

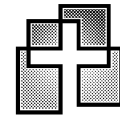
# The Gospel of John



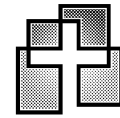
## Notes From the Podium

*These notes are intended to augment your own reading and study of the lesson. Please use as an aid to help you incorporate the main message of the lesson into your lecture.*

- I. First Approach – what is happening at this moment in the text?
  - a. (7:1-13) Set up for Jesus' going up into Judea for the Feast of Tabernacles.
    - i. Jesus would not go about in Judea because the Jews sought to kill Him.
    - ii. It was the feast of Tabernacles and his brethren urged Him to go to Judea – that He might be public to His disciples in His mission.
      1. John notes in v5, “even the brethren did not believe in Him.”
      2. This urging Him on was to help secure their own faith as well – they wanted Him to be more public.
    - iii. Jesus refuses, for His “time has not yet come.” (v6)
      1. He seems to be speaking over their heads.
      2. Jesus remains in Galilee, the brethren go up to the feast in Judea.
    - iv. Afterward, Jesus decides to go up to the feast – privately.
      1. The Jews were seeking Him out at the feast.
      2. There was debate regarding His being either a good or a bad man (one who leads others astray).
  - b. (7:14-31) At the feast...
    - i. In the middle of the event (in the thick of things) Jesus goes into the center of it all – the Temple – and begins to teach.
      1. The Jews marvel and wonder where His knowledge comes from.
      2. Jesus responds that His teaching is from the One who sent Him – God. And those who seek His will, will know upon whose authority He speaks.
      3. Jesus defends His authority as being true and not false. (v18)
        - a. Jesus then accuses them of being false because they do not observe the law – they seek to kill Him.
        - b. The Jews accuse Him of having a demon in denial of His claim.
        - c. He explains the error of their judgment.
          - i. To keep Moses' law they circumcise on the Sabbath.
          - ii. Yet, they are angry with Jesus because on the Sabbath He makes a man's whole body well.
          - iii. They are making judgments based upon appearances – not based upon right judgment. (v24)



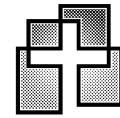
4. People from Jerusalem speak out.
  - a. “Is not this the man whom they seek to kill? And there He is, speaking openly, and they say nothing to Him! Can it be that the authorities really know that this is the Christ?”
    - i. Those from Jerusalem confirm what the Judeans denied, they are planning to kill Him.
    - ii. Those from Jerusalem do not understand why they are letting Him speak – in the middle of the Feast, at the center of the celebration (in the Temple).
    - iii. They wonder, is this a sign of Judean’s true belief that He is the Christ? The Judean authorities seem to be afraid of Him.
  - b. Those from Jerusalem claim to know from where Jesus comes – Galilee. Therefore, He cannot be the Christ because when “Christ appears no one will know where He comes from.” (v27)
    - i. Jesus suggests that they do not know from where He comes.
    - ii. He comes from God
    - iii. They do not know Him.
  - c. ‘They,’ presumably those from Jerusalem, were offended at such a statement and sought to arrest Him.
    - i. John notes that not a hand was laid upon Him – not for any other reason than because His hour had not yet come. (v30)
    - ii. The people begin to believe and ask themselves this question, “when the Christ appears, will he do more signs than this man has done?” In a way, asking if it is reasonable to expect anymore signs – maybe the signs given already are enough to conclude that He is the Christ.
- c. (7:32-53) The chief priests and Pharisees react.
  - i. The chief priests and Pharisees send officers to arrest Him.
    1. Jesus responds by telling them when and where He will go, as if to say all will happen according to His schedule – not that of the priests and Pharisees.
    2. The Jews become confused when He tells them where He goes, and they shall not be able to come.
  - ii. On the last day of the feast Jesus speaks up again.
    1. “If any one thirsts, let him come to me and drink. He who believes in me, as the scripture has said, ‘Out of his heart shall flow rivers of living water.’”
      - a. Referring to the Spirit they will receive after Jesus is glorified.
      - b. The people respond with various claims as to His identity. Some even wanted to arrest Him – but none touched Him.



## Notes From the Podium (cont.)

## Catholic Scripture Study

- iii. The officers sent to arrest Him return empty handed.
  1. In an effort to explain their having returned empty handed they explain to the chief priests and Pharisees, “no man ever spoke like this man.”
  2. The chief priests and Pharisees respond angrily that their authority is being usurped – therefore, because *their* authority is before all others (even before Jesus’) then Jesus must be leading people astray and the people accursed.
  3. Nicodemus attempts to point out that He is not been given a fair hearing.
  4. They respond first by accusing Nicodemus concern as being some personal, self-serving interest and then go onto use the prophets as their defense.
- II. Second Approach – what might be John’s pastoral point to the faithful reader? Why this account?
  - a. (7:1-13); (7:14-31) & (7:32-53) There seems to be a two-fold pastoral point.
    - i. First, there is the general explanation of how it came to be that the Jews sought to kill Our Lord.
      1. John, however, is quick to point out using his own words and recalling the words of Our Lord, that God was always in control – note the emphasis on ‘the hour not yet having come.’
      2. Second, John is describing the wretched state of those Jews who opposed Our Lord – it was as if they were offended because God did not consult them or respect their authority.
    - ii. Second, given all the meaning that the Old Testament shines upon this account – mainly the significance of the Feast of Tabernacles (Read III Third Approach first) – John is showing how Our Lord is the fulfillment of the Old Testament feast.
      1. Jesus is the Word ‘tabernacled’ amongst us.
        - a. He is the new Temple of God.
        - b. ...in which will be offered the one priestly sacrifice for all.
        - c. He is the light to lead all the nations into the new promised land of heaven.
        - d. Within this Temple (Christ) is found the holy of holies (the Heart of Christ) from which flows the waters of eternal life – like the blood and water that flowed from His side as He hung upon the cross.
          - i. This passage begins to make even more sense in light of the fact that John focuses on the blood and water that flowed from His side at the ‘hour’ of His glory.



## Notes From the Podium (cont.)

## Catholic Scripture Study

- III. Third Approach – how does our understanding of this text deepen/enrich in light of the Old Testament?
- a. (7:1-13) This scene in Christ's life is set on the Feast of Tabernacles. To better understand what is being communicated by the gospel, we have to better understand **what** is being celebrated and **how** it is being celebrated.
- i. What* – as stated in the Points to Ponder, the feast celebrates the permanent abode promised and delivered to the Jews - otherwise known as the **Promised Land**. It also commemorates the fact that the Israelites lived in tents as they moved through the wilderness in anticipation of this promise. Furthermore, the feast offers thanks for the Temple which was built as the permanent tabernacle in the promised land. Before this point the arc of the covenant traveled in a tabernacle/tent amidst the people through the wilderness.
- ii. How* – the feast was celebrated first by offering priestly sacrifice and second by employing images of Light and Water.
1. Priestly Sacrifice – 70 bullocks were offered, one for each of the nations known to them (as noted in the table of nations). As the nation with the one, true tabernacle of God their nation was a priestly nation that would offer sacrifice to God for all the nations.
  2. Light – A pillar of fire and cloud accompanied the Israelites through the wilderness leading them into the promised land. The Lord illumined their way – He was their light in the wilderness.
  3. Water – (See Numbers 20) In Exodus, Moses strikes the rock and water flows from it to quench Israel's thirst. This to was commemorated on this feast of Tabernacles. A priest would retrieve some water from the Pool of Siloam and would pour it over the altar of sacrifice amidst scriptural songs.
- b. (7:32-53)
- i. Theme of water continued*
1. Vv 37 & 38 make reference to this image of water already implied in the celebration of the feast of Tabernacles.
    - a. “If any one thirsts, let him come to me and drink. He who believes in me, as the scripture has said, ‘out of his heart shall flow rivers of living water.’”
    - b. See Ezekiel 47:1-12 for water and temple imagery.

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