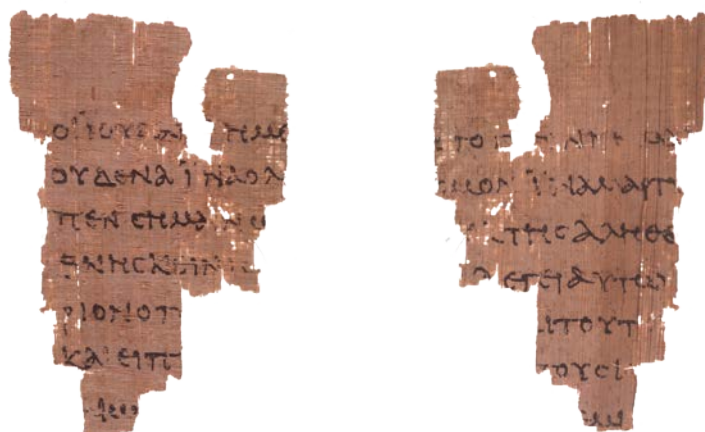


The Gospel according to John

Catholic Bible Institute – Diocese of Orange – Dec. 17, 2016
Felix Just, S.J., Ph.D. – Loyola Institute for Spirituality



- 8:00** *Saturday Mass (optional)*
- 8:45** *Opening Prayer / Initial Announcements*
- 9:00** **Presentation 1 – The Fourth Gospel within the New Testament**
Bibliography; Structure & Outlines; History & Geography (*4-color Charts*)
Literary Features of the Fourth Gospel; Chiasms; “Amen, Amen” Sayings
Contrasts between John and the Synoptics (cf. *Synopsis of the Four Gospels*)
Group Discussions: *So what? What difference do all these differences make?*
- 10:15** *Break*
- 10:30** **Presentation 2 – Major Johannine Themes**
Johannine Christology: Jesus the Divine Revealer; “I AM” Sayings
Johannine Signs: Seeing and Believing; Disciples in the FG; Women as Model Believers
“The Jews” in the Fourth Gospel: Anti-Semitism?
Group Discussions: *How can we avoid anti-Semitism when reading John’s Gospel?*
- 12:00** *Lunch*
- 1:00** **Presentation 3 – Selected Johannine Texts: Book of Signs**
John 1 – Johannine Prologue; John the Witness; First Disciples of Jesus
John 6 – Feeding of 5000; Walking on Water; Bread of Life Discourse
Group Exercise: *Analyze one of the Lenten RCIA Scrutiny Gospels (John 4, 9, 11)*
- 2:15** *Break*
- 2:30** **Presentation 4 – Selected Johannine Texts: Book of Glory**
Johannine Pneumatology: Holy Spirit/Paraclete (Advocate/Comforter/Counselor?)
John 13–17 – The Last Supper; John 18–19 – John’s Passion Narrative
John 20–21 – Resurrection Appearance Stories & Epilogue
Q & A:
- 3:45** **Closing Prayer & Announcements**
- 4:00** *Clean-up & Departure*
-



P52: The John Rylands Papyrus #457 – preserving part of John 18:31-33, 37-38
the oldest surviving fragment of the NT – from the early 2nd century!

A Basic Johannine Bibliography

Shorter Commentaries for Group Use:

- Binz, Stephen J. *Jesus the Word Made Flesh: John*. 2 vols. Threshold Bible Studies. New London, CT: 23rd Publications, 2011.
- Brown, Raymond E. *The Gospel & Epistles of John: A Concise Commentary*. Collegeville, MN: Liturgical Press, 1988.
- Lewis, Scott M. *The Gospel according to John and the Johannine Letters*. New Collegeville Bible Commentary, 4. Collegeville, MN: Liturgical Press, 2005.
- Perkins, Pheme. "The Gospel according to John." *New Jerome Biblical Commentary* (Prentice Hall, 1990) 942-85.
- Quast, Kevin. *Reading the Gospel of John: An Introduction*. New York: Paulist, 1991.
- Smith, Dwight Moody. "John." *Harper Bible Commentary* (Harper & Row, 1988) 1044-76.

Slightly older, but still available in many parishes and libraries:

- Flanagan, Neal M. *The Gospel According to John and the Johannine Epistles*. Collegeville, MN: Liturgical Press, 1983.
- MacRae, George W. *Invitation to John: A Commentary on the Gospel of John with Complete Text from the Jerusalem Bible* (Image Books). Garden City, NY: Doubleday, 1978.

Larger Commentaries and Studies for Leaders' Use:

- Brown, Raymond E. *An Introduction to the Gospel of John*. Edited by Francis J. Moloney. ABRL. New York: Doubleday, 2003.
- Brown, Raymond E. *The Gospel According to John I-XII & XIII-XXI: A New Translation with Introduction and Commentary*. 2 vols. Anchor Bible 29 & 29A. Garden City, NY: Doubleday, 1966-70.
- Culpepper, Alan. *The Anatomy of the Fourth Gospel: A Study in Literary Design*. Minneapolis: Fortress, 1983.
- Malina, Bruce and Richard Rohrbaugh. *Social-Science Commentary on the Gospel of John*. Minneapolis: Fortress, 1998.
- Moloney, Francis J. *The Gospel of John*. Sacra Pagina 4. Collegeville: Liturgical Press, 1998.
- Sloyan, Gerard S. *What Are They Saying about John?* New York: Paulist, 4228.
- Smith, Dwight Moody. *John*. 2nd ed. Proclamation Commentaries. Philadelphia: Fortress, 1986.

More Resources:

See the "Johannine Literature" pages on my website: <http://catholic-resources.org/John/>

See also the "Johannine Literature aStore": <http://astore.amazon.com/johannine-20>

Various Outlines of the Fourth Gospel

Chapter-by-Chapter Contents (by F. Just, S.J. - emphasizes characters and geography):

Ch. 1:1-18 “Prologue” (Logos Hymn): Word with God; Believers become Children of God; Word becomes Flesh; Son Reveals the Father

Ch. 1:19—12:50 “The Book of Signs”

- 1:19ff Witness of John (the Baptist); First Disciples of Jesus
- 2 Wedding Feast at Cana; First Passover in Jerusalem: Cleansing of the Temple
- 3 Conversation with Nicodemus; John (Baptist)’s testimony
- 4 Samaritan Woman at the Well; Healing of a Royal Official’s Son
- 5 Sabbath Healing of a Sick Man at the Bethesda Pool in Jerusalem; Ensuing Controversy
- 6 Second Passover in Galilee: Feeding of 5000; Walking on Water; Bread of Life Discourse
- 7 Feast of Tabernacles in Jerusalem; Jesus Teaches in the Temple; Diverse Reactions to Jesus
- 8 [Adulterous Woman 7:53—8:11]; Jesus as “Light of the World”; Truth; Origin & Identity
- 9 Sabbath Healing of a Man Born Blind near the Pool of Siloam; Ensuing Controversy
- 10 Good Shepherd Discourse; Feast of Dedication; Jesus Retreats across the Jordan
- 11 Raising of Lazarus at Bethany; Final Plot against Jesus; Jesus Retreats to Ephraim
- 12 Third Passover in Judea; Anointing at Bethany; Final Entry into Jerusalem; “the Hour”

Ch. 13:1—20:31 “The Book of Glory”

- 13 Last Supper: Washing of Disciples’ Feet; Foretelling of Judas’ Betrayal & Peter’s Denial
- 14 Farewell Discourse (Part I), incl. Fear Not, Paraclete, Peace
- 15 Farewell Discourse (Part II), incl. Vine & Branches, Love & Hate, Paraclete
- 16 Farewell Discourse (Part II - cont.), incl. Persecutions, Paraclete, Joy, Prayer, etc.
- 17 Great Prayer of Jesus
- 18 Passion Narrative: incl. Arrest in Garden, Meeting in Annas’ House, Peter’s Denial, Jesus’ Trial before Pilate
- 19 Passion Narrative (cont.): Trial continues, Crucifixion, Death, Burial
- 20 Empty Tomb; the Risen Lord appears to Mary Magdalene, to the Disciples, to Thomas; *First Conclusion* (20:30-31)

Ch. 21:1-25 “Epilogue”: Breakfast Appearance by Sea of Tiberias; Peter’s Love & the Beloved Disciple; *Second Conclusion* (21:24-25)

Outline of the *Jerusalem Bible* (emphasizes the Jewish Feasts):

- O. *Prologue*: ‘In the beginning...’ (1:1-18).
- I. *First week* of the messianic ministry: Jesus revealed as the Messiah; week ends with the first ‘sign’ at Cana. (1:19—2:11).
- II. *First Passover* with its accompanying events, ending with the second ‘sign’ at Cana (2:12—4:54).
- III. *Sabbath ‘of the paralytic’*: Jesus cures the man at the Bethzatha pool (5:1-47).
- IV. *The Passover ‘of the bread of life’*: miracle of the loaves and the subsequent discourse (6:1-71).
- V. *The feast of Tabernacles* with the Sabbath cure of the man born blind (7:1—10:21).
- VI. *The feast of Dedication* and the resurrection of Lazarus (10:22—11:54).
- VII. *Week of the Passion* and the crucifixion Passover (11:55—19:42).
- VIII. *The resurrection* and week of apparitions (20:1-29).
- IX. *Appendix*: concerning the Church and the expectation of Jesus’ return (21:1-25).

Outline of the *HarperCollins Bible Dictionary* (emphasizes Jesus’ actions):

- I. *Introduction* (1:1-51)
 - A. Prologue (1:1-18)
 - B. Encounter with John Baptist and call of disciples (1:19-51)
- II. *Jesus’ manifestation of God’s glory to the world* (2:1—12:50)
 - A. Wine miracle (2:1-11)
 - B. Cleansing of the Temple (2:12-22)
 - C. Discussion with Nicodemus on birth from above (2:23—3:21)
 - D. The second appearance of the Baptist (3:22-36)
 - E. Conversation with Samaritan woman (4:1-42)
 - F. Healing of official’s son (4:43-54)
 - G. Healing at Pool of Bethzatha and related discourse (5:1-47)
 - H. Feeding of 5000 and related incidents & discussions (6:1-71)
 - I. Jesus at Feast of Tabernacles (7:1-52)
[Woman taken in adultery 7:53—8:11 - a later addition]
 - J. Jesus the Light of the World (8:12-59)
 - K. Restoration of sight to blind man (9:1-41)
 - L. Jesus the Good Shepherd (10:1-42)
 - M. Raising of Lazarus from the Dead (11:1-44)
 - N. Condemnation of Jesus (11:45-57)
 - O. Triumphal entry and related events (12:1-50)
- III. *Jesus’ manifestation of God’s glory to his disciples* (13:1—20:31)
 - A. The Last Supper: Jesus washes disciples’ feet (13:1-38)
 - B. First farewell discourse to disciples (14:1-31)
 - C. Second farewell discourse to disciples (15:1—16:33)
 - D. Jesus’ final prayer (17:1-26)
 - E. The Passion narrative: Jesus’ arrest, trial, crucifixion and burial (18:1—19:42)
 - F. Discovery of empty tomb and resurrection appearances in Jerusalem (20:1-31)
- IV. *Appendix: Jesus’ appearance by Sea of Galilee to Peter and others* (21:1-25)

Literary Features of the Fourth Gospel

Greater Focus on Jerusalem:

Most of the action in the Fourth Gospel (FG) takes place in and around Jerusalem (all except the first half of chapter 2 and all of chapters 4 and 6); in contrast, the Synoptic Gospels tell of Jesus being in Jerusalem only for less than one week, just before he is arrested and executed. FG mentions several people, places, architectural and historical details not mentioned in other Gospels:

- **People** who lived near Jerusalem: the man at the pool of Bethesda; the man born blind and his parents; Martha, Mary, and Lazarus of Bethany.
- **Places** in and around Jerusalem: the pool of Bethesda, the pool of Siloam, the Portico of Solomon.
- **Architectural details** not mentioned in the Synoptics: the pool of Bethesda had five porticos.
- **Historical details** not mentioned in the Synoptics: that the Jerusalem Temple had been under (re)construction for 46 years.

Literary Genres:

- The Fourth Gospel contains far *fewer narrative stories* than are found in the Synoptic Gospels.
- On the other hand, the Fourth Gospel contains far *more dialogues and monologues* of Jesus.

Simple but Highly Symbolic Language:

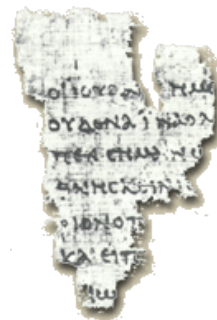
- John's Greek vocabulary is very basic, simple, and realistic; not as abstract as in Paul or later writings.
- Yet many Johannine words have deeper symbolic meanings, referring to spiritual truths far more complex than the physical objects to which the words ordinarily refer.
- Ex: **word, light, life, bread, water, wind, world, lamb, shepherd, hour, bread, vine, sleep**, etc.

Dualistic Opposites:

- Examples of opposing nouns and adverbs: **light/darkness, life/death, above/below, spirit/flesh, truth/lies, free/slave, God/devil**, etc.
- Examples of opposing verbs: **live/perish, confess/deny, accept/reject, believe/not believe, see/be blind, not be judged/be judged, love/hate**, etc.
- See especially the many dualistic contrasts in 3:16-21 and 5:19-47.

Poetic Format:

- Rhythmic language (not necessarily rhymes)
- Short phrases of about the same length
- Repeated words and phrases, with minor variations
- Stair-step progressions of thought and images
- Lofty tone, solemn pronouncements



Misunderstandings and Multiple Meanings:

One of the interesting literary features of John's Gospel is that dialogues between Jesus and other characters often revolve around words and phrases that have multiple meanings. The literary pattern is frequently the same: the Johannine Jesus says something, one or more other characters misunderstand him, and Jesus slowly brings the dialogue partner(s) to a deeper understanding. Often the misunderstanding is because people interpret Jesus' words on a *plain or physical* level, whereas he is really speaking on a more *symbolic or spiritual* level.

- **2:19-22** - "Destroy **this temple**, and in three days I will raise it up"
 - Misunderstanding by authorities: the Jewish *temple* in Jerusalem
 - Intended/symbolic meaning: the *temple* of Jesus' own body
- **3:3-10** - "No one can see the Kingdom of God without being born **anôthen**"
 - Misunderstanding by Nicodemus: "...born *again*" (physical birth from mother's womb)
 - Intended/symbolic meaning: "...born *anew*" or "...born *from above*" or "born *of the Spirit*"
- **4:10-15** - "he would have given you **hydôr zôn**"
 - Misunderstanding by Samaritan woman: "*flowing water*" or "*spring water*"
 - Intended/symbolic meaning: "*life-giving water*" or "(interior) spring of water *gushing up to eternal life*"

- **4:32-34** - “I have **food** to eat that you do not know about”
 - Misunderstanding by disciples: someone brought Jesus *something to eat*
 - Intended/symbolic meaning: “My food is *to do the will of him who sent me and to complete his work*”
- **6:41-51** - “I am the **bread** that came down **from heaven**”
 - Misunderstanding by crowds: Jesus is son of Joseph; how can he claim to have “*come down from heaven*”?
 - Intended/symbolic meaning: Jesus is the “*living bread*”; “*whoever eats of this bread will live forever*”; “*the bread that I will give... is my flesh*”
- **7:33-36** - “I will be with you a little while longer, and then **I am going** to him who sent me. / You will search for me, but you will not find me; and where I am, you cannot come.”
 - Misunderstanding by Jewish authorities: going geographically “*to the Dispersion among the Greeks*”
 - Intended/symbolic meaning: Jesus is *returning to the Father* (as specified later)
- **8:21-29** - “I am **going away**, and you will search for me, but you will die in your sin. Where I am going, you cannot come.”
 - Misunderstanding by Jesus’ opponents: “*Is he going to kill himself?*”
 - Intended/symbolic meaning: Jesus is *returning to the Father*; “*you will die in your sins unless you believe that I am [he].*”
- **8:31-47** - “you will know the truth, and the truth will **make you free.**”
 - Misunderstanding by Jewish believers: “*we have never been slaves to anyone*” (political freedom)
 - Intended/symbolic meaning: “*everyone who commits sin is a slave to sin*”)
- **8:56-59** - “Your ancestor *Abraham* rejoiced that he would see my day; *he saw it* and was glad.”
 - Misunderstanding by Jewish believers: “*You are not yet fifty years old, and have you seen Abraham?*”
 - Intended/symbolic meaning: “*Very truly, I tell you, before Abraham was, I am.*”
- **11:11-15** - “Our friend Lazarus has **fallen asleep**, but I am going there to **awaken** him.”
 - Misunderstanding by Jesus’ disciples: “*they thought that he was referring merely to [physical] sleep.*”
 - Intended/symbolic meaning: “*Lazarus is dead...*”; Jesus goes to *raise Lazarus from the dead*, so the disciples will come to believe
- **12:27-33** - “Father, glorify your name.” Then **a voice came from heaven**, “I have glorified it, and I will glorify it again.”
 - Misunderstanding by the crowd: some thought it was *thunder*; others said, “*An angel has spoken to him.*”
 - Intended/symbolic meaning: “*This voice [from the Father] has come for your sake, not for mine.*”
- **14:4-6** - “You know **the way to the place** where I am going”
 - Misunderstanding by Thomas: “*Lord, we do not know where you are going. How can we know the way?*”
 - Intended/symbolic meaning: “*I am the way, and the truth, and the life. No one comes to the Father except through me.*”
- **14:7-14** - “If you know me, **you will know my Father** also. From now on you do know him and have seen him.”
 - Misunderstanding by Jesus’ disciple Philip: “*Lord, show us the Father, and we will be satisfied.*”
 - Intended/symbolic meaning: “*Whoever has seen me has seen the Father.*”

Ironic Statements and Broader Irony Conveying Deeper Truths:

- **Specific Statements can be highly ironic, containing truths far different from the words used:**
 - **3:10** - Jesus asks Nicodemus: “Are you the *teacher* of Israel, and yet you *do not understand* these things?”
 - **3:14-15** - “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.” (cf. 8:28; 12:32, 34)
 - **9:39-41** - Jesus said, “I came into this world for judgment so that *those who do not see may see, and those who do see may become blind.*” / Some of the Pharisees near him heard this and said to him, “Surely we are not blind, are we?” / Jesus said to them, “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.” (cf. 9:2)
 - **11:50** - Caiaphas says: “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.*”
 - **12:10-11** - Narrator reports: “So the chief priests planned to *put Lazarus to death as well, / since it was on account of him that many of the Jews were deserting and were believing in Jesus.*”
 - **19:15c** - Chief priests claim: “*We have no king but the emperor.*” (cf. 8:33)
 - **19:28** - Dying on the cross, Jesus says: “*I am thirsty.*” (cf. 4:10-14)
- **Broader Irony forms the basis of much of Johannine Theology:**
 - God sends Jesus into the world as savior; yet the world he intended to save rejects him (cf. 1:10-11)
 - Jesus’ death (“being lifted”) is the source of life for all believers

Parenthetical Explanations:

- **The Evangelist explains the meaning of Semitic names and words:**
 - *Messiah* = “anointed” (1:41)
 - *Cephas* = “Peter” (1:42)
 - *Siloam* = “sent” (9:7)
 - *Thomas* = “twin” (11:16)
- **The Evangelist offers the reader extra or background information:**
 - At the Cana wedding, when the steward did not know where the wine came from: “(though the servants who had drawn the water knew)” (2:9b)
 - While telling about John the Baptizer: “John, of course, had not yet been thrown into prison” (3:24)
 - While Jesus speak to the Samaritan woman: “(His disciples had gone to the city to buy food.)” (4:8)
 - After the Samaritan woman asks Jesus a question: “(Jews do not share things in common with Samaritans.) (4:9b)
 - When Jesus predicts his betrayal: “He was speaking of Judas son of Simon Iscariot, for he, though one of the twelve, was going to betray him.” (6:71)
 - In the middle of the narrative of the Man Born Blind: “Now it was a sabbath day when Jesus made the mud and opened his eyes.” (9:14)
 - After the Blind Man’s parents speak: “His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue.” (9:22-23)
 - Explaining Jesus’ delay in going to Bethany: “Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.” (11:5-6)
 - After Jesus tells his disciples that Lazarus had fallen asleep: “Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep.” (11:13)
- **The Evangelist gives the reader later, more developed theological viewpoints:**
 - When Jesus says, “Destroy this temple, and in three days I will raise it up” (2:19), the Jewish authorities misunderstand. Then the **evangelist explains**: “But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.” (2:21-22)
 - When Jesus asks Philip, “Where are we to buy bread for these people to eat?” (6:5), the **evangelist adds**, “He said this to test him, for he himself knew what he was going to do.” (6:6)
 - When Jesus tells his disciples, “But among you there are some who do not believe.” (6:64a), **the evangelist clarifies**, “For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him.” (6:64b)
 - When Jesus says, “Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, ‘Out of the believer’s heart shall flow rivers of living water.’” (7:37-38), the **evangelist explains**, “Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.” (7:39)
 - When Caiaphas says, “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), the **evangelist adds**, “He did not say this on his own, but being high priest that year he prophesied that Jesus was about to die for the nation, 11:52 and not for the nation only, but to gather into one the dispersed children of God.” (11:51-52)
 - When Jesus enters Jerusalem and the crowds shout “Hosanna!”, the **evangelist explains**, “His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him.” (12:16)
 - When Jesus says, “And I, when I am lifted up from the earth, will draw all people to myself.” (12:32), the **evangelist adds**, “He said this to indicate the kind of death he was to die.” (12:33)

Literary Threads:

- For example, “**the Hour**” of Jesus functions as a literary thread, building suspense throughout the Gospel, leading up to Jesus’ death and glorification (2:4; 5:25, 28; 7:30; 8:20; 12:23, 27; 13:1; 16:32; 17:1; 19:27).
- Other examples: **glory/glorify**, **life/live**, **believe/see/know**, etc.

Transitional Passages:

- 2:23-25 leads into chapter 3
- 11:55-57 leads into chapter 12
- 12:44-50 concludes the Book of Signs and leads into the Book of Glory

Representative Named Individuals:

Many characters that are anonymous and/or appear in groups in the Synoptic Gospels are replaced by named individuals in John:

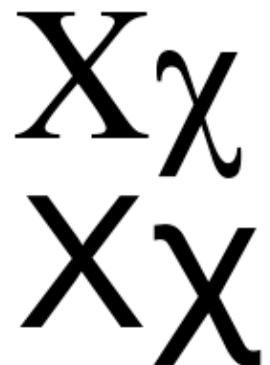
- Synoptics: Jesus interacts with groups of **Pharisees**
 - John 3:1-21 - Jesus dialogues with an individual Pharisee named **Nicodemus**
- Synoptics: Jesus interacts with various groups of **Samaritans**
 - John 4:1-42 - Jesus dialogues with an individual **Samaritan woman** (still anonymous)
- Synoptics: An **anonymous woman** anoints Jesus
 - John 12:1-8 - The woman who anoints Jesus is identified as **Mary of Bethany**
- Synoptics: **Several disciples** complain about the waste of perfume, which might have been sold
 - John 12:4 - **Judas Iscariot** is singled out as the one who complains
- Synoptics: An **anonymous disciple** of Jesus cuts off the ear of an **unnamed servant** of the high priest
 - John 18:10-11 - The disciple is identified as **Peter** and the servant’s name is given as **Malchus**
- Synoptics: **Several women** go to the empty tomb of Jesus on Easter morning
 - John 20:1-2, 11-18 - **Mary Magdalene** goes to the tomb alone, where Jesus appears to her individually

Conventions of Ancient Theater:

Only two “active characters” (individuals or groups) are on stage at any one time; other characters may be nearby but not engaged in the dialogue or action. This convention helps readers determine the “scenes” into which a larger story can be subdivided. For example, which groups of two characters are active in each of the eight scenes of **John 9**?

Chiasms (Chiastic Structures):

- Named for the Greek letter CHI, which looks much like a Latin or English “X”.
- A chiasm is a text that is structured so the second half balances the first half, with subsections in reverse order.
- Something in section A will be repeated, modified, or contrasted with something in section A’. The same is true for sections B and B’, sections C and C’, etc.
- Rather than having the climax located at the end (as in most modern literature), the **main point** of a chiastic text is **in the middle!**
- Chiastic texts can be very short or very long:
 - A / **B** / A’
 - A / B / **C** / B’ / A’
 - A / B / C / **D** / C’ / B’ / A’
 - A / B / C / D / E / F / **G** / F’ / E’ / D’ / C’ / B’ / A’
- There are many good examples in the Fourth Gospel:
 - [John 1:1-18](#)
 - [John 13:1-30](#)
 - [John 17:1-26](#)



The Fourth Gospel: “Amen, Amen” Sayings (NRSV)

In the Hebrew Bible, the word “Amen” connotes agreement, certainty, faithfulness. It was simply transliterated αμην in Greek and thus also “amen” in most modern languages. It is used at the end of some psalms, curses, blessings, prayers, and prophecies to allow the hearers/readers to say, “So be it!” or “Yes, I agree!” (Deut 27:15-26; 1Kings 1:36; 1Chron 16:36; Neh 5:13; Ps 106:48; Jer 28:6). Sometimes it is repeated twice for emphasis (Num 5:22; Neh 8:6; Ps 41:13; 72:19; 89:52). Similarly in the NT, “Amen” is used 28 times at the end of doxologies, blessings, and other prayers (Rom 1:25; 9:5; 11:36; 15:33; 16:27; 1Cor 14:16; 2Cor 1:20; Gal 1:5; 6:18; Eph 3:21; Phil 4:20; etc.). It is also used 101 times in the four Gospels, but with some major differences:

- The only person who says “Amen” in the Gospels is Jesus himself (with the exception of the “shorter ending” of Mark--added just after 16:8);
 - in Matt 25:12, 40, 45, the characters in the parables who uses this expression clearly represent Jesus.
- Jesus uses the phrase, “Amen, I say to you...,” at the beginning of his own statements, rather than in response to what someone else said;
 - thus, it is not an expression of agreement, but a literary device for emphasizing what he says subsequently.
- In the Synoptic Gospels, this expression is used a total of fifty times by Jesus and the parabolic characters (13 in Mk; 31 in Mt; only 6 in Lk);
 - it is translated “Verily I say unto you...” (KJV); “Truly, I say to you...” (RSV); “Truly, I tell you” (NRSV); etc.
- In the Fourth Gospel, the expression is used 25 times, again only by Jesus, but always with a doubled “Amen, Amen” for extra emphasis;
 - this is like saying “Hear Ye, Hear Ye” - as used by royal messengers or town criers in medieval England.
- It is often translated literally: “Amen, Amen, I say to you...” (NAB); “Verily, verily, I say unto you...” (KJV); “Truly, truly, I say to you” (RSV);
 - other English Bibles render it more colloquially: “Very truly, I tell you” (NRSV); “I tell you the truth” (NIV), etc.
- These twenty-five “Amen, Amen” sayings contain some of the most important things said and claims made by Jesus in the Fourth Gospel:

To Nathanael in Galilee:

1:51 And he said to him, “*Very truly, I tell you*, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”

To Nicodemus in Jerusalem:

3:3 Jesus answered him, “*Very truly, I tell you*, no one can see the kingdom of God without being born from above.”

3:5 Jesus answered, “*Very truly, I tell you*, no one can enter the kingdom of God without being born of water and Spirit.”

3:11 “*Very truly, I tell you*, we speak of what we know and testify to what we have seen; yet you do not receive our testimony.”

To the Jews in Jerusalem after a Sabbath Healing:

5:19 Jesus said to them, “*Very truly, I tell you*, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise.”

5:24 “*Very truly, I tell you*, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life.”

5:25 “*Very truly, I tell you*, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live.”

To the Crowds in Galilee after the Multiplication of the Loaves:

6:26 Jesus answered them, “*Very truly, I tell you*, you are looking for me, not because you saw signs, but because you ate your fill of the loaves.”

6:32 Then Jesus said to them, “*Very truly, I tell you*, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven.”

6:47 “*Very truly, I tell you*, whoever believes has eternal life.”

6:53 So Jesus said to them, “*Very truly, I tell you*, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.”

To the Jews in Jerusalem at the Feast of Tabernacles:

8:34 Jesus answered them, “*Very truly, I tell you*, everyone who commits sin is a slave to sin.”

8:51 “*Very truly, I tell you*, whoever keeps my word will never see death.”

8:58 Jesus said to them, “*Very truly, I tell you*, before Abraham was, I am.”

To the Pharisees in Jerusalem after the Healing of the Man Born Blind:

10:1 “*Very truly, I tell you*, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit.”

10:7 So again Jesus said to them, “*Very truly, I tell you*, I am the gate for the sheep.”

To the Disciples after the Entry into Jerusalem:

12:24 “*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.”

To the Disciples after the Washing of the Feet:

13:16 “*Very truly, I tell you*, servants are not greater than their master, nor are messengers greater than the one who sent them.”

13:20 “*Very truly, I tell you*, whoever receives one whom I send receives me; and whoever receives me receives him who sent me.”

13:21 After saying this Jesus was troubled in spirit, and declared, “*Very truly, I tell you*, one of you will betray me.”

To Simon Peter at the Last Supper:

13:38 Jesus answered, “Will you lay down your life for me? *Very truly, I tell you*, before the cock crows, you will have denied me three times.”

To all the Disciples at the Last Supper:

14:12 “*Very truly, I tell you*, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father.”

16:20 “*Very truly, I tell you*, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy.”

16:23 “On that day you will ask nothing of me. *Very truly, I tell you*, if you ask anything of the Father in my name, he will give it to you.”

To Simon Peter after the Resurrection:

21:18 “*Very truly, I tell you*, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.”

Contrasts between John and the Synoptic Gospels

1) Material found *only* in the Fourth Gospel (John), *not* in the Synoptic Gospels (Matt, Mark, Luke):

Prologue (1:1-18)
 “Signs,” beginning with the Wedding at Cana (2:1-12)
 Dialogue with Nicodemus (2:23—3:21)
 Jesus and/or his Disciples Baptize People (3:22-26; 4:1-2)
 Samaritan Woman at the Well (4:1-42)
 Jesus Heals a Sick Man at the Pool of Bethesda (5:1-18)
 New Details at the Feeding of the 5000; followed by Bread of Life Discourse (6:1b, 3-6, 8-9, 12b, 14-15; 6:22-65)
 [Woman caught in Adultery (7:53—8:11)]
 Jesus Gives Sight to a Man Born Blind (9:1-41)
 Jesus Raises Lazarus from the Dead (11:1-44)
 Jesus Washes the Disciples’ Feet (13:1-20)
 “Disciple Whom Jesus Loved” (13:23-25; 19:26-27; 20:2-10; 21:7, 20-24; cf. 18:15-16?)
 Last Supper Discourses, incl. “Paraclete” & “Vine and Branches” (13:31—16:33)
 Great Prayer of Jesus (17:1-26)
 New Details at the Trial before Pilate, and at the Crucifixion (18:28—19:16; 19:20-24, 26-28, 30-37, 39)
 First Resurrection Appearance to Mary Magdalene alone (20:11-18; cf. Matt 28:9)
 Resurrection Appearance to Thomas (20:24-29)
 Another Resurrection Appearance at Sea of Tiberias/Galilee; Dialogue between Jesus & Peter (21:1-25; cf. Luke 5:1-11)
 First and Second Endings to the Gospel (20:30-31; 21:24-25)

2) Material familiar from the Synoptics but *not* found in John:

No Infancy Narrative (cf. *John 1:14* – “the Word became flesh”)
 No Childhood Episodes (cf. *1:12; 13:33; 21:5* – believers called “children”)
 No Baptism of Jesus (cf. *1:19-34* – John testifies about Jesus)
 No Temptation in the Desert (cf. *8:44; 13:2, 27* – the role of Satan & the Devil)
 No Calls to Repentance (cf. *1:29; 5:14; 9:41; 15:22; 20:23* – on sin and forgiveness)
 No Sermon on the Mount or Beatitudes (cf. *13:17; 20:29* – Jesus calls believers blessed)
 No Lord’s Prayer (cf. *17:1-26* – the Great Prayer of Jesus)
 No List of “Twelve Apostles” (cf. *13:16* – messengers; *1:35-51; 6:67-71; 20:24; 21:2* – disciples; “the Twelve”)
 No Mission of the Disciples during Jesus’ Lifetime (cf. *13:20; 14:12; 20:21* – risen Jesus sends them out)
 No Parables (cf. *10:6; 15:1-8; 16:25, 29* – a few “figures of speech”)
 No “Kingdom of God” Sayings (except *3:3-5; cf. 1:49; 6:15; 12:13-15; 18:33-39* – Jesus’ role as “King of Israel”)
 No “Ethical” Teachings (except *13:34-35; 15:12, 17; cf. 14:21-24* – “Love One Another” and “Love Jesus/God”)
 No Exorcisms (cf. *7:20; 8:48-52; 10:19-21* – Jesus accused of having a “demon”)
 No Transfiguration Story (cf. *1:45; 3:14; 5:45-47; 9:28-29* – Jesus associated with Moses)
 No Passion Predictions (cf. *5:18; 11:50-53 & 18:14; 12:24-25, 32-33; 18:31-32* – talk of Jesus’ death)
 No Institution of Eucharist at the Last Supper (cf. *6:22-59; 13:1-20* – Bread of Life Discourse; Washing of Feet)
 No Predictions of Jesus’ Return (except *14:3; 21:22-23* – Jesus will “come again” or “come”)
 No Ascension Narrative (cf. *3:13; 6:62; 20:17* – Jesus talks about descending and ascending)

3) Material significantly *different* in John and in the Synoptics:

| <i>Synoptics</i> | <i>John</i> |
|--|---|
| Jesus’ ministry lasts only about one year | Jesus’ ministry spans three Passovers (2:13; 6:4; 11:55) |
| John the Baptist is “Elijah”; preaches repentance | John [the baptizer] is <i>not</i> Elijah but a “witness” to Jesus (1:19-36) |
| Jesus’ ministry begins <i>after</i> John the Baptist’s arrest | Jesus’ ministry <i>overlaps</i> with John’s (3:22-30) |
| First <i>four</i> disciples Jesus <i>calls</i> are two pairs of brothers: Simon & Andrew, James & John | First <i>five</i> disciples: Andrew, an anonymous second one, Simon Peter, Philip, Nathanael (1:35-51) |
| <i>Many</i> “miracles” but <i>few</i> longer speeches | Only a <i>few</i> “signs” but <i>several</i> long monologues and dialogues |
| Jesus’ opponents include <i>Sadducees, Herodians</i> , etc. | Jesus’ opponents usually called “ <i>the Jews</i> ” or “ <i>the world</i> ” |
| Opponents plot to destroy/kill Jesus for various reasons | Opponents try to stone Jesus for blasphemy (8:59; 10:31-33; cf. 11:8) |
| Only one journey to Jerusalem | Multiple visits to Jerusalem (2:13; 5:1; 7:10) |
| Temple cleansing occurs <i>one week before</i> Jesus’ death | Temple cleansing at the <i>beginning</i> of Jesus’ ministry (2:13-22) |
| Anointing at Bethany by <i>anonymous</i> woman, and objection by <i>anonymous</i> people | Anointing at Bethany by Lazarus’ sister <i>Mary</i> , and objection by <i>Judas Iscariot</i> (12:1-8) |
| Last Supper <i>is</i> the Passover Meal; Jesus is crucified <i>on</i> the Day of Passover | Last Supper is <i>before</i> the Passover (13:1; 18:28); Jesus dies on the Preparation Day <i>before</i> Passover (19:14, 31, 42) |
| “Love your <i>neighbors</i> ”; “Love your <i>enemies</i> ” | “Love <i>one another</i> ” (13:34-35; 15:12, 17; focus within community) |
| Peter is first and most prominent of the “ <i>apostles</i> ” | Mary Magdalene, Martha of Bethany, and the “Beloved Disciple” are more prominent as “ <i>disciples</i> ” |
| <i>Future</i> Eschatology: “Kingdom of God” is coming | <i>Realized</i> Eschatology: “Eternal Life” now (3:36; 5:24; 6:47-54) |
| “ <i>Gethsemane</i> ”: betrayal through <i>Judas’ kiss</i> | “ <i>Garden</i> ” in Kidron Valley: <i>Jesus IDs himself</i> for arrest (18:1-11) |
| Women prepare spices to anoint Jesus’ body after his burial | Joseph Arim.& Nicodemus anoint Jesus’ body before burial (19:38-42) |

Christology in the Fourth Gospel



Intro: Overall, the Johannine Jesus is portrayed as the **DIVINE REVEALER**:

- Jesus **speaks God's words** and **does God's works**, for all to hear and see.
- Jesus reveals **God's identity** and reveals **his own identity**, esp. to his disciples.

Titles attributed to Jesus in the Fourth Gospel, repeated from the Synoptic Gospels:

- **Christ** (Gk. *christos*) – literally “the anointed one”; used 19 times in John
- **Messiah** (Gk. *messias*) – a transliteration of this Hebrew title is used only twice in the NT (John 1:41 and 4:25)
- **Lord/Sir/Master** (Gk. *kyrios*) – used 52x in John
- **Savior** (Gk. *soter*) – used only once in John (4:42b – Samaritan villagers)
- **Rabbi** (Gk. *rabbi*) – used 8x in John, usually by disciples directly addressing Jesus: 1:38 (by two disciples); 1:49 (by Nathanael); 3:2 (by Nicodemus); 4:31; 6:25; 9:2; and 11:8 (by various unnamed disciples); John the Baptizer is also called “Rabbi” by some of his own disciples (3:26)
- **Rabbouni** (Gk. *rabbouni*) – used only 2x in the whole NT: Mark 10:51 – Bartimaeus speaking to Jesus; and John 20:16 – Mary Magdalene recognizing the risen Jesus
- **Teacher** (Gk. *didaskalos*) – used 8x in John, mostly of Jesus (1:38; 3:2, 10; 8:4; 11:28; 13:13, 14; 20:16)
- **Son of God** (Gk. *huios tou theou*) – used 9x in John, always referring to Jesus (1:34, 49; 3:18; 5:25; 10:36; 11:4, 27; 19:7; 20:31); “Son” alone is also used many more times in John.
- **Son of Man** (Gk. *huios tou anthropou*) – used 13x in John, almost always by Jesus referring to himself
- **Son of David** (Gk. *huios tou David*) – not used directly as a title in John (but cf. 7:42)
- **King of the Jews** (Gk. *basileus tw n loudaiwn*) – used 6x in John, only during the trial of Jesus before Pilate and in reference to the *titulus* over the cross (18:33, 39; 19:3, 19, 21)
- **King of Israel** (Gk. *basileus tou Israel*) – used only 4x in the NT: Matt 27:42; Mark 15:32; John 1:49; 12:13
- For the meanings and biblical origins of these titles, see http://catholic-resources.org/Bible/Christological_Titles.htm

New Titles attributed to Jesus in John:

- **Logos** or “word” of God (used only twice, both times in the Prologue)
 - **Logos** = not just one “w-o-r-d”; it could also refer to a “phrase, sentence, whole speech”; or even “the power of speech and reasoning,” related to the word “logic”; used only in John 1:1; 1:14
- **“Only-begotten Son” of God** (Gk. *mono-genes huios*)
 - Many Bibles mistranslate this as “only Son” or “one and only Son” or “unique Son”; but it is really the “only-begotten Son” or only “natural Son” (vs. “adopted sons”); see **John 1:14, 18** (Prologue); **3:16, 18** (Nicodemus)
- **One who “comes from above” or is “sent from the Father”**
 - See John 3:31; 5:37-38; 8:23; many other references are similar.
- **Lamb of God, Passover Lamb** – used twice, in John the Baptizer’s testimony about Jesus (John 1:29, 36)
 - **Note:** In the Fourth Gospel, Jesus dies on the afternoon before the Passover Feast, at the very time the Passover lambs were slaughtered in the Jerusalem Temple (cf. 13:1; 18:28; 19:14, 31, 42)
- **“Equal to God”** – used only in John 5:18
 - “For this reason the Jews were seeking all the more to kill him, because he was not only breaking the sabbath, but was also *calling God his own Father*, thereby *making himself equal to God.*”
- **“I AM”** – Related to YHWH, the name of God as revealed to Moses (Exod 3:14)
 - See <http://catholic-resources.org/John/Themes-IAM.htm>

Passages with several titles used together in John:

- 1:1-18 (*Prologue*) – the *logos*; God; life; light, true light; the Father’s only-begotten Son
- 1:19-36 (*John the Baptizer*) – one whom you do not know; the one who is coming after me; the Lamb of God who takes away the sin of the world; the one who ranks ahead of me because he was before me; the one on whom you see the Spirit descend and remain; the one who baptizes with the Holy Spirit; the Son of God; the Lamb of God.
- 1:38-41 (*first two disciples of Jesus*) – Rabbi (teacher); Messiah (Christ)
- 1:45 (*Philip*) – the one about whom Moses and the Prophets wrote, Jesus son of Joseph from Nazareth”
- 1:49 (*Nathanael*) – “Rabbi, you are the Son of God! You are the King of Israel!”
- 4:7-30 (*Samaritan woman*) – a Jew; Sir/Master; prophet; Messiah
- 9:11-30 (*man born blind*) – man called Jesus; prophet; from God; [Son of Man]; Lord
- 11:27 (*Martha*) – “Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.”
- 20:28 (*Thomas*) – “My Lord and my God.”
- 20:31 (*Evangelist*) – “... so that you may (come to) believe that Jesus is the Messiah, the Son of God...”

The Fourth Gospel: “I Am” Sayings (RSV)

JESUS HIMSELF says “I am” (Greek *eimi*) fifty-four times in John (incl. other characters quoting Jesus’ words).

Twenty-four of these are more emphatic, explicitly including the pronoun “I” (Greek *ego eimi*). These emphatic references can also be sub-divided into “Absolute” or “Predicate” statements, as explained below.

OTHER CHARACTERS in the Fourth Gospel only rarely say, “I am” or “I am not” or “I am (something)”:

John the Baptist (1:20; 1:21; 1:27; 3:28-twice); The Man Born Blind (9:9); Simon Peter (18:17, 25); Pontius Pilate (18:35)

In other NEW TESTAMENT books, emphatic “I am” occurs 28 times (Matt 14:27; 22:32; 24:5; 26:22, 25; Mark 6:50; 13:6; 14:62;

Luke 1:19; 21:8; 22:70; 24:39; Acts 9:5; 10:21; 11:5; 18:10; 22:3, 8, 19; 26:15, 29; Heb 1:5; 2:13; Rev 1:8, 17; 2:23; 21:6; 22:16)

In the HEBREW BIBLE, God’s name (YHWH) has a meaning closely related to “I am” (Exod 3:14; 6:2-3; Deut 32:39; Isa 43:25; 48:12; 51:12; etc.). In the Septuagint Bible, most of these passages contain the Greek expression *ego eimi*:

* Exod 3:14 - God said to Moses, “I AM WHO I AM.” And he said, “Say this to the people of Israel, I AM has sent me to you.”

* Exod 6:2 - And God said to Moses, “I am the LORD.”

* Deut 32:39a - “See now that I, even I, am he, and there is no god beside me;”

* Isa 48:12 - “Hearken to me, O Jacob, and Israel, whom I called! I am He, I am the first, and I am the last.

Absolute Emphatic “I AM” Statements of the Johannine Jesus:

Since there is no predicate in these sayings, many interpreters believe that the Johannine Jesus is making divine claims here.

Caution: some English Bibles translate *ego eimi* as “I am he”, but the pronoun “he” is not explicitly written in the Greek text.

To the Samaritan Woman at Jacob’s well near the town of Sychar:

4:26 - Jesus said to her, “I who speak to you **am** (he).” [lit.: “**I am**, the one speaking with you.”]

To his disciples in the boat while Jesus is walking on the Sea of Galilee:

6:20 - but he said to them, “**It is I** (lit. “**I Am**”); do not be afraid.” (par. Mark 6:50; Matt 14:27)

To “the Jews” in Jerusalem at the Feast of Tabernacles:

8:24 - “I told you that you would die in your sins, for you will die in your sins unless you believe that **I am** (he).”

8:28 - So Jesus said, “When you have lifted up the Son of man, then you will know that **I am** (he), and that I do nothing on my own authority but speak thus as the Father taught me.”

8:58 - Jesus said to them, “Truly, truly, I say to you, before Abraham was, **I am**.”

To his disciples at the Last Supper in Jerusalem:

13:19 - “I tell you this now, before it takes place, that when it does take place you may believe that **I am** (he).”

To the soldiers and guards who come to arrest Jesus in the Garden in the Kidron Valley (Gethsemane):

18:5a - They answered him, “Jesus of Nazareth.” Jesus said to them, “**I am** (he).”

18:6 - When he said to them, “**I am** (he),” they drew back and fell to the ground.

18:8 - Jesus answered, “I told you that **I am** (he); so, if you seek me, let these men go.”

Predicate Emphatic “I Am” Statements of the Johannine Jesus:

In these sayings, a metaphorical image completes the thought:

To the crowds in Galilee after the Feeding of the 5000 (in the “Bread of Life Discourse”):

6:35 - “**I am the bread of life**; he who comes to me shall not hunger, and he who believes in me shall never thirst.

6:41 - The Jews then murmured at him, because he said, “**I am the bread which came down from heaven**.”

6:48 - “**I am the bread of life**.”

6:51ab - “**I am the living bread which came down from heaven**; if any one eats of this bread, he will live for ever”

To “the Jews” in Jerusalem at the Feast of Tabernacles:

8:12 - “**I am the light of the world**; he who follows me will not walk in darkness, but will have the light of life.” (cf. 9:5)

8:18 - “I bear witness to myself (lit. “**I am the one witnessing**...”) to myself, and the Father who sent me bears witness to me.”

8:23 (twice) - He said to them, “You are from below, **I am from above**; you are of this world, **I am not of this world**.”

To “the Jews” just after Jesus gives sight to the Man Born Blind (the “Good Shepherd Discourse”):

10:7 - So Jesus again said to them, “Truly, truly, I say to you, **I am the door of the sheep**.”

10:9 - “**I am the door**; if any one enters by me, he will be saved, and will go in and out and find pasture.”

10:11 “**I am the good shepherd**. The good shepherd lays down his life for the sheep.”

10:14 - “**I am the good shepherd**; I know my own and my own know me,”

To Martha of Bethany, just before Jesus raises her brother, Lazarus, back to life:

11:25 - Jesus said to her, “**I am the resurrection and the life**; he who believes in me, though he die, yet shall he live;”

To his disciples at their last meal together (the “Last Supper Discourse”):

14:6 - Jesus said to him, “**I am the way, and the truth, and the life**; no one comes to the Father, but by me.

15:1 - “**I am the true vine, and my Father is the vinedresser**.”

15:5 - “**I am the vine, you are the branches**. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing.”

“Signs” in the Fourth Gospel

I) Terminology

There is no single word in ancient Greek for “miracle” (despite the KJV and some other translations!):

| Greek term – English translation | Matt | Mark | Luke | John | Acts | NT misc. |
|---|------|------|------|-----------|------|----------|
| δύναμις (<i>dynamis</i>) – “power; mighty deed(s)” | 12 | 10 | 15 | 0 | 10 | 72 |
| σημείον (<i>semeion</i>) – “sign(s)” | 13 | 7 | 11 | 17 | 13 | 16 |
| τέρας (<i>teras</i>) – “wonder(s)” [always “signs & wonders”] | 1 | 1 | 0 | 1 | 9 | 5 |
| ἔργον (<i>ergon</i>) – “work(s)” or “deed(s)” | 6 | 2 | 2 | 27 | 10 | 122 |

II) “Miracles” in the Synoptic Gospels vs. “Signs” in the Fourth Gospel

| | Synoptics | John |
|-----------------------------------|---|--|
| <i>Number & Type</i> | dozens of specific narratives and general summaries; exorcisms, nature miracles, healing miracles, restoration miracles | only few individual events; no summaries or exorcisms; only a few “nature” and “healing” miracles and one “raising dead” |
| <i>Character of Narratives</i> | emphasize extraordinary elements of the actions; people often praise God afterward | downplays “miraculous” aspects; but followed by controversy dialogues |
| <i>Function of Jesus’ Actions</i> | powerful deeds related to Kingdom of God and authority of Jesus, esp. over Satan | symbolic actions that reveal Jesus’ origin, identity, and relationship with God |
| <i>Role of Faith / Believing</i> | faith is usually a prerequisite for Jesus being able to perform miracles | people (should) come to believe as a result of seeing the “sign” that Jesus performed |

III) Function or Purpose of the Johannine Signs

In the Synoptics, people test Jesus by asking him to perform “signs” or “signs and wonders”; but he refuses (cf. John 4:48).

In John, “signs” are the “works” which Jesus willingly performs in order to bring people to believe in him.

If people do not come to believe, despite having seen the signs, then the signs did not fulfill their intended purpose!

Related questions:

How are the “Johannine signs” similar to modern “traffic signs”? What are they designed to DO?

In John’s Gospel, how is “believing” related to “seeing” or “hearing”? ...to “knowing” or “abiding”?

How does “believing” in Jesus come about for anyone after the first century? ...for Christians today?

IV) Number of Signs in the Fourth Gospel?

Traditional list of seven (or eight?) signs:

- 2:1-11 Water into Wine at Cana - “Jesus did this, *the first of his signs...* and manifested his glory” (2:11)
- 4:46-54 Official’s son near death at Capernaum - “*the second sign* that Jesus did” (4:54)
- ? 5:1-9ff Healing of a sick man at Pool of Bethesda - called a “work,” but not a “sign” (7:21; cf. 5:17)
- 6:1-14ff Feeding of the 5000 - “When the people saw *the sign* which he had done...” (6:14)
- ? 6:16-21 Walking on water (never called a “sign”, and does not function as one)
- 9:1-7ff Healing of a man born blind - “How can a sinner do *such signs?*” (9:16)
- 11:1-45 Lazarus raised from the dead - “they heard he had done *this sign...*” (12:18)
- ? 21:1-14 Resurrection Appearance at Sea of Tiberias (not explicitly called a “sign”, but closely related)

“Many other signs” are mentioned, but not narrated: 2:23; 3:2; 6:2; 7:31; 9:16; 11:47; 12:37; 20:30-31; cf. 4:45

V) The Main Texts of the Fourth Gospel mentioning “Signs,” “Works,” etc.

- 2:1-11 2:13-16 3:19-20 4:34 4:46-54 5:2-18 5:19-21 6:2 6:3-14
 - 6:16-20 6:25-33 7:1-9 7:25-31 8:39-41 9:1-40 10:25 10:31-38 10:40-42
 - 11:1-44 12:37,42 14:10-13 15:24 17:1-5 20:30-31 chap. 13-20??
- see also “work,” “glory/glorify,” “the hour,” “will of God”

VI) The Last and Greatest “Sign” is the Cross!

- a) The last mention of “signs” comes *after* the passion narrative (20:30-31)
- b) Already in 2:18-22, “sign” refers to the death and resurrection of Jesus
- c) So does the related verb “to indicate, signify, to show by sign” in 12:31-33; 18:32 (cf. Exod 4:8-9; Num 14:11, 22)
- d) The verb “lifted up” implies crucifixion in 3:13-15; 8:28-30 (cf. Num 21:8-9; Isa 43:10-13; etc.)
- e) In the passion narrative, the cross *functions* to bring people to believe (19:35-37; cf. Zech 12:10—13:1)
- f) The death of Jesus is the “completion” of his “work” (cf. 4:34; 5:36; 17:4, 23; and 19:28, 30)

The Fourth Gospel: “To Believe” or “Not to Believe”

| Greek | English | Mark | Matt | Luke | John | Acts | Paul | Heb | Cath | 1Jn | 2+3Jn | Rev | NT total |
|---------|--|------|------|------|------|------|------|-----|------|-----|-------|-----|----------|
| πιστεύω | verb: <i>to believe, trust</i> ; participle: <i>believer</i> | 14 | 11 | 9 | 98 | 37 | 54 | 2 | 7 | 9 | 0 | 0 | 241 |
| πίστις | noun: <i>faith, trust</i> | 5 | 8 | 11 | 0 | 15 | 142 | 32 | 25 | 1 | 0 | 4 | 243 |
| πιστός | adjective: <i>faithful, trusting, pure</i> | 0 | 5 | 6 | 1 | 4 | 33 | 5 | 3 | 1 | 1 | 8 | 67 |

A) Introductory Comments on the Greek Vocabulary:

- In contrast to Paul, John’s Gospel never uses the *noun* (“faith, belief”), but only the *verb* (“to believe”)
- Believing is an action one *does*, not an object one possesses; thus, the translation “*believing*” is better than “having faith”
- Since believing involves *relationship*, an even better translation in English would be “trusting” or “entrusting oneself to”
- *Synonyms* for “believing” in the FG include “knowing, seeing, receiving, coming to, accepting, remaining, etc.”
- *Opposites* of “believing” include “not believing, rejecting, denying, not receiving, going away, etc.”

B) Possible responses/reactions to the revelation of Jesus (with examples from the Fourth Gospel):

1. Those who hear Jesus’ words and/or see his signs, yet refuse to believe:
 - “the world”; “chief priests”; most “Jews” and Pharisees in the FG (12:37); even the “brothers of Jesus” (7:5)
2. Those who hear Jesus’ words and/or see his signs and begin to believe, but don’t fully recognize Jesus’ identity:
 - some crowds (6:36); some of the early “disciples” (6:64); some of “the Jews” (8:31; 11:45; 12:11)
3. Those who come to believe in Jesus, but are evidently afraid to acknowledge their faith publicly:
 - Nicodemus (3:1-10), some of “the Jews” (12:42); the parents of the man born blind (9:18-23)
4. Those who encounter Jesus and come to believe in him, and are recognized as his disciples:
 - the core group of disciples (1:50), the Samaritans (4:41-42), the man born blind (9:35-38), Thomas (20:24-29)
5. Those who believe without needing to see signs, but on the basis of Jesus’ words and/or the words of other witnesses:
 - the royal official from Capernaum (4:53); Martha (believes before Lazarus is raised, 11:27); later believers, down to today (cf. the Thomas story, 20:19-29; and the first conclusion to the Gospel: 20:30-31)

C) Examples of Growing (or decreasing) in believing, according to John 9

- What the *man born blind* says: “the man called Jesus made mud...” (v. 9); “I do not know [where Jesus is]” (v. 12); “He is a prophet” (v. 17); “Do you also want to become his disciples?” (v. 27); “He opened my eyes” (v. 30); “If this man were not from God, he could do nothing” (v. 33); “Lord, I believe [that Jesus is the Son of Man].” And he worshiped him (v. 38).
- What the *Pharisees/Jews* say about Jesus: they first ask where Jesus is (v. 12); some say Jesus is “not from God,” he breaks the Sabbath (v. 16); anyone who confesses Jesus as Messiah would be put out of the synagogue (v. 22); Jesus is a sinner (v. 24); they are disciples of Moses, but don’t where Jesus comes from (v. 29); the formerly blind man is a sinner; they throw him out (v. 34).

D) Results/Effects of Believing in Jesus and/or in God

- Becoming “children of God” (1:12); becoming “children of light” (12:36); not “remaining in darkness” (12:46)
- “Knowing” Jesus and the Father (4:42; 6:64, 69; 10:38); “doing the works” that Jesus does, or even “greater works” (14:12)
- Having “eternal life” (3:15-16, 36; 5:24; 6:40, 47); having “life in his name” (20:31); not “perishing” (3:16); not “being condemned” (3:18); not “coming under judgment” (5:24); passing from death to life (5:24); living and never dying (11:25-26);
- Never being “hungry” or “thirsty” (6:35); having “living water” flow out of one’s heart (7:38); receiving the Spirit (7:39)
- Being Jesus’ “disciples” (8:31; cf. “friends”; 15:14-15); seeing the “glory of God” (11:40; cf. seeing “greater things,” 1:50)

E) Texts from John’s Gospel with “believing” (grouped by object)

1. *Believe* (absolute, without object or qualifier): “Very truly, I tell you, **whoever believes has eternal life.**” (6:47; cf. 1:7, 50; 3:12; 4:41-42, 48, 53; 5:44; 6:36, 47, 64; 9:38; 10:25-26; 11:15, 40; 12:39; 14:29; 16:31; 19:35; 20:8, 25, 27, 29)
2. *Believe IN...* (usually lit. “believe INTO”): “Do not let your hearts be troubled. Believe **in God**, believe **also in me**” (14:1)
 - “Whoever believes **in me** believes **not in me but in him who sent me**” (12:44)
 - “believe **in Jesus**” (12:11); “...**in his name**” (1:12; 2:23); “...**in the name of the only Son of God**” (3:18); “...**in the Son**” (3:36); “...**in the Son of Man**” (9:35); “...**in the one whom God has sent**” (6:29); “...**in the light**” (12:36)
 - “...**in him**” (Jesus, the Son, or the Son of Man; 2:11; 3:15, 16, 18; 4:39; 6:40; 7:5, 31, 39, 48; 8:30, 31; 9:36; 10:42; 11:45, 48; 12:37, 42)
 - “...**in me**” (Jesus; 6:35; 7:38; 11:25, 26; 12:44, 46; 14:1, 12; 16:9; 17:20)
3. *Believe + Personal or Impersonal Objects* (me, him, Jesus, Moses, the scriptures, Jesus’ words or works, etc.):
 - “...they **believed the scripture and the word that Jesus had spoken**” (2:22); “...**the word that Jesus spoke to him**” (4:50); “...**him who sent me**” (5:24); “...**him whom he has sent**” (5:38); “Woman, believe **me**...” (4:21; cf. 6:30; 8:45-46; 10:37-38; 14:11); “believe **the works** (Jesus does)” (10:38; cf. 14:11); Isaiah: “Lord, who has **believed our message**...” (12:38); “If you **believed Moses**, you would **believe me**, for he wrote about me. But if you do not **believe what he wrote**, how will you **believe what I say**?” (5:46-47)
4. *Believe THAT...* (creedal/doctrinal statements?): “We have come to believe and know **that you are the Holy One of God.**” (6:69); Martha: “Yes, Lord, I believe **that you are the Messiah, the Son of God, the one coming into the world**” (11:27); Jesus to God: “that they may believe **that you sent me**” (11:42; 17:8, 21); Jesus to the crowds or disciples: “...believe **that I am [he]**” (8:24; 13:19); “you have believed **that I came from God**” (16:27, 30); “Do you not believe **that I am in the Father and the Father is in me**? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me **that I am in the Father and the Father is in me**; but if you do not, then believe me because of the works themselves.” (14:10-11); “But these are written so that you may come to believe **that Jesus is the Messiah, the Son of God**, and that through believing you may have life in his name.” (20:31); [contrast 9:18: “The Jews *did not believe that he had been blind and had received his sight* until they called the parents of the man who had received his sight.”]

Disciples of Jesus in the Fourth Gospel

The First Five Disciples

1. **ANDREW** – one of two disciples of John [the Baptist] sent to follow Jesus (1:35-40)
 2. **[Anonymous]** – a second disciple of John; accompanies Andrew but is not named (cf. 1:35, 40)
 3. **SIMON PETER** – brought to Jesus by his brother Andrew (1:41-42)
 4. **PHILIP** – from Bethsaida (same town as Andrew & Peter); called directly by Jesus (1:43-44)
 5. **NATHANAEL** – told about Jesus by his friend Philip (1:45-51)
- o For other texts that mention these five, see <http://catholic-resources.org/Bible/Disciples.htm>

“The Twelve”

- o As a group, “the Twelve” are mentioned only in 6:67-71 and 20:24.
- o John’s Gospel does *not* list the names of all twelve apostles (seven are in 21:2, but not all named there).
- o The word “apostle” is not used as a title anywhere in John (only in 13:16 for “messenger” in general).

“The Disciple Whom Jesus Loved” = the most important disciple in the Fourth Gospel

- o Appears only from Last Supper to resurrection appearance stories (13:23; 20:2; 21:7, 20).
- o The authority behind this Gospel; is even credited with writing it, or at least most of it (21:24).
- o Often more briefly called “*the Beloved Disciple*” today, although this exact phrase is not used.

Other Individual Disciples

- o **The Man Born Blind** – given new sight by Jesus; later called a “disciple” of Jesus by the authorities (9:1-41, esp. v. 28).
- o **Martha, Mary, and Lazarus of Bethany** – three siblings whom Jesus is said to love; the sisters tell Jesus that their brother is ill, but soon Lazarus dies (11:1-45); Jesus converses with Martha (11:20-27) and Mary (11:28-37), and then raises Lazarus from the dead (11:38-45); Mary later anoints the feet of Jesus with perfumed ointment (12:1-8).
- o **Thomas Didymus/Twin** – encourages his fellow disciples to go to Jerusalem with Jesus, “that we may die with him” (11:16); during the Last Supper, he asks Jesus: “Lord, we do not know where you are going. How can we know the way?” (14:5); he refuses to believe the other disciples’ report that Jesus is alive, until he can see the risen Jesus for himself (20:24-25); later, when he does see the risen Jesus, he proclaims, “My Lord and my God!” (20:26-28); mentioned among the disciples to whom Jesus again appears in the Epilogue (21:2).
- o **Judas Iscariot** – the disciple of Jesus who betrays him to the authorities, as foretold early on (6:70-71); he challenges the wasteful use of expensive oil when Mary of Bethany anoints Jesus’ feet, for which he is reprimanded by Jesus (12:4-8); his betrayal of Jesus is again foretold during the Last Supper (13:2, 21-30); brings the soldiers and police who arrest Jesus (18:2-5); in contrast to Matthew & Acts, however, John’s Gospel does not report the death of Judas.
- o **Another Judas** – asks Jesus during the Last Supper, “Lord, how is it that you will reveal yourself to us, and not to the world?” (14:22)
- o **Mary of Magdala** – first named, only briefly, among those standing at the foot of the cross (19:25); goes to Jesus’ tomb early on Sunday morning and finds the tomb empty (20:1-2); some angels and the risen Jesus then also appear to her; Jesus commissions her with a message for the disciples (20:11-18).
- o **Jesus’ mother** – never named in the Fourth Gospel; appears only at the Wedding at Cana (2:1-11), going with Jesus to Capernaum (2:12), and standing at the foot of the cross as Jesus is dying (19:25-27); mentioned obliquely in only one other brief reference (6:42).
- o **Other women** – mentioned only at the foot of the cross: “**his mother’s sister, Mary the wife of Clopas**” (19:25; scholars debate whether this double-phrase refers to *one* person or *two* persons).
- o **Sons of Zebedee** – never individually *named* in John; mentioned only once, in the Epilogue (21:2)

Women in the Fourth Gospel

The Bible was written mostly *by men about men*, and biblical interpretation over the centuries was also usually done *by men for men*. As a result, women's perspectives (incl. stories *about* women and/or *by* women) have often been neglected. A careful reading of the Gospels, however, uncovers many more stories than we might think in which women play very significant roles. Recovering these stories is something that everyone should do today, men as well as women.

John's Gospel contains some very significant stories involving prominent female characters:

- 2:1-12 The Mother of Jesus at the Wedding of Cana

- 4:1-42 The Samaritan Woman at the Well

- 11:1-45 Martha and Mary intercede with Jesus for their brother Lazarus

- 12:1-8 Mary Anoints Jesus in Bethany

- 19:25b-27 The Mother of Jesus and other Women at the Foot of the Cross

- 20:1-2 Mary Magdalene discovers the Empty Tomb

- 20:11-18 Jesus Appears to Mary Magdalene

- [8:1-11] The Woman caught in Adultery [*not originally in John; but possibly Lukan*]

There are also some lesser references to women and feminine imagery:

- 3:4 Nicodemus asks about returning a mother's womb and being born a second time
- 3:29 John (the Baptist) uses an analogy involving a bride and bridegroom
- 6:42 Some Jews claim that they know Jesus' "father and mother"
- 9:18-23 Both parents of the Man Born Blind (implicitly also the mother) are questioned by the Pharisees
- 12:15 The Evangelist mentions the "daughter of Zion" while quoting Zech 9:9
- 16:21 Jesus uses the image of a woman in labor as an analogy for sorrow turning into joy
- 18:16-17 A woman challenges Peter twice in the courtyard of the High Priest

Discussion Question: Which of the *female characters* in the Fourth Gospel do you consider the most important as a model of faith? Which one is the most inspiring for you personally: Mary Magdalene, the Samaritan Woman, the Mother of Jesus, Martha and/or Mary of Bethany?

“The Jews” in the Fourth Gospel

We need to reflect carefully on one of the most difficult problems in the interpretation of John. This Gospel is often considered “anti-Semitic” because it contains some very harsh statements directed against “the Jews.” It has also unfortunately been used (or misused) to justify some very anti-Semitic opinions and actions. However, recent scholarship looks more carefully at the exact meaning and referents of the original Greek words.

The term **loudaiōj** (*Ioudaios*) occurs 71 times in the Fourth Gospel, all but four of which are plural **loudaibi** (*Ioudaioi*).

| | | | | | | |
|------------|------|------|--------------|-------|-------------|------------|
| 1:19 | 4:22 | 7:2 | 9:18 | 11:36 | 18:31 | 19:19 |
| 2:6 | 5:1 | 7:11 | 9:22 (twice) | 11:45 | 18:33 | 19:20 |
| 2:13 | 5:10 | 7:13 | 10:19 | 11:54 | 18:35 (sg.) | 19:21 (3x) |
| 2:18 | 5:15 | 7:15 | 10:24 | 11:55 | 18:36 | 19:31 |
| 2:20 | 5:16 | 7:35 | 10:31 | 12:9 | 18:38 | 19:38 |
| 3:1 | 5:18 | 8:22 | 10:33 | 12:11 | 18:39 | 19:40 |
| 3:22 (sg.) | 6:4 | 8:31 | 11:8 | 13:33 | 19:3 | 19:42 |
| 3:25 (sg.) | 6:41 | 8:48 | 11:19 | 18:12 | 19:7 | 20:19 |
| 4:9 (sg.) | 6:52 | 8:52 | 11:31 | 18:14 | 19:12 | |
| 4:9 | 7:1 | 8:57 | 11:33 | 18:20 | 19:14 | |

The word **loudaia** (the geographical area of “Judea”) also occurs six times: John 4:3, 47, 54; 7:1,3; 11:7

However, in different passages, **Joudaioi** (*Ioudaioi*) seems to refer to three different groups of people:

- A) specifically and only to the “Jewish leaders and authorities,” rather than to the people as a whole;
- B) only or mainly to the people living in the geographical territory of Judea, that is, “the Judeans”;
- C) to all members (or some or any in general) of the ethnic/religious group of people still called “Jews” today.

Moreover, we must be careful to read this Gospel on at least two different historical levels, that of Jesus himself (late 20’s) and that of the Johannine community (80’s or 90’s). Close investigation shows that some statements are anachronistic in the mouths of Jesus and/or his opponents in the early first century, but instead reflect more accurately the circumstance of the end of the first century.

We should also recognize that not all of these verses are harshly negative, but some say very positive things about the *Ioudaioi*, while others could be classified as “neutral” statements. Some say nice things about “the Jews” and/or the Jewish religion, some simply give factual information, while others do betray harsh/hostile attitudes.

Thus, reading each of these verses (and the surrounding passages), we should ask which of the above groups is most likely being referred to in each case, and whether the reference is positive, negative, or neutral. To do this, one should consider whether the verse still says the same thing if in place of the word “Jews/*Ioudaioi*” we substitute the phrases: A) “the Jewish leaders and authorities”; or B) “the Judeans” or “people living in the territory of Judea”; or C) “any or all religious and ethnic Jews.”

For example, John 1:19 - “This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, ‘Who are you?’” - If we try substituting the underlined word here with the English translation, “all religious and ethnic Jews,” the passage does not really make sense, since the average person or the people as a whole would not have had the authority to send priests and Levites on investigating missions; so option C) does not fit. Similarly, even though Jerusalem is in Judea, it is not really “all people living in the territory of Judea” who send the priests and Levites, so choice B) is also out. However, substituting with “the Jewish leaders and authorities” makes good sense in this verse, so 1:19 belongs in the list under category A).

Second example, when the phrase “King of the Jews” comes up, its political connotations suggest that it does not just mean “King of the Jewish authorities,” nor “King of the religious Jews living anywhere,” but rather, “King of the people of Judea”; so here the best option is category B). Note that the six uses of the related term “Judea” (clearly referring to the geographical region), obviously belong in this category B).

Third example, John 2:6 refers to the “Jewish rites of purification.” (Caution: here English uses an adjective “Jewish” to translate the original Greek phrase meaning “of the Jews,” just like in 7:2, 18:12, and 19:42). Does this really mean A) “purification rites of the Jewish leaders,” or B) “purification rites of the people of Judea,” or C) “purification rites of all religious/ ethnic Jews” in general? Clearly, option C) makes the most sense.

The Prologue to the Fourth Gospel – John 1:1-18 *(hyper-literal translation by Felix Just, SJ)*

- A ¹ In origin was the Word,
and the Word was with/toward [the] God,
and god/deity/God was the Word.
² This one was in origin with/toward [the] God.
- B ³ All things through him came into being,
and without him came into being not one thing.
- C What has come into being ⁴ in him was life,
and the life was the light of humans;
⁵ and the light in the darkness shines,
and the darkness did not overcome it.
- D ⁶ *There was human sent from God; his name was John.*
⁷ *He came in/for testimony, so that he might testify about the light,*
so that all might come to believe through him.
⁸ *He was not the light, but [...] so that he might testify about the light.*
- E ⁹ The true light,
which enlightens every human,
was coming into the world.
¹⁰ He was in the world,
and the world through him came into being,
and the world did not recognize him.
- F ¹¹ He came into his own [things/realm],
and his own [people] did not accept him.
- G ¹² **But as many as did receive him,**
he gave to them authority to become children of God,
to those who believe/trust in his name,
- F' ¹³ **those who**, neither of bloods, nor of the will of the flesh,
nor of the will of a man, but **of God were born.**
- E' ¹⁴ And the Word became flesh,
and tented among us,
and we have seen his glory,
glory like an only-begotten [child] of the father,
full of grace and of truth.
- D' ¹⁵ *John is testifying to him and has cried out, saying,*
"This was the one of whom I said,
The one coming after me came into being before me
because he was prior to me.
- C' ¹⁶ Because out of his fullness we all received,
even grace upon/from grace.
- B' ¹⁷ Because the law through Moses was given;
the grace and the truth through Jesus Christ came into being.
- A' ¹⁸ No one has seen God ever.
The only-begotten God [*var.* Son],
the one existing in the bosom/lap of the Father,
that one has revealed [him].

Structural Outlines of the Fourth Gospel
The Testimony of John [the Baptist] (1:19-34)

I) The Prophetic Testimony of John about Himself (1:19-28)

- 19a: *Literary Introduction*: The testimony given by John [the Baptist].
19b: Priests and Levites sent from Jerusalem question John: “Who are you?”
20-21: John confesses that he is *not* the Christ, nor Elijah, nor the prophet.
22: Searching for an answer: “Who are you? What do you say about yourself?”
23: John answers, quoting Isaiah: “The voice crying in the wilderness; Make straight the way of the Lord.”
24: The ones sent by the Pharisees continue questioning John:
25: Why does he baptize if he is *not* the Christ, nor Elijah, nor the prophet?
26-27: Variation of answer: John baptizes with water, but is not worthy of the one coming after him.
28: *Geographical Setting*: John was baptizing in Bethany across the Jordan.

II) The Prophetic Testimony of John about Jesus (1:29-34)

- 29: He [John] saw Jesus and declared: “HERE IS THE LAMB OF GOD...” (cf. v.35)
30: After me comes one who ranks ahead of me, because he was before me.
31: I myself did not know him, but came baptizing with water that he might be revealed.
32: John testified: “I saw the Spirit descending from heaven like a dove, and it remained on him.”
33a: I myself did not know him, but the one who sent me to baptize with water said:
33b: The one on whom the Spirit descends is the one who baptizes with the Holy Spirit.
34: I have seen and have testified: “THIS IS THE SON OF GOD.” (cf. v.49)

The First Disciples of Jesus (1:35-51)

A1) The First Two Disciples (1:35-39)

- 35-36: John & two of his disciples saw Jesus: “Look, HERE IS THE LAMB OF GOD.” (cf. v.29)
37: The two disciples heard him [John] say this, and they *followed* Jesus.
38-39a: Jesus sees the two *following* and dialogues with them:
Jesus: “What are you looking for?”
They: “RABBI, where are you staying?”
Jesus: “Come and see.”
39b: They came and saw, and remained with Jesus; it was about the tenth hour (4:00 p.m.).

A2) The Third Disciple (1:40-42)

- 40: One of the two disciples who heard John and *followed* Jesus was Andrew, brother of Simon Peter.
41: He found his brother Simon: “We have found THE MESSIAH, which is translated CHRIST.”
42: He brought Simon to Jesus, who says he will be called “Cephas,” which is translated Peter.

B1) The Fourth Disciple (1:43-44)

- 43a: *Geographical transition*: Jesus decided to go to Galilee.
43b: Jesus found Philip and said: “Follow me.”
44: *Geographical aside*: Philip, Andrew, Peter were all from Bethsaida.

B2) The Fifth Disciple (1:45-51)

- 45-46: Philip found Nathanael and dialogues with him:
Philip: “We have found THE ONE ABOUT WHOM MOSES AND THE PROPHETS WROTE.”
Philip: “JESUS, SON OF JOSEPH, FROM NAZARETH.”
Nathanael: “Can anything good come from Nazareth?”
Philip: “Come and see.”
47-51: Jesus sees and dialogues with Nathanael:
Jesus: “Here is truly an Israelite in whom there is no deceit.”
Nathanael: “How did you get to know me?”
Jesus: “I saw you under the fig tree before Philip called you.”
Nathanael: “RABBI, you are THE SON OF GOD (cf. v.34); you are THE KING OF ISRAEL.”
Jesus: “Do you believe because I told you I saw you? You will see greater things.”
Jesus: “You will see heaven opened and God’s angels ascending and descending upon THE SON OF MAN.”

John 6: Structural Outlines

The Feeding of the Five Thousand (6:1-15)

- A) Geographical and Temporal Introduction: Sea of Galilee (Sea of Tiberias); *large crowd* followed Jesus, since they **saw the SIGNS** he was doing; he goes up a **mountain**; Jewish feast of Passover was near (vv. 1-4)
 - B) Jesus asks Philip: “Where can we buy enough **food for them to eat?**” Philip replies: “Two hundred days wages would not be enough” (vv. 5-7)
 - C) Andrew, one of his **disciples**, suggests: “Here’s a boy with **five barley loaves** and two fish, but what good is that for so many people?” (vv. 8-9)
 - D) Jesus orders: “Have the people **recline**”; about 5000 men recline on the grass (v. 10)
 - E) Jesus **took** the loaves, **gave thanks**, and **distributed** them... (v. 11a)
 - D') ...to those who were **reclining**; also of the fish, as much as they wanted (vv. 11b)
 - C') Jesus tells his **disciples** to collect the fragments; they fill 12 wicker baskets with fragments from the **five barley loaves** (vv. 12-13a)
 - B') Which were **leftovers from those who had eaten** (v. 13b)
 - A') *The people* **saw the SIGN** and say, “This is the Prophet who is to come to the world”; Jesus knew they wanted to make him a king, so he withdrew to the **mountain** alone (vv. 14-15)
-

Jesus Walks on the Water (6:16-25)

- A) *In the evening*, his disciples go down to the sea, **get in a boat**, cross the sea to **Capernaum** (vv. 16-17a)
- B) *Already dark*, **Jesus had not yet come**; sea is stirred up, strong wind blowing (vv. 17b-18)
- C) They row 3 to 4 miles, see Jesus walking on the **sea**, coming near the **boat** (v. 19ab)
- D) They are **afraid** (v. 19c)
- E) Jesus says, “**It is I**” (*ego eimi*) (v. 20a)
- D') “Do not be **afraid**” (v. 20b)
- C') They want to take him into the **boat**, but already arrive at the **shore** where they were going (v. 21)
- B') *Next day*, the crowd realizes **Jesus had not gone** in the boat with his disciples (v. 22)
- A') Other boats come from Tiberias (cf. v. 1); near where they had eaten the bread when the Lord had given thanks (cf. v. 11); crowd sees that Jesus and his disciples are not there, **get into boats**, go to **Capernaum**; find Jesus across the sea, and ask: “*When did you get here?*” (vv. 23-25)

[Note: Structurally, vv. 22-25 form a transition to the following “Bread of Life” discourse.]

The Bread of Life Discourse & Its Effects (John 6:22-71, NRSV condensed)

Part I: Introduction: signs and food; the works of God; believing in Jesus; bread from heaven; Moses and the Father (vv. 22-34)

- **Narrator:** The next day the crowd ... sea/boats... went to Capernaum looking for Jesus. (vv. 22-25a)
- [Crowd]: “Rabbi, when did you come here?” (v. 25b)
- **Jesus:** “Amen, amen, I say to you... work for the food that endures to eternal life.” (vv. 26-27)
- [They]: “What must we do to perform the works of God?” (v. 28)
- **Jesus:** “This is the work of God, that you believe in him whom he has sent.”(v. 29)
- [They]: “What sign will you give us...? What work will you perform?”(vv. 30-31)
- **Jesus:** “Amen, amen..., it was not Moses..., my Father gives you the true bread from heaven.” (vv. 32-33)
- [They]: “Sir, give us this bread always.” (v. 34)

Part II: The Bread of Life = The Words and Teachings of Jesus (vv. 35-50)

- **Jesus:** “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never thirst... I have come down from heaven, not to do my own will, but the will of him who sent me... that all who see the Son and believe in him may have eternal life; I will raise them up on the last day.” (vv. 35-40)
- **Narrator:** Jews complained, because he said, ‘I am the bread that came down from heaven.’ (v. 41)
- [They]: “Is this not Jesus, son of Joseph...? How can he say, ‘I have come down from heaven?’” (v. 42)
- **Jesus:** “Do not complain.... No one can come to me unless drawn by the Father who sent me;... It is written in the prophets, ‘And they shall all be taught by God.’ Everyone who has heard and learned from the Father comes to me... Amen, amen..., whoever believes has eternal life. I am the bread of life... This is the bread that comes down from heaven, so that one may eat of it and not die.” (vv. 43-50)

Part III: The Bread of Life = The Flesh and Blood of Jesus (vv. 51-59)

- **Jesus:** “I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.” (v. 51)
- **The Jews:** “How can this man give us his flesh to eat?” (v. 52)
- **Jesus:** “Amen, amen..., unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink.... The one who eats this bread will live forever.” (vv. 53-58)
- **Narrator:** He said these things while he was teaching in the synagogue at Capernaum. (v. 59)

Part IV: Reactions: Some disciples depart; the Twelve remain; Peter professes his belief (vv. 60-71)

- **Many Disciples:** “This teaching is difficult; who can accept it?” (v. 60)
- **Jesus:** “Does this offend you? What if you were to see the Son of Man ascending to where he was before? The spirit gives life; the flesh is useless. The words I have spoken to you are spirit and life...” (vv. 61-64a)
- **Narrator:** Jesus knew from the first who would believe and who would betray him... (v. 64b)
- **Jesus:** “For this reason I have told you that no one can come to me unless it is granted by the Father.” (v. 65)
- **Narrator:** Because of this, many of his disciples turned back and no longer followed him. (v. 66)
- **Jesus** (to the 12): “Do you also wish to go away?” (v. 67)
- **Simon Peter:** “Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God.” (vv. 68-69)
- **Jesus:** “Did I not choose you, the twelve? Yet one of you is a devil.” (v. 70)
- **Narrator:** He was speaking of Judas son of Simon Iscariot, for he... was going to betray him. (v. 71)

Johannine Gospels for the RCIA Scrutinies during Lent

3rd Sunday of Lent - WATER: The Samaritan Woman at the Well (John 4:1-42)

- A) 1-4: Transition: Departure from Judea toward Galilee
- B) 5-6: Arrival at Jacob's Well near Sychar in Samaria
- C) 7-15: Dialogue of Jesus and the Samaritan Woman about Water & Thirst
- D) 16-26: Dialogue of Jesus and the Samaritan Woman about Worship & the Messiah
- A') 27: Transition: Jesus' Disciples Return and Wonder about the Woman
- B') 28-30: The Samaritan Woman tells her Villagers about the Messiah
- C') 31-38: The Dialogue of Jesus and His Disciples about Food & Work
- D') 39-42: The Reaction of the Samaritans to the Woman and to Jesus

4th Sunday of Lent - LIGHT: The Man Born Blind (John 9:1-41)

- A) 1-5: *Jesus & his disciples* relation of sin & blindness
- B) 6-7: *Jesus & the blind person* bringing the person to physical sight
- C1) 8-12: neighbors & ex-blind person question of person's identity; process of healing
- D1) 13-17: ex-blind person & Pharisees discussion of Jesus' origin: from God? sinful?
- C2) 18-23: parents & Jewish authorities question of person's identity; process of healing
- D2) 24-34: ex-blind person & authorities discussion of Jesus' origin: from God? sinful?
- B') 35-38: *Jesus & ex-blind person* bringing the person to full spiritual insight
- A') 39-41: *Jesus & the Pharisees* relation of sin & blindness

5th Sunday of Lent - LIFE: Martha, Mary, and Lazarus (John 11:1-54)

- A) 1-6: Introduction: Jesus receives the message from Martha and Mary
- B) 7-16: Jesus and the Disciples talk about Lazarus and death
- C) 17-27: Jesus and Martha talk about resurrection and life
- C') 28-37: Jesus and Mary show sorrow and love
- B') 38-44: Jesus raises Lazarus from the dead
- A') 45-54: The various reactions of the Jews

The Conclusion of the Book of Signs (John 11:55-57; 12:1-36a, 44-50, 36b-43)

- 11:55-57 – Expectations before the Passover
- 12:1-11 – The Anointing at Bethany (*Monday in Holy Week*)
- 12:12-19 – Jesus' Entry into Jerusalem (*Palm Sunday, opt. in Year B; vv. 12-16*)
- 12:20-26 – The Hour of Jesus Has Come (*5th Sunday of Lent, Year B; vv. 20-33*)
- 12:27-36a – Jesus Speaks of His Impending Death
- 12:44-50 – Jesus' Last Public Words (*Wednesday in 4th Week of Easter*)
- 12:36b-43 – The Narrator's Summary and Conclusion

John 13:1-30 - The Last Supper (NRSV)

1 Now before the festival of the Passover,
Jesus knew that his hour had come to **depart** from this world and go to the Father.
Having loved his own who were in the world, he loved them to the end.

2 The DEVIL had already put it into the heart of JUDAS SON OF SIMON ISCARIOT to betray him.

And during supper 3 Jesus, knowing that *the Father had given all things into his hands*,
and that he had come from God and was going to God,
4 got up from the table, took off his outer robe, and tied a towel around himself.
5 Then he poured water into a basin and began to wash the disciples' feet
and to wipe them with the towel that was tied around him.

6 He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"

7 Jesus answered, "You do not know now what I am doing, but later you will understand."

8 Peter said to him, "You will never wash my feet."

Jesus answered, "Unless I wash you, you have no share with me."

9 Simon Peter said to him, "Lord, not my feet only but also my hands and my head!"

10 Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean.
And you are clean, though not all of you." 11 For he knew who was to betray him;
for this reason he said, "Not all of you are clean."

12 After he had washed their feet, had put on his robe, and had returned to the table,
he said to them, "Do you know what I have done to you?"

13 You call me *Teacher and Lord*--and you are right, for that is what I am.

14 So if I, your *Lord and Teacher*, have washed your feet, you also ought to wash one another's feet.

15 For I have set you an example, that you also should do as I have done to you.

16 Very truly, I tell you, *servants* are not greater than their *master*,
nor are *messengers* greater than *the one who sent them*.

17 If you know these things, you are blessed **if you do them**.

18 I am not speaking of all of you; I know whom I have chosen.

But it is to fulfill the scripture, "The one who ate my bread has lifted his heel against me."

19 I tell you this now, before it occurs, so that when it does occur, you may believe that I am [he].

20 Very truly, I tell you, whoever receives one whom I send receives me;
and whoever receives me receives him who sent me."

21 After saying this Jesus was troubled in spirit, and declared, "Very truly, I tell you, one of you will betray
me."

22 The disciples looked at one another, uncertain of whom he was speaking.

23 One of his disciples--the one whom Jesus loved--was reclining next to him;

24 Simon Peter therefore motioned to him to ask Jesus of whom he was speaking.

25 So while reclining next to Jesus, he asked him, "Lord, who is it?"

26 Jesus answered, "It is *the one to whom I give this piece of bread* when I have dipped it in the dish."

So when he had dipped the piece of bread, he gave it to JUDAS SON OF SIMON ISCARIOT.

27 After he received the piece of bread, SATAN entered into him.

Jesus said to him, "Do quickly what you are going to do."

28 Now no one at the table knew why he said this to him.

29 Some thought that, because Judas had the common purse, Jesus was telling him,
"Buy what we need for the festival"; or, that he should give something to the poor.

30 So, after receiving the piece of bread, he immediately **went out**.
And it was night.

(**Note:** 13:31-38 form the beginning of the "Farewell Discourses" that Jesus speaks during the supper)

“Spirit” and “Paraclete” in the Gospel and Epistles of John

| Greek | English | Mt | Mk | Lk | John | Acts | Paul | Heb | Cath | 1Jn | 2,3Jn | Rev | NT |
|---------------------|--|----|----|----|------|------|------|-----|------|-----|-------|-----|-----|
| πνεῦμα | spirit, breath, wind | 19 | 23 | 36 | 24 | 70 | 146 | 12 | 13 | 12 | 0 | 24 | 379 |
| πνεῦμα ἅγιον | Holy Spirit | 5 | 4 | 13 | 3 | 41 | 15 | 5 | 3 | 0 | 0 | 0 | 89 |
| πνεῦμα τῆς ἀληθείας | Spirit of Truth | 0 | 0 | 0 | 3 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 4 |
| πνευματικός | spiritual | 0 | 0 | 0 | 0 | 0 | 24 | 0 | 2 | 0 | 0 | 0 | 26 |
| πνευματικῶς | spiritually | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 1 | 2 |
| παράκλητος | Paraclete (Advocate, Comforter, Consoler) | 0 | 0 | 0 | 4 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 5 |
| παρακαλέω | to call to one's side; to comfort, console | 9 | 9 | 7 | 0 | 22 | 54 | 4 | 4 | 0 | 0 | 0 | 109 |
| παρακλήσις | appeal | 0 | 0 | 2 | 0 | 4 | 20 | 3 | 0 | 0 | 0 | 0 | 29 |

A) In the New Testament, “pneuma” can refer to many different things:

- *something divine*: the Spirit of (our) God, Spirit of the Living God, Spirit of the Lord, Spirit of your Father, Spirit of him who raised Jesus from the dead; the Spirit of His Son, Spirit of Jesus, Spirit of Christ, Spirit of Jesus Christ; the Holy Spirit, Holy Spirit of God, Spirit that is from God, Spirit of Truth, eternal Spirit; seven spirits of God (Rev)
- *something demonic*: evil spirit, unclean spirit, demonic spirit, foul spirit, spirit of an unclean demon, spirit of error, spirit of cowardice, spirit of divination, spirit of slavery, spirit of the antichrist, spirit of the world, sluggish spirit
- *something human*, but coming from God: spirit of adoption, spirit of faith, spirit of gentleness, spirit of glory, spirit of grace, spirit of holiness, spirit of life, spirit of power and of love and of self-discipline, spirit of prophecy, spirit of wisdom and revelation, spirit of your minds, spirits of the prophets, spirits of the righteous, spirit of Elijah
- *something in nature*: wind, moving air, breath

B) The Gospel and Letters of John have some interesting and significant usages of the Greek word *pneuma*:

- “Pneuma” can refer to “wind” (John 3:8); the animating force of human life (3:6); Jesus’ own life force (11:33; 13:21; 19:30); something Jesus gives the disciples (20:22); something that comes from God (1:32-33; 3:5-8; 15:26)
- The phrase “Holy Spirit” is *rarely* used in John (only 3x), in contrast to its frequent use in Luke and Acts
- Yet the phrase “Spirit of Truth” appears only in John (14:17; 15:26; 16:13) and 1 John (4:6), nowhere else in the NT
- In the Fourth Gospel, the “Holy Spirit” is present near the *beginning* (Jesus’ baptism; 1:32-33), the *middle* (the Last Supper discourse; 14:26), and the *end* (the first appearance of the resurrected Jesus; 20:22)
- It might seem curious that the Spirit is not mentioned already in the Prologue; yet the “Logos” in John 1:1-5 has much the same role as the “Spirit” in the creation accounts of Gen 1-2

C) John gives the Holy Spirit an unusual but highly significant title, “Paraclete”:

- The Greek verb παρακαλέω (*parakaleo* - “to call to one’s side”) occurs often in the NT, esp. the letters of Paul; but the derived noun *parakletos* occurs only in John and 1 John
- Outside of the NT, *parakaleo* and *parakletos* are used mostly in juridical/courtroom contexts
- The Holy Spirit is “another Advocate” (John 14:16), implying that Jesus himself was the first “Advocate” (cf. 1 John 2:1); thus, the Paraclete does many of the same things that Jesus said and did

D) The Spirit/Paraclete has several different roles or functions according to John’s Gospel:

- As a companion, to be with the disciples “forever,” after Jesus is gone (14:16-18; cf. 1 John 3:24; 4:13)
- As a teacher, who will “remind” the disciples of Jesus’ own words and teachings (14:26)
- As a legal witness, who will give “testimony” to the disciples and the world about Jesus (15:26)
- As a judge, who will “convict” (or “convince”?) the world “about sin and righteousness and judgment” (16:8-11)
- As a revealer, who will “guide” the disciples to the “truth” about God and Jesus (16:13-15; cf. 1 John 5:6-8)

E) Yet the relation of the Spirit/Paraclete to God and to Jesus is complex. Reflect and discuss:

- Is the Paraclete sent by the Father (John 14:16; 14:26) or by Jesus himself (15:26; 16:7)?
- Why can the world not “receive” the Spirit/Paraclete (14:17)?
- Why can the Spirit/Paraclete not be sent until after Jesus’ departure (16:7)?
- What is the relationship between the Holy Spirit and the forgiveness of sins (20:21-23)?



“Spirit” and “Paraclete” in the Gospel and Epistles of John (NRSV texts)

Gospel of John:

1:32-34 – And John (*the Baptist*) testified, “I saw the **Spirit** descending from heaven like a dove, and it remained on him. 33 I myself did not know him, but the one who sent me to baptize with water said to me, ‘He on whom you see the **Spirit** descend and remain is the one who baptizes with the **Holy Spirit**.’ 34 And I myself have seen and have testified that this is the Son of God.”

3:5-8 – Jesus answered (*Nicodemus*), “Very truly, I tell you, no one can enter the kingdom of God without being born of water and **Spirit**. 6 What is born of the flesh is flesh, and what is born of the **Spirit** is **spirit**. 7 Do not be astonished that I said to you, ‘You must be born from above.’ 8 The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the **Spirit**.”

3:31-34 – The one who comes from above is above all; the one who is of the earth belongs to the earth and speaks about earthly things. The one who comes from heaven is above all. 32 He testifies to what he has seen and heard, yet no one accepts his testimony. 33 Whoever has accepted his testimony has certified this, that God is true. 34 He whom God has sent speaks the words of God, for he gives the **Spirit** without measure.

4:21-24 – Jesus said to her (*the Samaritan*), “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But the hour is coming, and is now here, when the true worshipers will worship the Father in **spirit and truth**, for the Father seeks such as these to worship him. 24 **God is spirit**, and those who worship him must worship in **spirit and truth**.”

6:61-63 (*end of Bread of Life discourse*) – But Jesus, being aware that his disciples were complaining about it, said to them, “Does this offend you? 62 Then what if you were to see the Son of Man ascending to where he was before? 63 It is the **spirit** that gives life; the flesh is useless. The words that I have spoken to you are **spirit and life**.”

7:37-39 (*in Jerusalem*) – On the last day of the festival, the great day, while Jesus was standing there, he cried out, “Let anyone who is thirsty come to me, 38 and let the one who believes in me drink. As the scripture has said, ‘Out of the believer’s heart shall flow rivers of living water.’ ” 39 Now he said this about the **Spirit**, which believers in him were to receive; for as yet there was no **Spirit**, because Jesus was not yet glorified.

11:33 – When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in **spirit** and deeply moved.

13:21 (*after the foot washing*) – After saying this Jesus was troubled in **spirit**, and declared, “Very truly, I tell you, one of you will betray me.”

14:14-17 – “If in my name you ask me for anything, I will do it. 15 If you love me, you will keep my commandments. 16 And I will ask the Father, and he will give you **another ADVOCATE**, to be with you forever. 17 This is the **Spirit of truth**, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.”

14:25-26 – “I have said these things to you while I am still with you. 26 But the **ADVOCATE**, the **Holy Spirit**, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you.”

15:26-27 – “When the **ADVOCATE** comes, whom I will send to you from the Father, the **Spirit of truth** who comes from the Father, he will testify on my behalf. 27 You also are to testify because you have been with me from the beginning.”

16:7 – “Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the **ADVOCATE** will not come to you; but if I go, I will send him to you.”

16:12-15 – “I still have many things to say to you, but you cannot bear them now. 13 When the **Spirit of truth** comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. 14 He will glorify me, because he will take what is mine and declare it to you. 15 All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.”

19:30 – When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his **spirit**.

20:21-23 – Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” 22 When he had said this, he breathed on them and said to them, “Receive the **Holy Spirit**. 23 If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

First Letter of John:

2:1-2 – My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an **ADVOCATE** with the Father, Jesus Christ the righteous; 2 and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

3:24 – All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the **Spirit** that he has given us.

4:1-3 – Beloved, do not believe every **spirit**, but test the **spirits** to see whether they are from God; for many false prophets have gone out into the world. 2 By this you know the **Spirit of God**: every **spirit** that confesses that Jesus Christ has come in the flesh is from God, 3 and every **spirit** that does not confess Jesus is not from God. And this is the **spirit of the antichrist**, of which you have heard that it is coming; and now it is already in the world.

4:6 – We are from God. Whoever knows God listens to us, and whoever is not from God does not listen to us. From this we know the **spirit of truth** and the **spirit of error**.

4:12-13 – No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. 13 By this we know that we abide in him and he in us, because he has given us of his **Spirit**.

5:6-8 – This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the **Spirit** is the one that testifies, for the **Spirit** is the truth. 7 There are three that testify: 8 the **Spirit** and the water and the blood, and these three agree.

John 17:1-26 – Jesus' Great Prayer (NRSV)

- A 1 After Jesus had spoken these words, he looked up to heaven and said,
"Father, the hour has come; **glorify** your Son so that the Son may **glorify** you,
2 since you have given him authority over all people, to give eternal life to all whom you have given him.
3 And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent.
- B 4 I **glorified** you on earth by finishing the work that you gave me to do. 5 So now, Father,
glorify me in your own presence with the glory that I had in your presence before the world existed.
6 I have made your name known to those whom you gave me from the world.
They were yours, and you gave them to me, and they have kept your word.
7 Now they know that everything you have given me is from you;
8 for the words that you gave to me I have given to them,
and they have received them and know in truth that I came from you;
and they have believed that you sent me.
- C 9 I am asking on their behalf; I am not asking on behalf of the world,
but on behalf of those whom you gave me, because they are yours.
10 All mine are yours, and yours are mine; and I have been glorified in them.
11 And now *I am no longer in the world, but they are in the world*, and I am coming to you.
Holy Father, protect them in your name that you have given me, *so that they may be one, as we are one*.
12 While I was with them, I protected them in your name that you have given me.
I guarded them, and not one of them was lost except the one destined to be lost,
so that the scripture might be fulfilled.
- D 13 But now I am coming to you, and I speak these things in the world
So that they may have my JOY made complete in themselves.
- C' 14 I have given them your word, and the world has hated them
because they do not belong to the world, just as I do not belong to the world.
15 I am not asking you to take them out of the world, but I ask you to protect them from the evil one.
16 *They do not belong to the world, just as I do not belong to the world.*
17 Sanctify them in the truth; your word is truth.
18 As you have sent me into the world, so I have sent them into the world.
19 And for their sakes I sanctify myself, so that they also may be sanctified in truth.
- B' 20 I ask not only on behalf of these, but also on behalf of those who will believe in me through their word,
21 that they may all be one. As you, Father, are in me and I am in you, may they also be in us,
so that the world may believe that you have sent me.
22 The **glory** that you have given me I have given them, *so that they may be one, as we are one*,
23 I in them and you in me, that they may become completely one,
so that the world may know that you have sent me and have loved them even as you have loved me.
- A' 24 Father, I desire that those also, whom you have given me, may be with me where I am,
to see my **glory**, which you have given me because you loved me before the foundation of the world.
25 Righteous Father, the world does not know you, but I know you; and these know that you have sent me.
26 I made your name known to them, and I will make it known,
so that the love with which you have loved me may be in them, and I in them."

John 17:1-26 – The Great Prayer of Jesus *(seven-part chiastic structure)*

- A) 1-3: Jesus' hour of glory has come; he gives eternal life and knowledge to believers
- B) 4-8: Jesus' work of glorifying and revealing the Father is complete
 - C) 9-12: Jesus prays that God protect the believers who are still in the world
 - D) 13: Jesus' return to the Father will make the JOY of all who believe complete
 - C') 14-19: Jesus prays that God sanctify the believers who are not of the world
- B') 20-23: Jesus' unity with the Father completes the unity of all believers
- A') 24-26: Jesus' glory reveals the Father; believers have the knowledge and love of God

John 18:1-27 – The Passion of Jesus Begins *(Jesus' Arrest; High Priests' Interrogations; Peter's Denials)*

- 1-2 Introduction: The Scene in the Garden
 - 3-6 Overcoming the Enemies
 - 7-9 Protecting the Disciples
- 10-11 Conclusion: Peter's Sword vs. the Father's Cup
- 12-14 Introduction: The High Priests Annas & Caiaphas
 - 15-18 Peter's First Denial
- 19-24 Annas' Questions & Jesus' Responses
 - 25-27 Peter's Second & Third Denials

John 18:28–19:16a – The Trial of Jesus before Pilate *(seven scenes, alternating outside/inside the praetorium)*

- 18:28-32 (*outside*) Jewish authorities take Jesus to Pilate, who asks, "What accusation do you bring against this man?"
- 18:33-38a (*inside*) Pilate questions Jesus: "**Are you the King of the Jews?**" Jesus: "*My kingdom is not from this world.*"
- 18:38b-40 (*outside*) Pilate tells the Jews, "I find no case against him," and offers to release Jesus.
- 19:1-3 (*implicitly inside*) Pilate has Jesus flogged; soldiers mock him, saying, "**Hail, King of the Jews!**"
- 19:4-7 (*outside*) Pilate presents Jesus: "Here is the man!" Chief priests: "Crucify him! Crucify him!"
- 19:8-12 (*inside*) Pilate questions Jesus again, "Where are you from?" Pilate again wants to release Jesus.
- 19:13-16 (*outside*) Pilate: "**Here is your King!**" Jews: "*We have no king but Caesar.*" Pilate hands Jesus over to be crucified.

John 19:16b-42 – The Crucifixion and Death of Jesus *(introduction, five close-ups on particular scenes, burial)*

- 16b-18 - The Crucifixion scene overall: Jesus crucified between two others at Golgotha, the Place of the Skull.
- 19-22 - The Inscription with the political charge in three languages: "Jesus of Nazareth, the King of the Jews"
- 23-25a - The Soldiers divide Jesus' garments and casts lots for his tunic: scripture is fulfilled (Ps 22:19)
- 25b-27 - The Mother of Jesus and the Beloved Disciple: "Behold, your mother... Behold, your son"
- 28-30 - The Thirst of Jesus; he drinks, thus "finishing" all his work and giving up his spirit
- 31-34 - The Legs of Jesus are not broken, but his side is pierced instead, thus fulfilling scripture (Ps 34:21; Zech 12:10)
- 38-42 - Joseph of Arimathea and Nicodemus remove and anoint the body of Jesus, and bury it in a new garden tomb.

John 20 – Resurrection Appearances & Original Gospel Ending (NRSV)

1 Early on the first day of the week, while it was *still dark*,

Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb.

2 So she ran and went to **Simon Peter and the other disciple, the one whom Jesus loved**, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.”

3 Then Peter and the other disciple set out and went toward the tomb.

4 The two were running together, but the other disciple outran Peter and reached the tomb first.

5 He bent down to look in and saw the linen wrappings lying there, but he did not go in.

6 Then Simon Peter came, following him, and went into the tomb. *He saw* the linen wrappings lying there,

7 and the cloth that had been on Jesus’ head, not lying with the linen wrappings but rolled up in a place by itself.

8 Then the other disciple, who reached the tomb first, also went in, and *he saw and believed*;

9 for as yet they did not understand the scripture, that he must rise from the dead.

10 Then the disciples returned to their homes.

11 But **Mary** stood weeping outside the tomb. As she wept, she bent over to look into the tomb;

12 and she saw **two angels** in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet.

13 They said to her, “WOMAN, WHY ARE YOU WEeping?”

She said to them, “They have taken away my Lord, and I do not know where they have laid him.”

14 When **she** had said this, she turned around and saw **Jesus** standing there, but she did not know that it was Jesus.

15 Jesus said to her, “WOMAN, WHY ARE YOU WEeping? WHOM ARE YOU LOOKING FOR?”

Supposing him to be the gardener, she said to him,

“Sir, if you have carried him away, tell me where you have laid him, and I will take him away.”

16 Jesus said to her, “**MARY!**” She turned and said to him in Hebrew, “**RABBOUNI!**” (which means Teacher).

17 Jesus said to her, “Do not hold on to me [*or stop holding onto me*], because I have not yet ascended to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’”

18 **Mary Magdalene** went and announced to the disciples, **“I have seen the Lord”**; and she told them that he had said these things to her.

19 When it was evening on that day, the first day of the week,

and the doors of the house where **the disciples** had met were locked for fear of the Jews,

Jesus came and stood among them and said, “**PEACE BE WITH YOU.**”

20 After he said this, he showed them his hands and his side.

Then the disciples rejoiced when they saw the Lord.

21 Jesus said to them again, “**PEACE BE WITH YOU.** As the Father has sent me, so I send you.”

22 When he had said this, he breathed on them and said to them, “Receive the Holy Spirit.

23 If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

24 But **Thomas** (who was called the Twin), one of the twelve, was not with them when Jesus came.

25 So **the other disciples** told him, **“We have seen the Lord.”**

But he said to them, “Unless I see the mark of the nails in his hands,

and put my finger in the mark of the nails and my hand in his side, *I will not believe.*”

26 A week later his disciples were again in the house, **and Thomas** was with them.

Although the doors were shut, **Jesus** came and stood among them and said, “**PEACE BE WITH YOU.**”

27 Then he said to Thomas, “Put your finger here and see my hands.

Reach out your hand and put it in my side. *Do not doubt but believe.*”

28 Thomas answered him, “My Lord and my God!”

29 Jesus said to him, “*Have you believed because you have seen me?*

Blessed are those who have not seen and yet have come to believe.”

30 Now Jesus did MANY OTHER SIGNS in the presence of his disciples, which are not written in this book.

31 But these are written *so that you may come to believe (pisteushte) [or pisteuthe - continue to believe] that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.*

John 21 – Johannine Epilogue: More Resurrection Appearances (NRSV)

1 After these things **Jesus** showed himself again to **the disciples** by the Sea of Tiberias; and he showed himself in this way.

2 Gathered there together were **Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples.**

3 **Simon Peter** said to them, “I am going fishing.”

They said to him, “We will go with you.”

They went out and got into the boat, but that *night* they caught nothing.

4 Just after *daybreak*, **Jesus** stood on the beach;

but **the disciples** did not know that it was Jesus.

5 Jesus said to them, “Children, you have no fish, have you?”

They answered him, “No.”

6 He said to them, “Cast the net to the right side of the boat, and you will find some.”

So they cast it, and now they were not able to haul it in because there were so many fish.

7 That **disciple whom Jesus loved** said to **Peter**, “It is the Lord!”

When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea.

8 But **the other disciples** came in the boat, dragging the net full of fish,

for they were not far from the land, only about a hundred yards off.

9 When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread.

10 **Jesus** said to them, “Bring some of the fish that you have just caught.”

11 So **Simon Peter** went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn.

12 **Jesus** said to them, “Come and have breakfast.”

Now none of **the disciples** dared to ask him, “Who are you?” because they knew it was the Lord.

13 Jesus came and took the bread and gave it to them, and did the same with the fish.

14 This was now the third time that **Jesus** appeared to **the disciples** after he was raised from the dead.

15 When they had finished breakfast, **Jesus** said to **Simon Peter**,

“SIMON SON OF JOHN, DO YOU LOVE ME (**agap#j me**) more than these?”

He said to him, “Yes, LORD; YOU KNOW THAT I LOVE YOU (**fil w=se**).”

Jesus said to him, “*Feed my lambs.*”

16 A second time he said to him, “SIMON SON OF JOHN, DO YOU LOVE ME (**agap#j me**)?”

He said to him, “Yes, LORD; YOU KNOW THAT I LOVE YOU (**fil w=se**).”

Jesus said to him, “*Tend my sheep.*”

17 He said to him the third time, “SIMON SON OF JOHN, DO YOU LOVE ME (**fil eij me**)?”

Peter felt hurt because he said to him the third time, “Do you love me?”

And he said to him, “LORD, you know everything; YOU KNOW THAT I LOVE YOU (**fil w=se**).”

Jesus said to him, “*Feed my sheep.*”

18 “Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished.

But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.”

19 (He said this to indicate the kind of death by which he would glorify God.)

After this he said to him, “Follow me.”

20 **Peter** turned and saw **the disciple whom Jesus loved** following them;

he was the one who had reclined next to Jesus at the supper and had said, “Lord, who is it that is going to betray you?”

21 When **Peter** saw him, he said to **Jesus**, “Lord, what about him?”

22 Jesus said to him, “If it is my will that he remain (**mehein**) until I come, what is that to you? Follow me!”

23 So the rumor spread in the community that **this disciple** would not die.

Yet **Jesus** did not say to him that he would not die,

but, “If it is my will that he remain until I come, what is that to you?”

24 THIS IS THE DISCIPLE who is testifying (**marturwa**) to these things and has written them,

and WE KNOW that his testimony (**marturia**) is true.

25 But there are also many other things that JESUS DID; if every one of them were written down,

I SUPPOSE that the world itself could not contain the books that would be written.

The Fourth Gospel in the *Lectionary for Mass* – Readings for Sundays and Major Feasts
(2nd Typical Edition: Latin 1981, USA 1998)

| Lect. # | Sunday or Feast Day | Gospel Reading | First Reading |
|----------|---|---|--|
| 16 | Christmas ABC – Mass during the Day | John 1:1-18 [or 1:1-5, 9-14] | Isa 52:7-10 |
| 19 | Second Sunday after Christmas ABC (<i>now often supplanted by Epiphany</i>) | John 1:1-18 [or 1:1-5, 9-14] | Sir 24:1-2, 8-12 [Sir 24:1-4, 12-16 neo-Vulg] |
| 8 | Third Sunday of Advent B | John 1:6-8, 19-28 | Isa 61:1-2b, 10-11 |
| 64 | 2nd Sunday of Ord. Time A | John 1:29-34 | Isa 49:3, 5-6 |
| 65 | 2nd Sunday of Ord. Time B | John 1:35-42 | 1 Sam 3:3b-10, 19 |
| 66 | 2nd Sunday of Ord. Time C | John 2:1-11 | Isa 62:1-5 |
| 29 | 3 rd Sunday of Lent B | John 2:13-25 | Exod 20:1-17 [or 20:1-3,7-8,12-17] |
| 32 | 4 th Sunday of Lent B | John 3:14-21 | 2 Chron 36:14-16, 19-23 |
| 164 | Trinity Sunday A | John 3:16-18 | Exod 34:4b-6, 8-9 |
| 28/29/30 | 3rd Sunday of Lent A (opt. B/C) | John 4:5-42 [or 4:5-15, 19b-26, 39a, 40-42] | Exod 17:3-7 |
| 110 | 17 th Sunday of Ord. Time B | John 6:1-15 | 2Kgs 4:42-44 |
| 113 | 18 th Sunday of Ord. Time B | John 6:24-35 | Exod 16:2-4, 12-15 |
| 116 | 19 th Sunday of Ord. Time B | John 6:41-51 | 1Kgs 19:4-8 |
| 167 | Body and Blood of Christ A | John 6:51-58 | Deut 8:2-3, 14b-16a |
| 119 | 20 th Sunday of Ord. Time B | John 6:51-58 | Prov 9:1-6 |
| 122 | 21 st Sunday of Ord. Time B | John 6:60-69 | Josh 24:1-2a, 15-17, 18b |
| 62 | Vigil of Pentecost ABC | John 7:37-39 | Gen 11:1-9; <i>or</i> Exod 19:3-8a, 16-20b; <i>or</i> Ezek 37:1-4; <i>or</i> Joel 3:1-5 |
| 36 | 5 th Sunday of Lent C | John 8:1-11 | Isa 43:16-21 |
| 31/32/33 | 4th Sunday of Lent A (opt. B/C) | John 9:1-41 [or 9:1, 6-9, 13-17, 34-38] | 1 Sam 16:1b, 6-7, 10-13a |
| 49 | 4 th Sunday of Easter A | John 10:1-10 | Acts 2:14a, 36-41 |
| 50 | 4 th Sunday of Easter B | John 10:11-18 | Acts 4:8-12 |
| 51 | 4 th Sunday of Easter C | John 10:27-30 | Acts 13:14, 43-52 |
| 34/35/36 | 5th Sunday of Lent A (opt. B/C) | John 11:1-45 [or 11:3-7, 17, 20-27, 33b-45] | Ezek 37:12-14 |
| 37 | Palm Sunday B, Procession with Palms | John 12:12-16 (2 nd option after Mk 11:1-10) | x |
| 35 | 5 th Sunday of Lent B | John 12:20-33 | Jer 31:31-34 |
| 39 | Holy Thursday: Lord's Supper ABC | John 13:1-15 | Exod 12:1-8, 11-14 |
| 54 | 5 th Sunday of Easter C | John 13:31-33a, 34-35 | Acts 14:21-27 |
| 52 | 5 th Sunday of Easter A | John 14:1-12 | Acts 6:1-7 |
| 55 | 6 th Sunday of Easter A | John 14:15-21 | Acts 8:5-8, 14-17 |
| 63 | Pentecost C – optional Gospel | John 14:15-16, 23b-26 | Acts 2:1-11 |
| 57 | 6 th Sunday of Easter C | John 14:23-29 | Acts 15:1-2, 22-29 |
| 53 | 5 th Sunday of Easter B | John 15:1-8 | Acts 9:26-31 |
| 56 | 6 th Sunday of Easter B | John 15:9-17 | Acts 10:25-26, 34-35, 44-48a |
| 63 | Pentecost B – optional Gospel | John 15:26-27; 16:12-15 | Acts 2:1-11 |
| 166 | Trinity Sunday C | John 16:12-15 | Prov 8:22-31 |
| 59 | 7 th Sunday of Easter A | John 17:1-11a | Acts 1:12-14 |
| 60 | 7 th Sunday of Easter B | John 17:11b-19 | Acts 1:15-17, 20a, 20c-26 |
| 61 | 7 th Sunday of Easter C | John 17:20-26 | Acts 7:55-60 |
| 40 | Good Friday ABC | John 18:1 – 19:42 | Isa 52:13 – 53:12 |
| 161 | Christ the King B | John 18:33b-37 | Dan 7:13-14 |
| 171 | <i>Sacred Heart Friday B</i> | John 19:31-37 | Hos 11:1, 3-4, 8c-9 |
| 42 | Easter Sunday ABC | John 20:1-9 | Acts 10:34a, 37-43 |
| 63 | Pentecost Sunday ABC | John 20:19-23 | Acts 2:1-11 |
| 43/44/45 | 2nd Sunday of Easter ABC | John 20:19-31 | Acts 2:42-47 |
| 48 | 3 rd Sunday of Easter C | John 21:1-19 [or 21:1-14] | Acts 5:27-32, 40b-41 |

Missing from Sundays & Feasts:

1:43-51; 2:12; 3:1-13, 22-36; 4:1-4, 43-54; 5:1-47; 6:16-23, 36-40, 59, 70-71; 7:1-36, 40-53; 8:12-59; 10:19-26, 31-42; 11:46-57;
12:1-11, 17-19, 34-50; 13:16-30, 33b; 14:13-14, 22, 30-31; 15:22-25; 16:1-11, 16-33; 20:10-18; 21:20-25
(call of Philip & Nathanael, Nicodemus, Ruler's Son, Healing at Bethesda, Walking on Water, most of ch. 7-8, esp. conflict with Jews,
anointing at Bethany, parts of Farewell Discourse, Appearance to Mary Magdalene, Conclusion of Epilogue, etc.)

The Fourth Gospel in the *Lectionary for Mass* – Readings for Weekday Masses

| Lec. # | Weekday or Feast Day | Gospel Reading |
|--------|--|----------------------------|
| 204 | Christmas Season: Dec. 31 | John 1:1-18 |
| 205 | Christmas Season: Jan. 2 | John 1:19-28 |
| 206 | Christmas Season: Jan. 3 | John 1:29-34 |
| 207 | Christmas Season: Jan. 4 | John 1:35-42 |
| 208 | Christmas Season: Jan. 5 | John 1:43-51 |
| 210 | Christmas Season: Jan. 7 (if Epiphany is Jan. 8) | John 2:1-11 |
| 267 | 2 nd Week of Easter: Monday | John 3:1-8 |
| 268 | 2 nd Week of Easter: Tuesday | John 3:7b-15 |
| 269 | 2 nd Week of Easter: Wednesday | John 3:16-21 |
| 217 | Christmas Season: Jan. 12 (or Sat. after Epiph.) | John 3:22-30 |
| 270 | 2 nd Week of Easter: Thursday | John 3:31-36 |
| 236 | 3 rd Week of Lent: optional Mass | John 4:5-42 (or shorter) |
| 244 | 4 th Week of Lent: Monday | John 4:43-54 |
| 245 | 4 th Week of Lent: Tuesday | John 5:1-3, 5-16 |
| 246 | 4 th Week of Lent: Wednesday | John 5:17-30 |
| 247 | 4 th Week of Lent: Thursday | John 5:31-47 |
| 191 | 3 rd Week of Advent: Friday | John 5:33-36 |
| 271 | 2 nd Week of Easter: Friday | John 6:1-15 |
| 272 | 2 nd Week of Easter: Saturday | John 6:16-21 |
| 273 | 3 rd Week of Easter: Monday | John 6:22-29 |
| 274 | 3 rd Week of Easter: Tuesday | John 6:30-35 |
| 275 | 3 rd Week of Easter: Wednesday | John 6:35-40 |
| 276 | 3 rd Week of Easter: Thursday | John 6:44-51 |
| 277 | 3 rd Week of Easter: Friday | John 6:52-59 |
| 278 | 3 rd Week of Easter: Saturday | John 6:60-69 |
| 248 | 4 th Week of Lent: Friday | John 7:1-2, 10, 25-30 |
| 249 | 4 th Week of Lent: Saturday | John 7:40-53 |
| 251 | 5 th Week of Lent: Monday | John 8:1-11 (or 8:12-20) |
| 252 | 5 th Week of Lent: Tuesday | John 8:21-30 |
| 253 | 5 th Week of Lent: Wednesday | John 8:31-42 |
| 254 | 5 th Week of Lent: Thursday | John 8:51-59 |
| 243 | 4 th Week of Lent: optional Mass | John 9:1-41 (or shorter) |
| 279 | 4 th Week of Easter: Monday | John 10:1-10 (or 10:11-18) |
| 280 | 4 th Week of Easter: Tuesday | John 10:22-30 |
| 255 | 5 th Week of Lent: Friday | John 10:31-42 |
| 250 | 5 th Week of Lent: optional Mass | John 11:1-45 (or shorter) |
| 256 | 5 th Week of Lent: Saturday | John 11:45-57 (or 56?) |
| 257 | Monday in Holy Week | John 12:1-11 |
| 281 | 4 th Week of Easter: Wednesday | John 12:44-50 |
| 282 | 4 th Week of Easter: Thursday | John 13:16-20 |
| 258 | Tuesday in Holy Week | John 13:21-33, 36-38 |
| 283 | 4 th Week of Easter: Friday | John 14:1-6 |
| 284 | 4 th Week of Easter: Saturday | John 14:7-14 |
| 285 | 5 th Week of Easter: Monday | John 14:21-26 |
| 286 | 5 th Week of Easter: Tuesday | John 14:27-31a |
| 287 | 5 th Week of Easter: Wednesday | John 15:1-8 |
| 288 | 5 th Week of Easter: Thursday | John 15:9-11 |
| 289 | 5 th Week of Easter: Friday | John 15:12-17 |
| 290 | 5 th Week of Easter: Saturday | John 15:18-21 |
| 291 | 6 th Week of Easter: Monday | John 15:26—16:4a |
| 292 | 6 th Week of Easter: Tuesday | John 16:5-11 |
| 293 | 6 th Week of Easter: Wednesday | John 16:12-15 |
| 294 | 6 th Week of Easter: Thursday | John 16:16-20 |
| 295 | 6 th Week of Easter: Friday | John 16:20-23a |
| 296 | 6 th Week of Easter: Saturday | John 16:23b-28 |
| 297 | 7 th Week of Easter: Monday | John 16:29-33 |
| 298 | 7 th Week of Easter: Tuesday | John 17:1-11a |
| 299 | 7 th Week of Easter: Wednesday | John 17:11b-19 |
| 300 | 7 th Week of Easter: Thursday | John 17:20-26 |
| 262 | 1 st Week of Easter: Tuesday | John 20:11-18 |
| 265 | 1 st Week of Easter: Friday | John 21:1-14 |
| 301 | 7 th Week of Easter: Friday | John 21:15-19 |
| 302 | 7 th Week of Easter: Saturday | John 21:20-25 |

Note: No passages from John's Gospel are prescribed for any weekdays of Ordinary Time.