

Opening Prayer: Isaiah 55

“My Word shall not return to me empty,
but shall do what pleases me,
achieving the end for which I sent it.”

Johannine Purpose and Character

Purpose:

“These things are written so that you may believe that Jesus is the Christ, the Son of God, and that through believing you may have life in his name”
(20:30–31)



Johannine Purpose and Character

Character:

Theologian and Pastor, not a biographer

- Differences from Synoptics
- Presupposes a mature faith community
 - Familiar with Jewish Tradition and Christian proclamation
 - Dynamism of faith
- Signs, discourses, etc meant to elicit response



Audience

1st century Jews and Jewish converts in the Mediterranean region

- Depth of theological reflection
- Familiarity with Jewish Traditions and Scripture
- Dialogues with Jewish authorities

A Note on “The Jews”

Potential for misunderstanding:

- Must situate within the historical conflicts of the first century.
- Johannine community's pain of separation from the temple
- Hostility from Jewish authorities

Jesus, His disciples, and the Scriptures He reverences are all Jewish.

Jesus first came for the lost sheep of the house of Israel

General Structure

Prologue - 1:1-18

Book of Signs - 1:19-12:50

Book of Glory - 13:1-21:25

Central theme of the Passover located at the beginning, middle, and end

Theological Themes

Irony and misunderstanding

Symbolism → beyond senses

Dualism - life vs. death, light vs. dark, world vs. heaven/faith

Glory and hour

Trinity and our incorporation into His life

Jesus as fulfillment

Beloved Disciple



Quick Check-in

Prologue - John 1:1-18

Chiastic Structure of the Prologue

The Prologue: 1:1-18 23

1. In the beginning was the Word; and the Word was with God and the Word was God. 2. This was in the beginning with God.	A. Word and God
3. Through him all things came to be, and apart from him there came to be not a single thing of all that has come to be. 4. In him was life and this life was the light of human beings. 5. And the light shines on in the darkness and the darkness has not overcome it.	B. Benefit from Word
6. There came a man sent by God whose name was John. 7. This one came as a witness to the light, so that through him all people might come to believe. 8. He was not the light—(he came) only to bear witness to the light.	C. John, the Witness
9. The true light that enlightens every person was coming into the world.	D. Incarnation
10. He was in the world and the world was made through him, and yet the world did not know him. 11. He came unto his own but his own people did not accept him. 12. But all those who did accept him—he gave them the power to become children of God, those, that is, who believed in his name, 13. who were born not of blood, nor of the desire of the flesh, nor of the will of man, but of God	X. (Pivot) Rejection/Reception Result: Divine Filiation

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14. And the Word became flesh and pitched his tent among us, and we have seen his glory, glory as of the only son of a father, the fullness of grace and truth.	D. Incarnation
15. John bore witness to him and cried out, saying, "This is he of whom I spoke, 'The one who comes after me ranks before me because he existed before me.'"	C. John, the Witness
16. Because from his fullness we have all received, grace in place of grace. 17. For while the law was given through Moses, this grace and truth came about through Jesus Christ.	B. Benefit from Word
18. No one has ever seen God. It is God, the only Son, who is in the bosom of the Father, who has revealed him.	A'. Word and God

Book of Signs

Water into Wine (Jn 2:1-12)

On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there. 2 Jesus and his disciples were also invited to the wedding. 3 When the wine ran short, the mother of Jesus said to him, "They have no wine." 4 [And] Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." 5 His mother said to the servers, "Do whatever he tells you." 6 Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. 7 Jesus told them, "Fill the jars with water." So they filled them to the brim. 8 Then he told them, "Draw some out now and take it to the headwaiter." So they took it. 9 And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom 10 and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now." 11 Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him. 12 After this, he and his mother, [his] brothers, and his disciples went down to Capernaum and stayed there only a few days.

Official's Son Healed (Jn 4:46-54)

46 Then he returned to Cana in Galilee, where he had made the water wine. Now there was a royal official whose son was ill in Capernaum. 47 When he heard that Jesus had arrived in Galilee from Judea, he went to him and asked him to come down and heal his son, who was near death. 48 Jesus said to him, "Unless you people see signs and wonders, you will not believe." 49 The royal official said to him, "Sir, come down before my child dies." 50 Jesus said to him, "You may go; your son will live." The man believed what Jesus said to him and left. 51 While he was on his way back, his slaves met him and told him that his boy would live. 52 He asked them when he began to recover. They told him, "The fever left him yesterday, about one in the afternoon." 53 The father realized that just at that time Jesus had said to him, "Your son will live," and he and his whole household came to believe. 54 [Now] this was the second sign Jesus did when he came to Galilee from Judea.

Healing of the Paralytic

<https://www.youtube.com/watch?v=JMj1ggINLe4>

Healing of the Paralytic (Jn 5:1-17)

1 After this, there was a feast of the Jews, and Jesus went up to Jerusalem. 2 Now there is in Jerusalem at the Sheep [Gate] a pool called in Hebrew Bethesda, with five porticoes. 3 In these lay a large number of ill, blind, lame, and crippled. [4] 5 One man was there who had been ill for thirty-eight years. 6 When Jesus saw him lying there and knew that he had been ill for a long time, he said to him, "Do you want to be well?" 7 The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; while I am on my way, someone else gets down there before me." 8 Jesus said to him, "Rise, take up your mat, and walk." 9 Immediately the man became well, took up his mat, and walked.

Now that day was a sabbath. 10 So the Jews said to the man who was cured, "It is the sabbath, and it is not lawful for you to carry your mat." 11 He answered them, "The man who made me well told me, 'Take up your mat and walk.'" 12 They asked him, "Who is the man who told you, 'Take it up and walk?'" 13 The man who was healed did not know who it was, for Jesus had slipped away, since there was a crowd there. 14 After this Jesus found him in the temple area and said to him, "Look, you are well; do not sin any more, so that nothing worse may happen to you." 15 The man went and told the Jews that Jesus was the one who had made him well. 16 Therefore, the Jews began to persecute Jesus because he did this on a sabbath. 17 But Jesus answered them, "My Father is at work until now, so I am at work." 18 For this reason the Jews tried all the more to kill him, because he not only broke the sabbath but he also called God his own father, making himself equal to God.

Feeding of the 5,000 (Jn 6:1-15)

1 After this, Jesus went across the Sea of Galilee [of Tiberias]. 2 A large crowd followed him, because they saw the signs he was performing on the sick. 3 Jesus went up on the mountain, and there he sat down with his disciples. 4 The Jewish feast of Passover was near. 5 When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, "Where can we buy enough food for them to eat?" 6 He said this to test him, because he himself knew what he was going to do. 7 Philip answered him, "Two hundred days' wages worth of food would not be enough for each of them to have a little [bit]." 8 One of his disciples, Andrew, the brother of Simon Peter, said to him, 9 "There is a boy here who has five barley loaves and two fish; but what good are these for so many?" 10 Jesus said, "Have the people recline." Now there was a great deal of grass in that place. So the men reclined, about five thousand in number. 11 Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted. 12 When they had had their fill, he said to his disciples, "Gather the fragments left over, so that nothing will be wasted." 13 So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat. 14 When the people saw the sign he had done, they said, "This is truly the Prophet, the one who is to come into the world." 15 Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone.

Feeding of the 5,000 (Jn 6:1-15)

- Occurs 6 times across the 4 Gospels.
- Eucharistic tones: sets off Bread of Life Discourse.
- “Feast of Passover was near.” Not a coincidence, an intentional backdrop.
 - 2nd Passover = midpoint of His ministry
- Ascends the mountain: new Moses, new Manna.
- V10 - Grass. Psalm 23 recall
- V14 - “This is truly the Prophet, the one who is to come into the world.”

Walking on Water (Jn 6:16-21)

16 When it was evening, his disciples went down to the sea, 17 embarked in a boat, and went across the sea to Capernaum. It had already grown dark, and Jesus had not yet come to them. 18 The sea was stirred up because a strong wind was blowing. 19 When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they began to be afraid. 20 But he said to them, "It is I. Do not be afraid." 21 They wanted to take him into the boat, but the boat immediately arrived at the shore to which they were heading.

Bread of Life Discourse

Chapter follows Johannine pattern: miracle → discourse → deeper meaning

Exodus - Jesus as the new Moses

- Signs and manna
- Murmuring

V51 - Shift in conditions for eternal life

V56 - Remaining in Him

V60-71 - Reaction of disciples and Apostles

Book Reco: Jesus and the Jewish Roots of the Eucharist - by Brant Pitre



Man Born Blind (Jn 9:1-41)

1 As he passed by he saw a man blind from birth. 2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" 3 Jesus answered, "Neither he nor his parents sinned; it is so that the works of God might be made visible through him. 4 We have to do the works of the one who sent me while it is day. Night is coming when no one can work. 5 While I am in the world, I am the light of the world." 6 When he had said this, he spat on the ground and made clay with the saliva, and smeared the clay on his eyes, 7 and said to him, "Go wash in the Pool of Siloam" (which means Sent). So he went and washed, and came back able to see...13 They brought the one who was once blind to the Pharisees. 14 Now Jesus had made clay and opened his eyes on a sabbath...16 So some of the Pharisees said, "This man is not from God, because he does not keep the sabbath." [But] others said, "How can a sinful man do such signs?" And there was a division among them...

Man Born Blind (Jn 9:1-41) Cont.

Questioning of Parent 20-22: 2"Ask him, he is of age; he can speak for himself."

- Fear of being expelled from the synagogue

2nd Questioning of the blind man 30-41: "We know that God does not listen to sinners... It is unheard of that anyone ever opened the eyes of a person born blind..." When Jesus heard that they had thrown him out, he found him and said, "Do you believe in the Son of Man?" He answered and said, "Who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him and the one speaking with you is he." He said, "I do believe, Lord," and he worshiped him.

Then Jesus said, "I came into this world for judgment, so that those who do not see might see, and those who do see might become blind." Some of the Pharisees who were with him heard this and said to him, "Surely we are not also blind, are we?" Jesus said to them, "If you were blind, you would have no sin; but now you are saying, 'We see,' so your sin remains.

Lazarus Raised (Jn 11:1-44)

1 Now a man was ill, Lazarus from Bethany, the village of Mary and her sister Martha.... 3 So the sisters sent word to him, saying, "Master, the one you love is ill." 4 When Jesus heard this he said, "This illness is not to end in death, but is for the glory of God, that the Son of God may be glorified through it." 5 Now Jesus loved Martha and her sister and Lazarus. 6 So when he heard that he was ill, he remained for two days in the place where he was. 7 Then after this he said to his disciples, "Let us go back to Judea." 8 The disciples said to him, "Rabbi, the Jews were just trying to stone you, and you want to go back there?" 9 Jesus answered, "Are there not twelve hours in a day? If one walks during the day, he does not stumble, because he sees the light of this world. 10 But if one walks at night, he stumbles, because the light is not in him." 11 He said this, and then told them, "Our friend Lazarus is asleep, but I am going to awaken him." 12 So the disciples said to him, "Master, if he is asleep, he will be saved." 13 But Jesus was talking about his death, while they thought that he meant ordinary sleep. 14 So then Jesus said to them clearly, "Lazarus has died. 15 And I am glad for you that I was not there, that you may believe. Let us go to him..."

17 When Jesus arrived, he found that Lazarus had already been in the tomb for four days...19 And many of the Jews had come to Martha and Mary to comfort them about their brother. 20 When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. 21 Martha said to Jesus, "Lord, if you had been here, my brother would not have died. 22 [But] even now I know that whatever you ask of God, God will give you."

Lazarus Raised (Jn 11:1-44)

23 Jesus said to her, "Your brother will rise." 24 Martha said to him, "I know he will rise, in the resurrection on the last day." 25 Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, 26 and everyone who lives and believes in me will never die. Do you believe this?" 27 She said to him, "Yes, Lord. I have come to believe that you are the Messiah, the Son of God, the one who is coming into the world..." 32 When Mary came to where Jesus was and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would not have died." 33 When Jesus saw her weeping and the Jews who had come with her weeping, he became perturbed and deeply troubled, 34 and said, "Where have you laid him?" They said to him, "Sir, come and see." 35 And Jesus wept. 36 So the Jews said, "See how he loved him." 37 But some of them said, "Could not the one who opened the eyes of the blind man have done something so that this man would not have died?"

38 So Jesus, perturbed again, came to the tomb... 39 Jesus said, "Take away the stone." Martha, the dead man's sister, said to him, "Lord, by now there will be a stench; he has been dead for four days." 40 Jesus said to her, "Did I not tell you that if you believe you will see the glory of God?" 41 So they took away the stone. And Jesus raised his eyes and said, "Father, I thank you for hearing me. 42 I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me." 43 And when he had said this, he cried out in a loud voice, "Lazarus, come out!" 44 The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, "Untie him and let him go."

Book of Glory

Structure of John's Gospel

Prologue (1:1–18): The Word made flesh

Book of Signs (1–12): Who is Jesus?

Book of Glory (13–21): How does God love?

What is Glory?

In John, glory ≠ power, success, or spectacle

Glory means:

- Revelation of God's true nature which is love
 - Love given "to the end" (13:1)
- Perfect obedience and adherence to the Father's will
 - "I have given you a model to follow..." (13:15)
- Judas' betrayal: "Now is the Son of Man glorified..." (13:31)

Quick Note on the Last Supper Narrative

No Eucharistic institution narrative in John

Instead, Jesus takes the role of a slave, washes the disciples' feet, and encourages his disciples to do the same (13:15)

- This does not replace the Eucharist, it contextualizes it
- Eucharist → service → self-gift
 - “I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give **is my flesh for the life of the world.**” (6:51)
 - New Commandment: “Love one another as I have loved you.” (13:34)

Last Supper Discourse (Jn 14-16)

Major themes:

- Abiding in Christ
- Gift of the Holy Spirit (Paraclete)
- Joy rooted in communion
 - As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love. "I have told you this so that my joy may be in you and your joy may be complete. This is my commandment: love one another as I love you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. (15:9-14)
- Peace amid persecution
 - "I have told you this so that you might have peace in me. In the world you will have trouble, but take courage, I have conquered the world." (16:33)



I AM Statements

Key self-revelations:

“I AM the Way, the Truth, and the Life” (14:6)

“I AM the True Vine” (15:1)

Meaning:

Jesus is not a guide → He is the path

Discipleship = abiding, not striving

- Grace flows from communion, not performance.

Role of the Holy Spirit

- Teacher
- Advocate
- Guide into truth



Reminder of Jesus' words:

- “The Advocate, the holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that [I] told you. Peace[I] I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid.” (14:26-27)
- “He will guide you to all truth...[because] He will take from what is mine and declare it to you.” (16:13-14)

Christ's High Priestly Prayer (Jn 17)

Jesus prays:

- For himself (glorification)
 - 2 "Just as you gave him authority over all people, so that he may give eternal life to all you gave him."
- For the apostles
 - Consecrate them in the truth. Your word is truth. As you sent me into the world, so I sent them into the world. And I consecrate myself for them, so that they also may be consecrated in truth. (17:17-19)
- For future believers
 - "I pray not only for them, but also for those who will believe in me through their word, 21 so that they may all be one." (17:20)

Key themes:

- Unity: "That they may all be one."
- Mission
- Shared glory

“You Loved Them Even as You Loved Me.”

“And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me. Father, they are your gift to me. I wish that where I am they also may be with me.” (17:22-24)

Passion Narrative (Jn 18-19)

John's Passion is unique:

- No agony in Gethsemane - jumps to His arrest
- Jesus is calm and sovereign
 - Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?" They answered him, "Jesus the Nazorean." He said to them, "I AM...they turned away and fell to the ground" (18:4-6)
- Jesus on trial: King of the Jews

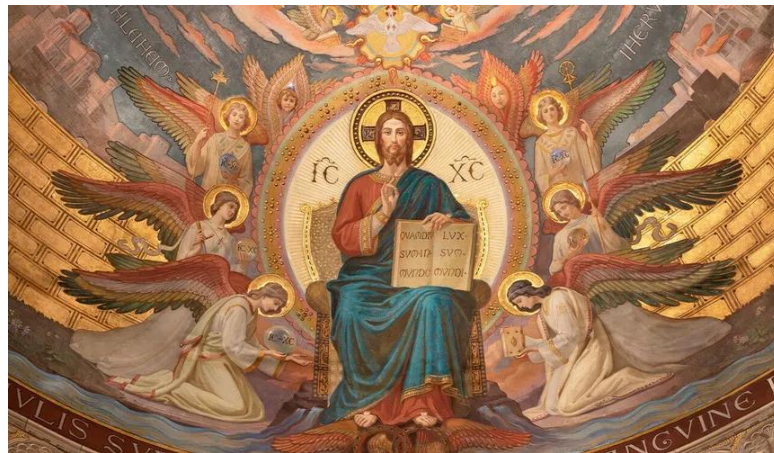
The cross is presented as:

- Enthronement
- Victory
- Completion

The King of Glory

Key Johannine details:

- Crown
- Title: “King of the Jews”
- Robe - seamless



Public lifting up/enthronement:

“When I am lifted up, I will draw all people to myself.” (12:32)

Queen Mother: JPII *“Redemptoris Mater”*

A New Creation

Tetelestai — “It is finished” (19:30)

Meaning:

- Mission fulfilled
- Love perfected
- New creation begun
- Not resignation — triumph

The Birth of the Church

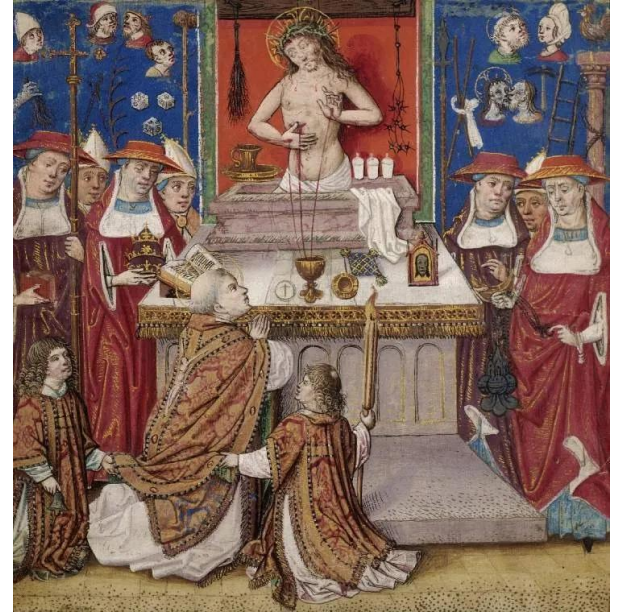
“Immediately blood and water flowed out.” (19:34)

Sacramental symbolism:

- Water → Baptism
- Blood → Eucharist
- Birth of the Church

Patristic Insight:

- As Eve was born from Adam’s side, the Church is born from Christ’s.



The Resurrection (Jn 20)

“As the Father has sent me, so I send you.”

- Jesus breathes the Spirit
- Authority to forgive sins
- Church is commissioned

Catholic Sacramental Link - Foundation for:

- Holy Orders - Apostolic mission
- Reconciliation
- Confirmation

19 On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, “Peace be with you.” 20 When he had said this, he showed them his hands and his side. 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 And when he had said this, he breathed on them and said to them, “Receive the holy Spirit. 23 Whose sins you forgive are forgiven them, and whose sins you retain are retained.”

Post Resurrection (Jn 21)

From Christology to Ecclesiology

- Fishers of men

Peter's threefold restoration around the *anthranksia*

- Command: "Feed my sheep"
 - Recall feeding of 5,000
 - Christ commissions another Good Shepherd
- Love precedes leadership

Failure does not disqualify — love restores.