasar*

A. Christ, The Eternal Word (Jn.1.1-13). The meaning of the Word (seen 330 times in NT) is threefold: (1) A powerful utterance of God that brought all things into being at the dawn of time (cf. Gn..3; Ps.33.6; Wis.9.1) (2) God’s eternal companion in Wisdom (prov.8.23; Sir.9), the craftsman who labored alongside God at creation (Wis.7.22) who remains a source for the life of

the world and the (3) Word associated with the order and design of the universe.

1. Jn.1.1-1.5...The Word of God is not some abstract principle or an audible person, but rather a Divine Person. This person once mediator of creation is now the mediator of our salvation through the incarnation.

a. John traces the author of eternity past where God the Son was with God the Father during creation. A direct allusion to the opening verse of the Bible where the Word Brings with it light, darkness, life and creation of days.

b. John's direct implication is that the earth, once created through the Word of God, is now being renewed through that same word in Jesus incarnate.

1. Earthly reality is being graced through Christ

c. Light and darkness...symbolic of the struggle between good and evil. Jesus himself is the true light, driving out death, deception, and the devil (cf. Mark).

Other contrasts in the Gospel of John include: (1) flesh and spirit; (2) truth and falsehood; (3) heaven and earth ; (4) life and death

2. Jn.1.6-7... "*John the Baptist*" and "*the world.*" The beloved disciple emphasizes the subordinate role of the Baptist to the Messiah in his witness.

a. A living miracle whose very life is a mystery, which has its purpose in being a "sign" pointing towards the Messiah.

3. Jn.1.9-10... "*The World*" has multiple meanings in John (1) the universe created by God (2) to the fallen man in need of redemption (3) and to the sphere of the devil that opposes God and hates truth.

4. Jn.1.12-13... "*children of God*"; by the grace of divine generation we are filled with divine life and reborn as sons and daughters of the Father.

a. This transformation requires faith and takes place in Baptism. This is a common theme discussed throughout the Gospel of John.

A. Christ, The Word made flesh (Jn.1.14-18). The Word became flesh. Asserts the mystery of the incarnation. Man fully Divine enters human history as a man.

1 Jn.1.14-15.... The Gk for "*dwelt among us*" is **tabernacled or pitched his tent** among us (Rev.21.3).

a. John is making a clear distinction between the incarnation of Jesus and the erection of the tabernacle in the O.T. The tabernacle is the prophetic image of Christ's presence among us.

b. "His glory"... speaks to the magnificence of God's presence and Being once visible in the fiery cloud that indwelt in the wilderness tabernacle and later the Jerusalem temple. His divine reign is being veiled in his humanity but manifested in his miracles--signs.

2. Jn1.16-17... "*grace upon grace*"...implies that the grace of the Old Covenant has been superseded by the blessings of the New Covenant. Grace and truth fulfills the old law of Moses.

a. Marian dimension...DeMontfort and DeLigouri.

3. Jn.1.18... God is pure spirit and thus invisible to human eyes. Even still the face of the Father can be seen in the face of Christ, who is the visible image of the invisible God.

III. The Book of Signs (Jn.1.19-12.50). Not just a miracle...points towards mystery which is the Church as it communicates itself through signs.

A. The witness of John and the Calling of the Apostles (Jn.1.19-51). The role of John the Baptist was to communicate that Israel's restoration was upon them in Jesus Christ (Jn.1.31). The calling of the twelve Apostles act as the new Israel overseers of God's covenantal people.

1. Jn.1.19-22...what is the deeper significance of "*Elijah*" and "*the prophet.*"

a. Elijah? Israel anticipated the return of the prophet Elijah. Malachi foretold that Elijah would make a final preparations for the arrival of Israel's messianic Lord (Mal.4.5). John is not Elijah come back in the flesh, but he has fulfilled his mission in spirit. (cf. # CCC 718).

b. The prophet? Israel was awaiting a prophet in the likeness of Moses. The people were waiting "*the*" prophet and not "*a*" prophet is significant because of Deut.18.15, where it was foretold of a messianic prophet coming.

2. Jn.1.23...John has come to bring forth the blessing of Deutero-Isaiah (Is.40.-66.24). In this verse John intentionally quotes Is.40.3 to speak of John's mission of bringing forth the blessing.

a. I note here that Is.1.1-39.8 was the Book of Warning and Threats. Is.40.1-66.24 was the Book of Consolation or The Book of Blessing.

3. Jn.1.24-28...The water Baptism of John is merely a sign of the sacramental baptism of Jesus. The former signified our need for cleansing and renewal; the latter effects this by the infusion of the grace and new life of the Spirit (Acts 2.38 and Tit.3.8; CCC 720).

a. Baptism in the **Gk. Baptismo** means "*seal; to sprinkle and clean; cleansing.*"

1. Old Testament understanding to Baptism is found in Nm.19; Ez.36.

4. Jn.1.29;36... "*Lamb of God*" points to the sacrificial dimension to Jesus' mission.

a. This was prefigured by the Passover lambs of the Exodus, whose blood was a mark of divine protection for Israel and whose flesh was eaten in a liturgical meal (Ex.12.1-27), and prophesied by Isaiah, who portrayed the suffering Messiah as an innocent lamb being slain for the sins of others (Is.53 and CCC # 608).

5.Jn.1.30-34... "*The Spirit descends as a dove.*" The manifestation of God's mercy to the new Israel (Gn.8.10).

a. The revelation of God's Mercy leads to sacrifice.

6. Jn.1.35-42...The first disciples of Jesus.

a. "*The tenth hour*"...about 4:00 P.M.

b. "*Cephas*"...the rendering of the Aramaic is Kepha meaning rock. Rarely in antiquity was this used as a name. This in of itself reveals meaning and purpose behind why Jesus would call Peter this name.

7.Jn.1.43-51...Jesus calls Phillip and Nathaniel.

a. Moses...the prophets. Mosaic fulfillment continues to run its course throughout this Gospel as a central theme for John (Deut.18.15)

b. "*Son of God*" and "*King of Israel.*" Titles that were again often seen in ancient Israel, specifically within the kingdom of David. If you were in the line of David you were called a "son" of Yahweh and a King of Israel(2 Sam.7.14.). Christ, in contrast to his predecessors is Son by nature and not by divine adoption.

c. Nathaniel's calling. Nathaniel speaks from his knowledge of the O.T.

1. Nathaniel's call while sitting under a "fig tree" echoes Zechariah's prophecy of the coming of the messianic Age (Zech.3.10).

2. The mentioning of Nazareth draws out a connection to Is.11.1, where we read about the "branch" which sprouts forth from the stump of David's line (Hebrew for Nazareth, *Nester*, means "*branch*"). For Nathaniel, there is a convergence of oracles spelling out for him clearly that Christ is the branch who will restore hope for the new Israel

D. "*Ascending and descending*"... an allusion to Jacob's dream in Gn28.11. Jacob dreamed of a ladder spanning heaven and earth that enabled the angels to pass in and out of the world. He ultimately renames this *place* "*the house of God*" and "*gate of heaven.*"

1. He is the place where heaven and earth touch.

2. He is the true house of God.

3. He is the mediator in whom the angels exercise their ministry.

B. The inaugural signs of Jesus' ministry (Jn.2.1-4.54). I reiterate here the great significance of his ministry beginning with a great sign. The miracles of Jesus are not just mighty works, but signs that unveil the power and glory of God working through Jesus Christ in and toward the sacramental Church of the New testament..

1. Jn.2.1... "*the third day.*" Chronologically this refers to the third day since the encounter with Nathaniel. Theologically this refers to the seventh day. Note how the

beloved disciple places the third day on the succession of the other days: 1.29;1.35;1.43.

a. John wishes for the reader to see that the creation fashioned in seven days is being renewed and transformed in and through Jesus Christ via the new covenant in the marriage feast.

b. Jesus manifests his glory on the third day in the wedding Feast, but also prepares the reader for another great manifestation--the Resurrection.

1. The Third day was the Theophany in the Old Testament.

2. Jn.2.2-4... *“woman, what have you to do with me... My hour has not yet come”*

Although it might offend the standards of modern etiquette, this was a title of respect and endearment in antiquity (Jn.19.25-27; Rev.12 for further understanding of the role of the ‘woman’).

a. Mary reverses the fortunes of the fall in the garden. As Eve prompted Adam to defy the Lord and drag the human race into sin, so Mary prompts Jesus. The new Adam, into His mission of salvation.

b. ‘What is that to you or me’ is a Hebrew idiom rendered in the Gk. It’s meaning is flexible and must be understood in its greater context.

1. This particular idiom speaks to the free consent of one party to the expressed will of another, with or without a sense of reluctance. Note that Jesus promptly replies to her consent and thus the first sign of his new dispensation--the sacramental church.

3. Jn.2.4b... *“My hour has not yet come.”* (4.21 for expanded meaning). The statement seems exaggerated unless the provision of wine was somehow connected to Mary’s petition.

a. This points to the whole meaning of Christ’s purpose. The appointed hour of Christ’s passion and its direct correlation to the liturgy, the Wedding Feast at Cana.

4. Jn.2.5... *“Do whatever he tells you.”* Mary’s last words are mediating the divine life of the sacramental church. This is her spiritual testament as our mother.

a. Gn.41.55...The command to follow Jesus echoes the same command to follow Joseph. The Patriarch went on to provide bread an abundance during a time of famine. So it is that Jesus provides bread in abundance for the people of God.

5. Jn.2.6... *“six stone jars.”* The purpose of these jars is outlined in Nm.19.11-22, which stipulates that any Israelite defiled by contact with the dead must be purified with water on the third day and then again on the seventh day. The event at Cana takes place on the third and seventh day.

a. Jesus first miracle was the changing of the into wine...the first miracle of Moses the water into blood.

6. Jn.2.9... *“the bridegroom.”* The unidentified groom at the wedding is what Jesus fulfills at the spiritual level.

a. Mt.25.1-13; Rev.1.1; 19.7; CCC 796). Marriage Feast is the highest identity of the Eucharist in its Truth in the covenant..

7.Jn.2 10... *“the good wine.”* A biblical symbol with many associations.

a. A sign of the messianic age (Is.25.6; Joel 3.18; Amos 9.13).

b. It signifies the joys of marital love (Song 1.2; 4.10; 7.9).

c. The anticipation of the transubstantiation (1 Cor.10.16).

8.Jn.2.13... “Passover”. Note here that the first mentioning of the Passover segways the Wedding Feast with the cleansing of the temple.

9.Jn.2.14-22...*The Cleansing of the Temple* is recorded in all four Gospels. One difference among them is that John places the event at the beginning of Jesus’ ministry, while the others place it at the end of his ministry.

a. It is conclusive to say here that John speaks of the cleansing of the temple on the heels of the Wedding Feast at Cana with purpose; to foreshadow and give us a prophetic message towards the destruction of the Jerusalem temple (70 A.D.) so as to order the entrance of the New Covenant and the Marriage supper of the lamb.

b. Allegorically, the sanctuary is the undisciplined soul, filled with senseless and earthly attachments. Christ seeks to expel these attachments with the divine life of the sacramental church.

10.Jn.2.17... *“Zeal for your house will consume me.”* A reference to Psalm 69 which depicts the suffering of the righteous, who are pained by the insults that sinners heap upon God. Jesus, burning with righteous indignation, is outraged that business dealings have taken place of prayer in the Temple courts.

11.Jn.2.18-19... *“What sign do you show...destroy this temple.”* Remember our previous discussion on the meaning of sign; these matters point toward the inward miracle of conversion.

a. The temple, at the time of the crucifixion, was razed to the ground in divine judgment where the body of Christ was raised in glory (CCC 586). This highlights the transition from the Old Testament into the New Testament.

12.Jn.2.25... *“He knew all men.”* The supernatural knowledge of Jesus is often highlighted in this Gospel (we need to just make ourselves available for grace).

a. Here he detects deficient faith in those who marvel at his miracles but fail to grasp the significance of his mission...there is a need to contemplate the mysteries!!!

13.Jn.3.1-2... *“Nicodemus...by night.”* He fears persecution from the unbelieving leaders of Israel so he goes by night.

14.Jn.3.3-5... *“born anew...of water and Spirit.”* The Greek expression can mean either “again” or “from above.” Nicodemus misunderstands this to be a physical rebirth when in actuality Christ’s intention is for us to see it as a spiritual rebirth from water and Spirit. The sacrament of Baptism is quite explicitly highlighted here

a. The syntax of the verse speaks to the rebirth as not autonomous principles, but rather as one single birth through water and Spirit. A close link between water and Spirit is forged elsewhere in John’s writings to signify Baptism.(Jn.1.33; 7.38-39).

b. Immediately following this episode Jesus and the disciples are baptizing in Judea.

c. The foreshadowing of Baptism and O.T. imagery of salvation through water and spirit from above will be a sign of the messianic age (Is.32.15; Ezek.39.29).

15. Jn.3.6-8... *“flesh and Spirit... The wind blows”* Flesh and Spirit a significant contrast for John. Flesh represents all that is natural earthly and human while the spirit represents all that is supernatural, heavenly and divine. Christ’s life is the bridge between these two realities and we cross this bridge in and through Baptism.

a. *“The wind blows”* hearkens back to the story of creation when the spirit/wind was moving in the creation and the fall. The Gk for spirit, **penuma**, can also mean “wind” or “breath.” Here again, we see how John is making out his book to be that of a story of the new creation we become in Christ.

b. There is also mystery to the movement of the wind. So it is that we are witnesses to mystery when we live in the Spirit.

16. Jn.3.14... *“the serpent...to be lifted up.”* A reference to the episode to what took place in Numbers 21.

a. *“The serpent”*... Moses hoisted up a bronze serpent upon a pole as a remedy for faithless Israel. Although God punished them with poisonous serpents, He promised to save everyone who looked to the bronze serpent in search of his mercy (cf. Desales)

1. Jesus sees this image as a relic of his own crucifixion and the healing of the rebellious world.

b. *“To be lifted up”*... A shorthand reference to the Paschal Mystery” when Jesus is lifted from the cross, from the grave, and into heaven.

17.Jn.3.22-30... *“John the Baptist...the bridegroom.”* Jesus bride is the Church (2 Cor.11.2), and it is John who prepares the way as the “best man” to the marital feast of the new Israel--the Church. John is ultimately content in fading away as his role as best man is fulfilled.

- a. The marital covenant between Jesus and the Church is an extension of the spousal relationship between Yahweh and Israel under the old covenant (Is.54.5-8; Jer.2.2; Hosea 2.16-20; CCC 796; 1612).

18. Jn.4.6... *“Jacob’s well...the sixth hour.”* The setting recalls the marital arrangements found in the Pentateuch. Isaac, Jacob and Moses all have their first encounters with their spouses to be at a well. So it is that Jesus encounters the Samaritan woman calling her back into covenant relationship with him

- a. The sixth hour was the noontime hour...the hour in which the lamb was being prepared for the holocaust.

19. Jn.4.18... *“Five husbands”* The Samaritan’s woman personal experience parallels the historical experience of the Samaritan people.

- a. According to 2 Kings 17.24-31, the five foreign tribes who intermarried with the northern Israelites (Samaritans) introduced five male deities into their religion. These deities were individually called Baal, a Hebrew word meaning “lord” or “husband.”

- 1. God sheds mercy to the fallen people and calls them back into his new covenant life.

20. Jn.4.28-34... *“left her water jar...my food.”* The woman’s acceptance of Christ as her new bridegroom is evident in her missionary spirit. She immediately is at Christ’s service.

- a. The father’s will is always the driving force behind Jesus’ mission.

C. Healing on the Sabbath (Jn.5.1-47).

1. Jn.5.1... *“a feast of the Jews.”* John usually identifies the religious festivals that Jesus attend, whether it is Passover (2.13), Tabernacles (7.2) or Dedication (10.22).

- a. This unnamed feast looks to be Pentecost (feast of weeks), which celebrates the spring harvest and the giving of the Torah.

2. Jn.5.5... *“thirty eight years.”* The man’s protracted suffering is evident to Jesus and recalls just not the duration of his illness but also the duration of Israel’s wandering in the wilderness from Kadesh to Canaan.(Duet.2.14).

3. Jn.5.8... *“Rise and walk.”* The boldness of Jesus healing on the Sabbath reflects his own theological stance that giving rest to suffering souls fulfills the true intent of the Sabbath (CCC 2173)

4. Jn.5.13-14... *“Jesus had withdrawn...sin no more”* Jesus disappears into the crowd to shun the worldly praise. Although the tendency is to boast of our accomplishments we must submit to humility and avoid the tendencies towards pride--St.Cyril of Jerusalem.

- a. The bible draws a link between sin and suffering with the former being the cause of the latter. This general truth does not extend to every individual case.

5. Jn.5.15-18... *“Jews sought to kill him...because he broke the law of the Sabbath ...and made himself equal to God.”* wrapped up in the letter of the law as opposed to the spirit of the law.

- a. By calling God his Father, Jesus claims a status of divine sonship. The three persons of the Trinity equally possess the same fullness of divine life as being. Although the Son is less than his Father in his humanity, he is equal to the father in his divinity (CCC 352-354).

6. Jn.5.24... *“from death to life”* Signifies a spiritual transfer from the curses of the Old Covenant to the blessings of the New covenant (Deut.30.15-20; Eph.2.1-5).

- a. Believers are rescued from the fallen family of Adam and reinstated in the divine family of God.

7. Jn.5.26... *“life in himself.”* The father is the first link in the chain of supernatural life. Since he alone has to received divine life from anyone else.

- a. His capacity to give life however, is shared by Christ who receives life is shared by Christ through his church in the sacramental life (cf. Rhaner).

8. Jn.5.29... *“the resurrection.”* Christ claims the authority to raise all men from death, the righteous and wicked alike. Two oracles from the Old testament stand in the background of Jesus’ teaching.

- a. Dan.12.2 envisions a final separation of saints and sinners once their bodies

have awakened from the sleep of bodily death.

b. Ezek.37.1-4 envisions the resurrection, where bones and flesh are reassembled and made to live again. Rising from the grave is made possible by the spoken word of Ezekiel, called the Son of man, and the life giving breath of the Spirit.

1. Jesus casts himself in the lead role of these prophecies by calling himself "*the Son of man.*"

9. Jn.5.35... "*burning and shining lamp.*" The ministry of John the Baptist lights the way for Israel to see and accept its Messiah. Elijah is similarly depicted in Sir.48.1.

a. C.f.Jn.1.21

10. Jn.5.39;45... "*they bear witness to me...Moses wrote of me.*" John is clearly caught up in showing how Christ is bringing fulfillment in the law and the prophets.

a. This again highlights typology and the need to be attentive to the continuity between the two testaments.

D. The Bread of life (Jn.6.1-72). This sign is highlighted by the Passover (6.4). Three times this feast is mentioned in John (2.13; 11; 55). It was celebrated annually in Jerusalem to commemorate Israel's deliverance from Egyptian slavery (Ex.12). Central to the feast is a liturgical meal, called the Seder, in which the story of the exodus is retold, psalms are sung, and a lamb is eaten with unleavened bread and other condiments. The evangelist mentions this upcoming feast in this "bread of life" discourse to hint that Jesus will give a new and greater meaning to the Passover.

1. Jn.6.1-14... "*The Multiplication of the Loaves.*" *Note here that the two food miracles in John's Gospel involves bread and wine. Together this anticipates the Eucharistic liturgy.*

2.Jn.6.4... "*The Passover.*" Christ is the true "Lamb of God" whose redeeming work will accomplish a new deliverance from the slavery of sin (8.31-36) in a sacramental and liturgical meal.

a. Christ transforms this feast into Eucharistic meal of the new covenant at the Last Supper (Mt.16; CCC 1340).

3.Jn.6.9;12... "*barley loaves...twelve baskets.*" Similar to Elisha, but greater (2 Kings4.42-44).

a. twelve baskets similar to the twelve tribes/apostles and the disbursement of the food.

4. Jn.6.11;23... "*given thanks.*" Renders the Gk. **Eucharisteo** (ros), from which the English word Eucharist is derived.

a. The miracle of the loaves thus foreshadows the institution of this sacrament as the Last Supper.

5.Jn.6.35... "*I am the bread of life.*" Note here that Christ associates the title "*I am*" with the bread of life. John is clearly associating God's own identity with that of the Eucharist.

6.Jn.6.41... "*the Jews then murmured*" Recalls how the Israelites were complaining against Moses in the wilderness (Nm.11.1; Ex.16.2).

7.Jn.6.52... "*his flesh to eat.*" The crowd here is thinking of cannibalism.

a. For cannibalism to be present you have to kill to eat, and Christ willingly offers his own life that we may eat of the living bread.

8. Jn.6.53... The Greek word used for eat used throughout the Eucharist discourse is **esthio/fago**, in verse 53 it suddenly changes to **Trogo**, which means to "*crunch or gnaw on animals...ie, lamb.*" This word was usually used for the animals humans would consume. Also the tense of the verb **trogan (pl)** implies the continual consumption of the Corpus Christi.

a. I note here that Christ was born in a manger in the city of Bethlehem. The Latin word for manger is **mandere**, meaning to "*chew or gnaw*", the Hebrew root to Bethlehem means "*house of Bread.*"

9. Jn.6.60... "*who can listen to this*"...if this was just some symbol the disciples would have not responded the way they did (66) in this passage.

E. The Feast of Tabernacles and the Sons of Abraham (Jn.7.1-8.59). Also called the "*feast of*

booths.” It is a seven day fall festival held annually in Jerusalem. It commemorates both the completion of the autumn harvest and Yahweh’s provisions for Israel during their exodus journey through the wilderness. Throughout the week, Jewish pilgrims dwelled in small huts of tree branches called booths.

1. **Jn.7.3...** “*brethren.*” Not a biological relation but a close relatives. The Gk. **adelphoi**, meaning “*close relative or cousin.*”
2. **Jn.7.7...** “*the world.*” The family of sinful man. The relatives of Jesus are still part of the world because they are not hated as he is.
 - a. herein lies the call to give witness that we belong to Christ in divine sonship. Persecution is the willingness to join Christ on the cross.
3. **Jn.7.15...** “*never studied.*” Jewish students were normally tutored by older rabbis in the interpretation of Scripture and in the traditions revered by the teachers.
 - a. Jesus exhibits such profound insights into Scripture and spiritual things that many are shocked that he has no formal training.
4. **Jn.7.21...** “*one deed.*” The healing of the lame man (5.1).
5. **Jn.7.22...** “*circumcision*” A sign of the Abrahamic covenant (Gn.17) that was later incorporated into the Mosaic covenant.
 - a. According to the Jewish tradition, the duty to circumcise newborn boys on the eighth day overrides the duty to observe the Sabbath rest when it falls on the same day
 - b. Jesus reasons that if part of the body may be lawfully tended to, then how much more should the whole body participate in the blessings of the new covenant on the Sabbath.
6. **Jn.7.27...** “*no one will know.*” Two traditions regarding the birth and origin of the Messiah circulated in ancient Judaism.
 - a. Some expected the Messiah to grow up in obscurity and be manifested in the world only as an adult.
 - b. Others expected the Messiah to come from Bethlehem in accordance with the prophecy of Micah 5.2.
 1. The irony here is that both are true.
7. **Jn.7.35...** “*Dispersion among the Greeks.*” Among the Jews and Gentiles scattered throughout the Mediterranean world.
 - a. Although Jesus himself never undertakes such a mission, his disciples will do precisely this, showing that the advance of the gospel beyond the borders of Israel is unwittingly announced by Christ’s adversaries.
8. **Jn.7.37-38...** “*The great day...out of his heart will flow living water.*” The seventh and final day of Tabernacles. “*Come to me and drink,*” Jesus is the source of spiritual “*water*” (4.10) that quenches our deepest *thirst*” (6.35).
 - a. The symbolic meaning of that is that Christ is the source of spirit poured out upon the world (7.30); 20.22). This is alluding to the water-drawing ceremony of the feast, thus we are to think of Christ as our heavenly wellspring.
 1. **Ez.47...** water being issued out upon the new *city* and new land.
 2. **Nm.20...** water gushing forth in the wilderness out of a *rock*.
 3. **Zech.14.8...** water gushing out on the “*feast of booths.*”
9. **Jn.7.42...** “*descended from David...Bethlehem.*” The covenant Davidic lineage of the Messiah is found in 2 Sam.7.12-14.
 - a. The birthplace in Bethlehem is noted in Micah 5.2.
10. **Jn.8.6...** “*to test him.*” The Pharisees are not seeking legal advice from Jesus. Their questioning is a trap set to incriminate Jesus.
 - a. If Jesus authorizes the stoning, the Pharisees will report him to the Romans for criminal wrongdoing.
 - b. If Jesus forbids the stoning, the Pharisees will discredit him as a false Messiah who contradicts Moses, for the Torah classifies adultery as a capital punishment. (Lev.20.10).
11. **Jn.8.8...** “*wrote...on the ground.*” What Jesus inscribes in the dirt is unknown but probably symbolic.

a. This gesture recalls Jer.17.13, a warning that those who forsake the Lord “shall be written in the earth” because they have rejected the fountain of the living water.

12. Jn.8.12-20; 24... “*light of the world...I am.*” Christ enlightens the world with truth as the golden candelabras illuminated the Temple courts during the feast of Tabernacles. The location of Jesus as he delivers these words support this symbolism.

a. Ex.13.21...describes how Yahweh enthroned in a “*pillar of fire*”, enlightened the way for Israel to travel through the wilderness toward the Promised Land.

1. Jesus draws everything unto himself with the title “*I am.*” There is a continued demand to consider the meaning of the Trinity. Note here that this title comes with fire.

13. Jn.8.32-59... “*and the truth will set you free...before Abraham was I am.*”

Authentic freedom is rooted in deciding for the Father who is Truth...not lies (objective vs. subjective); somebody not something (we don’t fall into relationship with something abstract). Freedom is claiming divine sonship (Old Testament development) and understanding authority as a familial necessity not something that imposes on individuality (note: Christ was obedient unto the cross in doing his father’s will).

A. Jn.8.58... “*I am.*” Note the aforementioned meaning of “*I am.*” Here consider that Christ essence is existence, something objective.

1. God speaks one word from his eternal silence and that is Christ who is the Word; all intelligibility is found in this one spoken word. The Word, Christ, is love, and this love is truth and in the obedience of truth and faith we are reaching for the inner depths of divine sonship (St. John of the Cross) that is ours in baptism (cf. Veritatis Splendor, article 32).

a. Truth in relationship to the church is about understanding the barometer of Christianity. Fidelity and the adherence of obedience, not growth, is the barometer of Christianity.

Growth is a consequence of fidelity. Church has disciplines because she cares. She reaches out to her children!!!

b. Truth is not “*you have yours and I have mine (all the while sacrificing Truth).*” Christ is the fullness of Truth to which demands our assent to that he came to establish--the Church!!! Remember the meaning of conscience in its origin.

c. The postmodernist thought sees this reality of Truth as exciting and adventurous.

d. For every “no”, there is an immeasurably greater “yes”, if we are willing to see it.

2. Truth speaks... “*I baptize you*”... “*I forgive you your sins*”.... “*This is my body* (priesthood).” Christ gives us the priesthood and the church as a sacrament for the world.

a. Heb.13.17...Paul demands that we obey our shepherds because they are in care of our souls.

b. This is why it is so imperative for our priests to be educated in the Truth...lest they fall into a disobedience and no longer participate in the partnership of transmitting the truth.

F. I am the Light of the World (Jn.9.1-41). The light (goodness) pervades the darkness (evil) and illumines the path to do his father’s will. The light (against the world) is used time and time again to refer to Christ as his very being that gives the light. He comes for the spiritual blind that they may see.

1. Jn.9.3... “*the works of God.*” The man’s blindness was part of the providential plan of God.

a. Giving physical sight to the blind is a sign that Jesus was giving us spiritual sight to see earth in light of heaven, time in light of eternity, and our lives in

terms of our destiny.

2. Jn.9.6... “*made clay of the spittle...anointing.*” The use of common materials to serve a holy purpose anticipates Jesus’ institution of the seven sacraments (Mk.6.56).

3.Jn.9.7... “*go wash...sent.*” *Recalls the miracle of Elisha in 2 Kings 5.10-14.* Elisha commanded Naaman the Syrian to go and wash in the Jordan River.

a. To be restored to health. This on the heels of Jn.9.6 continues to highlight the attention John wants to give the sacrament of Baptism.

4.Jn.9.11... “the man called Jesus.” The story of Jesus deepens as the story unfolds. Here he is a “*man*”; by verse 17 he is a “*prophet*”; by verse 33 he is “*God*” and by verse 38 he is “*Lord worthy of worship.*”

5.Jn.9.24... “*Give God the praise.*” An oath formula that binds a witness to speak the truth (Joshua 7.19).

a. We are bound to speak and give witness to truth in response to the oath formula that we have participated in our Baptism.

6. Jn.9.32... “*Never...opened the eyes.*” Even Tobit, whose eyesight was temporarily lost and later restored, was not blind from birth (again note aforementioned note on providential plan).

7.Jn.9.35... “*The Son of Man.*” The heavenly figure from Dan.7.13. Used over 100 times in the Old testament, “*Son of man*” is the most frequent title of Jesus in the New Testament.

a. A term that means “*mere mortal*”, it has been applied to some of the Old Testament prophets (Ezek.; Dan.). By claiming this title Christ recognize in himself full solidarity with humanity: he sleeps, rests, eats, functions like a normal human being.

1. Jesus also uses this title with his more spectacular claims to his divinity and time of judgment over the people.

2. The fuller meaning of this text takes us back to the prophecy of Dan. 7 and the battle between the pagan kingdoms and the heavenly kingdom.

a. four beasts coming up out of the sea represent the pagan kingdoms battling the “*Son of man.*”

b. “*Son of man*” and “*saints of heaven*” represent heavenly kingdom.

c. The “*Son of man*” receives the celestial court/throne and universal dominion as the “*ancient of days.*” Upon his coronation he strips the pagan nations (fourth beast) of their power and rules over all the world as a Messianic king until the end of time.

G. Jesus, The Good Shepherd (Jn.10.1-41). Christ is the shepherd prophesied in Ezek.34 and Psalm 23. Christ, as a shepherd, understands the fickle nature of God’s people and comes to gather his flock who are always wandering astray. Moreover, he is committed to leading the flock from the enemies into safer pastures.

1.Jn.10.3... “*leads them out*”...echoes Joshua and his appointment to lead the chosen people out of the wilderness (Num.27.17) and how Yahweh promised to recover the lost sheep of Israel by leading them out of their exile (Ex.34). The shepherd draws our attention to the person of the priest.

a. Heb.13.20...the blood of the shepherd is the eternal covenant. Through which we receive the grace to do his will and give him glory.

1.1 Peter 5.1-5...shepherds our the priests who are called to tend the flock (cf. Acts 6.17).

2.Acts 2.17...recounts Moses and the role of the Old Testament shepherds.

a. Nm.11.25... Moses and 12 + the 70 shepherds

b. Lk.11.10...Christ and 12 + the 70 shepherds

2. Jn.10.8... “*thieves and robbers...*” Prophets speak to the shepherds of Israel who abused the wisdom given to them from God on high.

a. Solomon is a classic case where he was known for his wisdom yet ultimately found himself an abuser of the god-given gift (this was the sign of the beast).
3.Jn.10.17... *“other sheep will heed my voice.”* Christ proclaims that the new covenant includes the Gentiles and they must heed her voice..

a. The Church receives her full life when her children are obedient to her rules and regulations.

4.Jn.10.22-28... *“Feast of the Dedication... ‘out of my hand’ ”* Also called Hannukah. It is an eight day winter festival celebrating Israel’s deliverance from Syrian oppression and Judas Maccabeus’ cleansing and rededication of the Jerusalem Temple in 164 B.C. (2 Mac.10). The Jews have this need to remember their special days of deliverance!

a. Jn.10.28... *“out of my hand.”* Covenant language!

5.Jn.10.35... *“Scripture cannot be nullified.”* Primary meaning of this text is that the Old Testament, represented in this context by a psalm, still has great authority under the New Covenant.

a. An understanding of typology here really allows us to interpret this text in its truest sense.

6. Jn.10.38... *“believe the works.”* The miracles and signs of Jesus are set out to authenticate his mission in the eyes of Israelites. The Jews knew that God has absolute power over creation and can transcend the laws of nature in a miraculous way.

H. The Raising of Lazarus (Jn.11.1-44). Only John records this account. The raising of Lazarus is the sixth of seven signs that Jesus performs in John (12.18), giving emphatic support to his claim to give “life.” There is a dark side to this episode as well, as it provides Jewish opposition that will precipitate Jesus’ death. Similar miracles are recorded in the Synoptic Gospels, such as the raising of Jairus’ daughter (Mk.5.21) and the widow’s son from Nain (Lk.11.17). There is also a precedent set here with both Elijah and Elisha in the O.T. (1 Kings 17; 2 Kings 4.32).

1. Jn.11.1-5... *“this illness is not unto death...but for the glory of God.”* Jesus allows suffering for his glory...in this his love is made manifest.

2. Jn.11.6... *“two days longer.”* The delay of Jesus proves fatal for Lazarus. This period of waiting is not a mistake or miscalculation, but part of Jesus’ plan to generate faith in the disciples.

a. Raising the dead to new life will have a more profound effect on them than raising the sick to health. Jesus possesses absolute sovereignty over life and death.

3. Jn.11.22... *“even now.”* Martha’s faith fills her with confidence. Although she neither begs nor even asks to intervene for Lazarus, she knows that God’s love is more powerful than death and leaves Jesus to handle the situation as he sees fit.

4. Jn.11.33... *“troubled.”* Literally *“angered.”* Though left unexplained, Jesus is probably angry with the Jews who are now weeping with Mary, but who will soon betray him to hostile authorities.

a. In other words, he foresees that the raising of Lazarus, while strengthening the faith of some, will also occasion the unbelief and treachery of others.

5. Jn.11.35... *“Jesus wept.”* Tears, not of despair, but of love and sympathy for Lazarus and his family.

a. This small narrative detail points to an awesome theological mystery: Jesus, who became man in every respect except sin, experienced the full range of human emotions (CCC 478).

6. Jn.11.52.. *“The children of God.”* Here again, John recalls the deepest reality of his Gospel message, that we have been given the grace of divine sonship in which we are to cry *“Abba father.”* (Rom.8.14-17)

**** The seven *“I Am”* (Jn.8.58) titles of Christ echo the revelation of God’s identity in Exodus 3... *“I am”*: *“...the bread of life”* (Jn.6.48); *“...the light of the world”* (Jn.8.12)...*the door”*(Jn.10.9); *“...the Good Shepherd”* (Jn.10.11); *“...the resurrection”* (Jn.11.25); *“...the way, the truth, and the life”* (Jn.14.6); *“...the true vine”* (Jn.15.1). Again, These titles of identity refer to his relationship with man and the world and to the **HOW** he will draw us closer to him!!!

I. Triumphant entry and the rejection of Jesus (Jn.12.1-50). In this chapter we have the last of his seven signs. Three times a year the nation of Israel traveled to Jerusalem to celebrate the great festivals of Passover, Pentecost, and Tabernacles (cf. Acts 2.5-11). Even Gentile nations were known to make the pilgrimage from considerable distances. This entry into Jerusalem awakens the great promise of Yahweh to Abraham... *“in the place of Moriah, in the city of Salem I will provide the lamb.”*

1.Jn.12.1-8... *“The anointing of Jesus at Bethany six days before Passover.”* The chronology of the fourth Gospel places this event on Saturday evening just before holy week. The following day is Palm Sunday (cf.v.12).

a. Jn.12..5-6... *“Three-hundred denarii...Judas, not that he cared.”*

1. Judas already concerned about pocketing money for himself.

b. Jn.12.8... *“the poor.”* The words of Jesus echo the words of Deut.15.11, which states that the unceasing presence of the poor offers countless opportunities to give generously to the poor.

2. Jn.12.13... *“branches of palm...Hosanna...blessed be the name of the Lord.”* This recalls how the Israelites waved bundles of palm branches for the feast of Tabernacles (Lev.23).

a. Hosanna is a Hebrew acclamation, literally meaning, *“save us.”*

b. Blessed be the name of the Lord is an excerpt from Ps.118, customarily sung during Israel’s great feasts.

3. Jn.12.15... *“Fear not, daughter of Zion.”* A reference to Zechariah 9.9. Zechariah depicts the royal procession of the Messiah into Jerusalem in a manner that recalls King Solomon’s coronation ceremony in 1 Kings 1.38.

a. Though a victorious king and leader, he will be mounted on a humble donkey instead of a powerful war horse; indeed, the Messiah will banish the instruments of warfare and proclaim peace to all of Israel and the nations.

1. This text is the clearest depiction that the Messiah will not be a military general, but a peaceful king who calls for an end to the bloodshed.

4. Jn.12.16... *“they remembered.”* The Holy Spirit inspires memory so as to understand them in terms of the father’s saving plan.

5. Jn.12.20-26. The last public discourse from our Lord (20-50). The aforementioned hour has finally arrived. Note here that Christ is very precise to use this language upon the worship of the Greeks; a sacrifice intended for the whole world.

a. Jn.12.24... *“unless a grain of wheat.”* As a planted seed must decay before it sprouts new life, so Jesus must endure death to bring us eternal life.

6. Jn.12.28... *“a voice.”* The third time the Father speaks. The first at his Baptism and the second during the Transfiguration. (Mt.3.17; Mt.17.5).

7.Jn.12.32... *“When I’m lifted up...draw all men to myself.”* Refers primarily to the Crucifixion of Christ, as indicated by the next verse, but also hints to the Resurrection.

a. The expression recalls the opening line of the suffering servant in Isaiah 52-53. It would be at this occasion in which Christ would gather all nations around him... the occasion of the hour.

8.Jn.12.38-40... *“...He has blinded.”* Isaiah’s mission to Israel in the eighth century B.C. parallels Jesus’ mission to Israel in the first century A.D. Both confront a rebellious generation whose unbelief calls down the covenant judgment of Yahweh.

a. In both cases God responds to the unbelief by blinding and hardening the rebels.

IV. Book of Glory (Jn.13.1-20.31). The third phase of the Gospel of John. This is the final instruction that Jesus gives to his apostles on the night that he is betrayed. This section of the book also gives us John’s account of the Crucifixion along with the Resurrection and subsequent appearance to Mary Magdalene.

A. The Washing of the feet (Jn.13.1-30). A gesture of hospitality normally performed by a household slave, not the presiding host. Jesus thus shows himself a model of humility, and at the same time, gives a preview of the heroic service he will render when he accepts the humiliation of the cross.

1. Jn.13.1... *“Feast of Passover.”* The original meaning of this feast, the passing of the angel of death over the Israelites and their escape from Egypt (Ex.12.13), is being reshaped by the words and works of Christ, who will “pass over” to the Father through the upcoming events of the Passion, Resurrection, and Ascension.

a. The new Passover will liberate us from our bondage of sin so that we may partake in a new exodus.

1. Humility is a kind of new exodus from slavery!

2.Jn.13.8... *“...no part in me.”* Submission!!! Peter cannot be a disciple of Christ on his own terms but must submit himself to the divine plan determined by the Lord.

a. The ultimate sign given to the 12 disciples.

3.Jn.13.15... *“an example.”* Christ gives us an example of willingness even unto death!

4.Jn.13.19.. *“I am.”* The foreknowledge of Jesus is further evidence that he is God from true God. The true *“I am.”* See aforementioned notes on the revelation *“I am.”*

5.Jn.13.27... *“after the morsel...Satan.”* Although Judas is sharing a meal with Jesus, he is feeding on his lies of the devil (8.44).

a. The darkness that fills him leads him into the *“night.”*

B. The Last Supper discourse (Jn.13.31-16.33). Passover was celebrated at two different times (Tuesday and Friday night) and at two different locations (the Essene quarter and the rest of Jerusalem) in the year that Jesus dies. Putting the Last Supper on Tuesday night is consistent with Friday night as well (this understanding avoids any discrepancy with the synoptic tradition).

1.Jn.13.31... *“God is glorified.”* It is precisely when Christ accepts his suffering at the hands of evil men that he shows us the dimensions of God’s love for the world.

a. This great Christian truth is the totality of the New Commandment: you love one another as Christ has loved us.

2.Jn.14.2... *“my Father’s house.”* A similar expression is used in 2.26 for the Jerusalem Temple, hinting that the Father’s house is a heavenly sanctuary (Rev.21.22). Perched high above in the heavenly sanctuary.

a. The sacramental church is the heavenly Jerusalem-- *“house”*- here on earth (1 Tim.3.15).

3.Jn.14.6-9... *“I am the way...has seen the father.”* Christ is the sole mediator and visible image of the invisible Father.

4.Jn.14.16... *“Counselor.”* A word that is seen five times in John’s writings. It literally means *“advocate”* or *“helper.”*

a. It is a legal term for an attorney or spokesman who defends the cause of the accused in a courtroom. The Paraclete also defends them (disciples) against the prosecutor of the devil (Jn.16.7-11), who is the accuser of the family of God (Rev.20.10).

5.Jn.14.17... *“The spirit of truth with you ...in you.”* The first expression refers to the Spirit’s ecclesial presence within the Church as a whole, and the second to his personal presence dwelling within each of God’s children individually.

a. For this reason both the universal Church (Eph.2.19-22) and individual Christians (cf. 1 Cor.6.19) can be called *“temples”* of the Holy Spirit (CCC 797).

6.Jn.14.18... *“desolate.”* Literally *“orphans.”* This evokes images of Paul’s letter to Rome where he reminds the faithful to *“cry Abba Father, as adopted children of God”* (Rom.8.14-17).

a. This verse continues to enkindle the flames of God’s Trinitarian love.

7.Jn.14.26... *“the Holy Spirit...bring to your remembrance all that I have said to you.”* The Holy Spirit is sent from heaven to complete the teaching ministry of Jesus and give apostles accurate understanding of the gospel (16.12-13).

a. The spirit also works through the sacraments to renew the world with graces and blessings that Christ dies to give us (CCC 243, 729).

b. The terms *“you”* and *“your”* in this verse are plural. It is thus a promise to guide and instruct the ordained leaders of the church, here represented by the

eleven apostles.

8. Jn.14.28... *“the Father is greater.”* The Son is equal to the Father in his divinity, but less than the Father in his humanity.

a. Although no one divine persons exceeds the others in greatness or glory in the eternal Trinity, there is a relational hierarchy among them, where unlike the Son and the Spirit, the Father alone possesses divine paternity and has the distinction of entirely without origin.

9.Jn.15.1-11... *“The True Vine.”* The metaphor of the vine underscores Jesus’ union with the disciples and the absolute dependency on him for life and growth. It assumes that because the vinedresser (the father) seeks an abundant harvest, he trims back the vine stock (Jesus) to rid it of fruitless branches (apostates) and to invigorate the other branches (disciples) to become even more fruitful. The Old testament often depicted Israel as a vineyard planted and tended by the Lord (Ps.80; Is.5; Jer.2).

a. Jn.15.4-10... *“...abide.”* The use of this word gives this sermon sacramental coloring with John hearkening back to the aforementioned Eucharistic discourse (6.56) by using the same word ‘abide.’

1. It is also interesting to note that the synoptic tradition holds that the “fruit of the vine” is the Eucharistic meal.

2. **Jn.15.6...** *“thrown into the fire.”* Damnation awaits every branch that withers away from Christ and becomes worthless. Ezekiel similarly describes the residents of Jerusalem in the Old Testament as vine branches that failed to yield fruit.(Ezek.15.11).

10. Jn.15. 18-27. *“The world’s hatred.”* Jesus cautions the disciples against the hostility and persecution of the world. The hatred it has for Jesus will likewise fall on them for preaching his gospel and living as he lived.

11.Jn.16.1-2... *“falling away...out of the synagogue.”* The Greek for ‘falling away’ is **apostasias**, where we get the word apostasy. In the Israelite tradition, this would lead to excommunication from the fellowship of Israel.

a. The Church has been given this authority (to excommunicate those who descend from Truth) as overseers of the *“spirit of Truth.”*

12. Jn.16.7... *“to your advantage.”* Greater blessings will come when the spirit dwells within them at Pentecost (Acts 2.1-4). Chief among these are the following.

a. to proclaim the gospel with boldness, to preserve and understand the truth in its fullness, to give witness to Jesus in times of persecution and to fulfill the just requirements of God’s law (Acts 4.31; Jn.16.12; Lk.12.11-12; Rom.8.4).

13.Jn.16.13...*“he will guide you...declare it to you”* The work of the Spirit counteracts the work of Satan. The former discloses the full meaning of the gospel; the latter spreads deception and falsehood throughout the world (8.44).

a. The point here is that the Spirit continues the teaching mission of Jesus to bear witness to the truth.

b. *“declare it to you.”* The Spirit gives us a share in the divine life and authority of Jesus.

14.Jn.16.21... *“her hour has come”* The hour of Christ’s passion is compared to the pangs of childbirth. The disciples, like a woman in labor, will experience extreme distress that soon gives way to joy when Christ is reborn to a new life on Easter Sunday. The church is her in that she is mother!!!

a. The prophets similarly compare times of divine testing and judgment to labor pain (Is.13.6-8; 26.27).

15.Jn.16.23... *“ask nothing...ask anything.”* Two different Greek verbs are translated “ask” in this verse: the first means “to question”, and the second “to request.”

a. So the disciples must not interrogate Jesus when they see him risen, but they may petition the Father for their needs (CCC # 2614).

C. High Priestly Prayer or the Lord’s Prayer for the Church (Jn.17.1-17.26). The high priestly prayer of Jesus, who turns attention from his disciples (13-16) to his heavenly father (ch.17). The prayer has three parts: (1) Jesus offers up his approaching sacrifice to his Father, (2) pleads for the preservation of the apostles, (3) and prays for the unity of the universal Church.

1.Jn.17.1-5... “glorify.” The Gk. **Doxazo** also means “to praise” or “to honor.” It is a word that is seen 23 times in John and 38 other times in the New testament.

a. Before his death, Jesus petitions the father to glorify his humanity that it may rise again to participate in the eternal glory that he already possesses in his divinity.

2.Jn.17.6-19... “sanctify them in your truth...so I have sent them.” To sanctify means to consecrate for a holy purpose, which here concerns the preservation of the deposit of faith and divine truth. The task of the apostles is to transmit, in both writing and oral, the mission of Christ which is the mission of the church.

a. Similar language is used in the OT for the consecration and ordination of the Aaronic priesthood (Ex.29.1). Here the disciples are set apart for the priestly service of the gospel.

3.Jn.17.20-26... “that they may become perfectly one...that the world may know.” Envisions unity that is not only spiritual, but also visible and organizational. So that even the world can see it clearly (Eph.4.4-13). The indivisible unity has its pattern after the pattern of the triune God.

a. Note that an understanding of apostolic truth comes before unity, in fact, unity is caught up in the obedience of the eternal transmission of divinely revealed truth

D. The Passion Narrative (Jn.18.1-19.42). The passion narrative records the most significant events in the life of Christ--the sorrowful mysteries. It highlights Passover as the corporate feast day that Christ must fulfill as sacrificial the lamb of God.

1.Jn.18.6-8... “I am.” Christ unleashes the power of the divine name simply by uttering it.

a. The claim to divine inherency is that Christ still has power over all things despite what is about to take place.

2.Jn.18.11... “the chalice.” The cup of suffering that Christ will drink on the cross (Mt.26.39; CCC 607). This also speaks to the four cups that are seen during the Passover sacrifice.

a. Cup # 1: cup to bring about the beginning of the feast.

b. Cup #2: cup with recital of exodus 12 and the singing of Ps.113.

c. Cup # 3: cup of blessing in which lamb with unleavened bread was eaten. Psalms 114-118 were sung.

d. Cup #4: cup with sour wine ratifying feast.

3.Jn.18.15... “another disciple.” This is John who continues to choose not to disclose his own name in his gospel.

3.Jn.18.27... “again denied it.” Three times Peter denies his association with Jesus, just as three times he fell asleep while Jesus prayed in agony and three times he will renew his commitment to Jesus after the Resurrection.

a. Christ gives us an excellent example of how we can atone for our own times of denial with a contrite heart expressing our love for the Father.

4.Jn.18.36... “My kingship.” Jesus does not deny his royal mission, but he disassociates it from the political form of government that concerns Pilate. He thus turns the focus toward heaven, where he will be crowned not with gold but with glory and honor (Heb.2) and where homage is paid to him no tin taxes but in worship and allegiance to truth.

a. The coronation of Jesus begins with his passion and culminates with his Ascension, from which time his domination extends over the earth through the preaching of the apostles and sacramental ministry of the Church (Mt.28.18-20).

5.Jn.19.1... “scourged.” flogging was a cruel prelude to crucifixion in Roman practice. Tied to the ends of the whip were fragments of bone or metal designed to tear into the flesh.

6. Jn.19.14... “preparation for the Passover...the sixth hour” Passover was the corporate Jewish feast. The “how to” celebrate this feast can be found in Ex.12. The sixth hour (noted in the diagram of typological realities below) was when the lambs

were being slain for the temple sacrifice. Christ's own death highlights that he is the true paschal sacrifice who came into this world to be slaughtered for our sins.

a. Ex. 12 is the Passover blueprint that finds its fulfillment in Jn.19. Here the sacrificial lamb died as a ransom, in place for the first born of the household.

1. Ultimately Passover, was when God instructed each Israelite family to take an unblemished lamb without broken bones and sprinkle it with blood on the doorposts. That night, the Israelites were to eat the blood of the lamb. If they did the first born were spared, otherwise they died. Here is a quick look at how Christ becomes the one and perfect Passover sacrifice.

Exodus 12

- 1) Ex.12.22... "hyssop branch"
- 2) Ex.12.46... "unbroken bone"
- 3) Ex... "priest in purple robe"
- 4) Ex... "6th hour slaughter"
- 5) Ex... "seamless tunic"

John 19

- 1) Jn.19.29... "hyssop branch"
- 2) Jn.19.36... "Unbroken bone"
- 3) Jn.19.2... "purple Robe"
- 4) Jn.19.14... "about the 6th hour"
- 5) Jn.19.23b... "seamless tunic"

b. Lk.22.17-20...Ex.24.8... "This is the blood of the new covenant." When Christ echoes the words of Moses to the disciples the covenant made on Sinai is elevated to a staggering realism.

1. The "pasch" of Christ is the concrete realism of the new liberation in the new covenant from slavery (cf. Ex.12.14). In essence, Israel's Passover is the annual recalling of the act of God that was liberation and the thus the foundation of the community. It follows that the Eucharist, *communio* "par excellence;" becomes the precipice of and source of all unity.

7.Jn.19.18... "*one on either side.*" The four gospels agree that Jesus was crucified between two criminals. John's description is similar to that in the Greek version of Ex.17.12.

a. Moses' arms were suspended in the air by Aaron and Hur as they stood on either side of him. This was to ensure for Israel a military victory over the Amalekites. Jesus' arms are similarly stretched out between two men as he triumphs over the unseen armies of the devil (Col.2.14).

8.Jn.19.20... "*this title...Hebrew, Latin, Greek.*" The various languages that read "Jesus of Nazareth, King of the Jews" is another early sign that all peoples belong in the new covenant sealed in water and blood.

9.Jn.19.24... "*they parted my garments.*" A quotation from Ps.22.18, a psalm that runs parallel to the entire plot of the Passion narrative.

a. Psalm 22 is a clear depiction of a righteous sufferer, ironically it is the one suffering that brings vindication for the people.

10.Jn.19.25-27... "*Woman...behold your son.*" Although seen as impersonal to modern readers it actually is a polite gesture in biblical antiquity. Jesus seems to be echoing Gen.3.15, where the mother of the Messiah as the 'woman' whose offspring conquers evil (CCC 726; 2618).

a. John is not just an individual disciple, he is portrayed by the evangelist as an icon of every disciple whom Jesus loves. In this sense, Mary is given to all beloved disciples of Christ, just as every disciple is given to the maternal care of Mary.

1. The assumption here is that family relations are extended beyond the limits of natural lineage, so that every baptized believer has God as Father, Christ as eldest brother, Mary as mother, and the saints as brothers and sisters.

b. John also wishes to recount his earlier usage of woman in the Wedding Feast at Cana and its direct relationship with the cross and the wedding feast of the lamb (Rev.19.7 and earlier notes on The Wedding Feast at Cana).

- 11.Jn.19.34...** *“blood and water.”* Stresses the reality and finality of Jesus’ death.
- a. This episode is reminiscent of Num.20.10-13 as read in Jewish tradition. In the original story only water issued forth from the rock struck by Moses, but in the Aramaic tradition blood and water gushed forth.
 1. Paul similarly interprets this rock as a symbol of Christ, from which flows spiritual drink of the Eucharist (1 Cor.10.14-16) and the Spirit (1 Cor.12.13).
 - b. John Chrysostom was the first to offer some allegorical insight into this passage. The water and blood streaming from the side of Christ are symbolic of the new life we receive in Baptism (water) and the Eucharist (blood).
 1. Moreover, the church constitute these sacraments as the bride of Christ that issues from his side, just as Eve came forth from the side of Adam (Gn.2.21-23; Rom.5.14).

E. The Resurrection and Appearances (Jn.20.1-31). Centerpiece to the paschal mystery and understanding God. It is the crowning truth to our faith (CCC 638). The resurrection reveals God’s importance as the Eucharist being the exodus from our exile here on earth.

- 1.Jn.20.4...** *“reached the tomb first.”* John defers to Peter by letting him enter the tomb first. This is more than a polite gesture, as it reflects his deference to the preeminent honor an authority that Jesus bestowed on Simon (Mt.16.16-19).
- a. Blessed Duns Scotus (Medieval Franciscan priest and theologian) was the first to highlight how Peter and John represent the active and contemplative missions of the church, so that even when contemplatives are the first to arrive at a deeper understanding of the faith, deference is given to the hierarchal leadership, who later defines and promulgates their authentic insights.

2.Jn.20.22... *“he breathed on them.”* This anticipates the coming of the Spirit on Pentecost, which will take place in 50 days (Acts.2.1-4). Here we see that the risen humanity of Jesus has become a sacrament of the divine spirit (CCC 1116).

- a. John uses this expression that recurs in significant other passages: Gn.2.7... Where the Lord breathes life into Adam: 1 Kings 17.21...where Elijah resuscitates a boy with his breath; Ezek.37.9...where God raises an army of corpses to new life by breath of the Spirit.

3. Jn.20.23... *“forgive the sins.”* Jesus’ ministry of mercy and reconciliation will continue through the apostles (2 Cor.5.18-20; James 5.14.15).

- a. The power to *“forgive and retain”* sins in the name of Jesus is elsewhere described as the authority to *“bind and loose”* (Mt.16.19;18.18; CCC 553, 730). The Council of Trent affirms this to be the institution of the sacrament of confession given to the apostles and their successors.

1. Confession of sins frees us and facilitates our reconciliation with others. Through such an admission man looks squarely at the sins he is guilty of, takes responsibility for them, and thereby opens himself again to God and the communion of the Church in order to make a new future possible.

V. Resurrection Epilogue (Jn.21.1-25). Christ’s final (third) appearance to the disciples and subsequent miracle foreshadows the sacramental role that the disciples will have as priests/bishops in dispensing the supernatural food (cf. Jn.6 and the occasion where there is loaves and fishes) to the people. Christ then calls out an earlier theme seen in John: “the Good Shepherd”, whereby Peter will become the shepherd of Rome...the custodian of the deposit of faith and the teaching magisterium.

A. The final appearance and miracle of Jesus (Jn.21.1-14). The presence of Christ on land signifies the stability and peace of his Resurrection life, as distinct from the instability and commotion of mortal life still experienced by the disciples as they labor upon the waves of the sea.

1. **Jn.21.9...** *“Charcoal fire.”* this expression, used only here and in 18.18 in the New Testament, sets up the following conversation between Jesus and Peter. The point is that Peter is given a second chance to affirm his love for Christ in front of a fire after three times denying him in front of a fire.
2. **Jn.21.11...** *“a hundred and fifty-three.”* the number of fish hauled ashore is symbolic.

St. Jerome claims that Greek zoologists have identified 153 different kinds of fish.
a. If this is the background, the episode anticipates how the apostles, made fishers of men by Christ, will gather believers from every nation into the church (Mt.28.18-20).

3.Jn.21.13... *“took...gave.”* The breakfast recalls the feeding of the 5,000 in Jn.6.1-14. These are the only two meals in John where bread and fish are eaten by the Sea of Tiberius (cf. the aforementioned notes in opening of chapter).

4. Jn.21.15-19...Peter’s redemptive charity and command to shepherd the flock.

a. Three times Peter reaffirms his love for Jesus as personal restitution for the three times he denied him. The dialogue in the Greek helps unveil the deeper meaning of the text.

1. In his first two questions, Jesus asks Peter if he loves him willingly (**Gk. Agape**), but in the third question he asks if Peter loves him with merely a friendly affection (**Gk. Phileo**), which is the word that Peter uses in all three of his responses. An intended distinction between these terms would indicate that Jesus, desirous of a complete and heroic love from Peter, was willing by the end of the conversation to settle for his friendship.

a. Peter is challenged to live up to his own words as Jesus entrusts to Peter the task of shepherding his entire flock.

1. This supreme leadership position over the church gives him a unique share in the authority of Christ, who is still acknowledged by Peter as the “chief shepherd.”

2. It is important to recognize that no tension exists in the mind of Jesus between his own role as the good shepherd and the delegation of pastoral authority to Peter.

5.Jn.21.18... *“stretch out your hands.”* An allusion to Peter’s martyrdom by crucifixion (he was martyred upside down by request).

a. Tradition has it that Peter was martyred in Rome in 67 A.D.

6.Jn.21.25 (Jn.20.30)... *“many other things...the world itself could not contain the books that would be written”* This demands our immediate attention to the oral transmission of truth and ultimately the relationship between Scripture, Tradition and the Magisterium!

***I conclude this study guide with a topical rubric/outline so as to understand how these three realities relate with one another and ultimately reveal the fullness of truth.

VI. Church’s life in Scripture, Tradition and the Magisterium. Scripture and Tradition make up the Sacred Deposit of faith, which is guarded and guided by the Magisterium. These three staples of our faith are like the trinity constantly interacting with humanity for the sake of man’s salvation. The spirit is the life of Tradition making it living Tradition. This Trinitarian staple is ordered to a “holy” communion making us “holy“!!!

1. Tradition: Divine truths orally transmitted to the apostolic successors under the guidance of the spirit...note the conclusion of the Gospel of John. Congar states: *“Tradition is the principle that links one generation with another; It enables them to remain with their parents... Tradition is memory, and memory enriches experience...”* Tradition lives in conversation with the past making it visible to the present; the continuation through time of the mission of Christ which shares his passionate love for all cultures. The Catholic disposition is at the service of all peoples.

A. Tradition comes before Scripture. It is important to note the people were focused on the coming of Christ and were not concerned until writing much later. Bit by bit Christ reveals who he was to the people so it is the same that bit by bit He reveals His Church/bride gradually over 2000 years. Cannot take it in all at once.

1. First written word in roughly 51 A.D. with Paul’s letter to the Thessalonians. Christ dies in 33 A.D. so you have roughly 33 years of salvific hierarchy. Writings not universal for centuries. Teaching Church covering the ground for years. Frescoes were aplenty in the catacombs of the sacramental life.

a. We do not receive the term catholic until 105 A.D. when St. Ignatius of Antioch coins the term in a defense of the role of the bishop.

2. Council of Hippo brings together the canon of the new Testament in 393 which was ratified in the Council of Carthage in 397. Illogical not to accept the Church that put together the New Testament. Tradition bringing the word of God together (Gal.4.25). Protestant denominations unwittingly are using borrowed capital of the Church. Scripture is Scripture only when it is subject to the Church.

a. Scriptures did not start the Church, but comes from the spirit of the Church in the guidance of the spirit. The Scriptures does not prelude the Church but rather proceeds from the Church. It is like Americans before the constitution not the Scriptures before the church. Anything else would be a pseudo understanding of the Church

b. The Word of the Bible becomes complete only in the responsive word of the Church which we call Tradition--especially in its liturgical form.

c. I note here that there is a high illiteracy rate so there would not be a high rate culturally to the primacy of writing.

3. There is a growth and change yet a preservation of identity. An outward change yet an absolute identity (consider the acorn). Analogy of a living organism.

B. Primacy of Tradition in Scripture.

1. 1 Cor.15.2-3... "evangel lion"...or the good news if given to us from Paul. Paul orally transmits what he received.

2. 2 Thess.2.15; 2 Tim.2.2; 1 Cor.11.23... "*stay steadfast to the oral tradition.*"

a. Ps.44.2-4...Old Testament tradition as the there is an evolution from Moses to David.

b. Lord never commissions the twelve to write but only to preach and witness. Essentially he is asking him to write an oral tradition.

3. Gal.1.9; Titus 3.10...Paul exhorts the faithful to avoid heresy. This implicitly speaks to the primacy of Tradition in that there is more than just Scripture.

Through apostolic fathers we are getting to know our faith.

2. Sacred Scripture: Speech of God written down under the breath of the Holy Spirit. The dictation of the Holy Spirit Principles of Scripture. Divine authorship credited to Scripture itself 1 Tim.3.16; 2 Ptr. 3.19; 3.16 (consider the analogy of the same musical note played by a different instrument). God's word is objective truth, for it created the world and its hosts and breathed inspiration into Scripture (Ps.33.6). So Scripture's authority is an extension of Christ's own authority. "*Just as Christ is fully human and divine so Scripture is fully human and divine.*"

--Hahn

A. Literal Sense: Intent of the author. Meaning conveyed by the word of Scripture through exegesis--cultural and historical contexts.

1. All other senses are based on the literal. Not more important but it is a matter of priority by sequence.

B. Spiritual Sense: Unity of God's plan speaking about the realities of the events as being signs. You have to ask the question: "Did God intend to mean this?" The spiritual sense is interpreting Scripture in the context of the Paschal mystery. There are three modes of the spiritual sense.

1. **Allegorical (typological):** Christ significant/paschal mystery. Things of the old law signifying things of the new law in persons, places, things and institutions. Jesus and the Sacred Scripture of Israel appear as indivisible. The mission of Christ in the New dispensation corresponds directly to the prophetic thrust of the Old dispensation--Christ's mission links the two The Old and New (cf aforementioned notes on typology).

2. **Moral:** instruction to act with justice...wisdom. Types of what we ought to

do. Along with the allegorical, there are times when the New Testament text itself is a moral exegesis of the Old Testament

3. Anagogical: this word comes from the Gk. **Anagoge**, which literally means “future.” Viewing realities with eternal significance. The Church is the heavenly Jerusalem.

C. Magisterium: Serving and interpreting the written and oral word of God under the guidance of the Pope and bishops (Pope as head-when bishops reject the Pope is like the apostles rejecting Jesus). “It is both the anchor and compass, depending on the turbulence of the sea.”--Neuhaus .

1. The Magisterium has an intimate role with the necessity to understand Divine Revelation: God revealing Himself through salvation history to His people.

a. Public Revelation: Scripture; the word of God...cannot change!

b. Private Revelation: The expounding of Gospel values. Often coming through the seers who have testimony to share on God working through them...ie, Medjugorje, Fatima, Lourdes.

2. There are different levels of truth revealed in and through tradition that are defined by the Magisterium. The role of the Magisterium defining matters of truth is analogous to the unborn baby that is not yet seen. At first the truth may not be seen, like the baby. There is a gestation period of truth before it can be fully seen...like the baby. It is the spirit of truth over a period of time that defines the timing of the definition of truth.

a. Discipline: a practical dictate by the church, which clearly can be changed ie, fasting.

b. Doctrine: Teaching pertaining to the faith in which the magisterial has officially taught, which has yet to be dogmatically proclaimed.

L.G.# 25 the faithful are bound in their profession of faith to accept it as true.

c. Dogma: Highest revelation of truth. Pius XII: “Perfection of doctrine.” A truth immediately revealed by God which has been proposed by the teaching church as such, the greatest appreciation of truth.

3. The Magisterium is the continual (breath of Tradition) conversation with the past. It assures the “*faith once delivered to the saints*” bringing more treasures to the “*deposit of faith*.”

a. This conversation is not what everyone wants to talk about but what everyone needs to hear about. The Church is constituted for this role as the continue revelation of Christ here on earth..

3. Preservation of the word.

a. Authenticated Roman Greek and Jewish copies read at liturgies.

They were on papyrus rolls, few survived.

1. Constantine had fifty copies of the bible made with new parchment.

2. St. Jerome translates the bible into the Latin Vulgate (431 A.D.).

b. During Barbarian invasions monks and nuns feverishly went on copying.

c. Once the printing press comes out multiple editions and translations come out. Consensus is that the catholic sources have the best translations.

