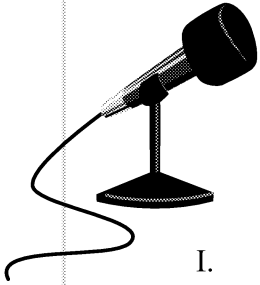


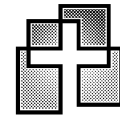
The Gospel of John



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.

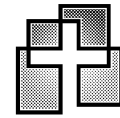
- I. Approach – what is happening in this moment of the text?
 - a. 12:1-8 The contrast between Mary and Judas
 - i. Context – Lazarus, Mary’s brother, was just raised from the dead. This is important to recall as the extraordinary nature of this sign/miracle communicates something about what transpires between Jesus and Mary; Jesus and Judas.
 - ii. Mary anoints Jesus’ feet with oil
 1. Judas objects. “Why was this ointment not sold for three hundred denarii and given to the poor?” V. 5
 2. John notes that Judas was feigning interest in the poor, but was merely concerned about his own pockets, which he filled with money from Jesus’ purse.
 3. Jesus responds, “let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me.” V.7&8
 - b. 12:9-11 A great crowd of Jews came to Bethany.
 - i. They came because they heard of the raising of Lazarus from the dead and the One who did it, Jesus, was still there.
 - ii. Consequently, the chief priests planned to kill Lazarus because such crowds were being converted in light of Jesus’ manifest power over death.
 - c. 12:12- Jesus makes His way into Jerusalem.
 - i. A great crowd already in Jerusalem went out to receive Jesus as He made His way into Jerusalem because the people had heard of His bringing Lazarus back from the dead.
 1. They waved palm branches and cried out, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” V.13
 2. In fulfillment of the prophesy contained in Zechariah Jesus mounted an ass.
 3. The Pharisees looked un with jealousy remarking, “you see that you can do nothing; look, the world has gone after him.” V.19
 4. John notes that at the time the disciples did not understand this as fulfilling Zechariah, but came to understand it after Jesus was glorified.
- II. Approach – Old Testament background
 - a. Mary’s Anointing of Jesus’ feet
 - i. V.3 “Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair.”
 1. It was the custom to anoint the body of the deceased.



Notes From the Podium (cont.)

Catholic Scripture Study

- a. This action becomes a foreshadowing of Jesus' death and burial.
 - b. There will be no time to anoint His body after death, thus this becomes a type of "pre-anointing," as Dr. Hahn points out.
- ii. V.8 Judas responds to Mary's anointing, "the poor you always have with you, but you do not always have me."
1. This line about the poor alludes to Deut. 15:7-11. "For the poor will never cease out of the land; therefore I command you, you shall open wide your hand to your brother, to the needy and to the poor, in the land."
 - a. Our Lord is not only noting that what is happening here is out of the ordinary, but He is also implicitly warning Judas by recalling this passage from Deut.
 - i. In essence, He is saying that Judas, as we will all, be judged based upon how those with money treated the poor.
 - ii. Note – Judas is stealing money. Do you think he was generous with those in need? Rather one might more logically conclude that he is greedy and fails in his treatment of the poor.
 - iii. One might see this passage as a warning to Judas – saying your deadly sin is greed and selfishness and that it so possesses you that you cannot see the good in Mary's anointing.
 - b. Jesus' triumphal entry into Jerusalem
 - i. Dr. Hahn explains well how Zechariah's prophetic writings are fulfilled in John's account of Jesus' triumphal entry into Jerusalem.
 1. Drawing upon this prophetic text, the implicit message presented by this Old Testament background is, "So here is the King, riding on a donkey, into the royal City, en route to establishing universal dominion by the "blood of the covenant."
 2. Further analysis of this entry into Jerusalem enlightened by Zechariah's prophecy and 1Kings concludes at least two more points.
 - a. First, the grace and sacrament of Baptism is foreshadowed.
 - i. "There shall be a fountain opened for the house of David in the inhabitants of Jerusalem to cleanse them from sin and uncleanness." Zech 13:1
 - ii. Thereby, intimating that what is about to take place in Jerusalem will cleanse its inhabitants from sins.
 - b. Second, Jesus is a true Davidic King come to break the power of the usurping false shepherds." 1Kings
 1. See Dr. Hahn's Points to Ponder for further detail. (p7)



Notes From the Podium (cont.)

Catholic Scripture Study

- III. Approach – Pastoral Points
- a. John intends this segment to be received with some reflection as the people are already familiar with what he is recounting.
 - i. Obviously this sign was well known before the gospel was written.
 - ii. His point in recalling is not merely a matter of historical record but to make several pastoral points.
 - b. Judas' objection to the anointing - blindness to truth is a consequence of obsessive sin.
 - i. Lazarus was just raised from the dead, hello? Who does he think he is fooling?
 - ii. Easiest person to fool is oneself.
 1. First step is seeing that one is blind
 2. This is what the light of Christ first offers to one in such a state. Freedom will come with cooperation with grace.
 - c. Judas' objection to the anointing – paranoia
 - i. He was quick to accuse well-intentioned and rightly acting people of sin and fault.
 1. Rather, he was projecting his faults upon others mercilessly.
 2. One with faults one might think compassionate to others, rather when faults are hardened one becomes almost merciless.
 - d. The “pre-anointing” of Jesus by Mary.
 - i. People unwittingly participate in God's designs, even if they are on God's side.
 1. In this case Mary was on His side. Her anointing was an unwitting participation in foreshadowing Jesus impending death.
 - ii. This type of participation may have involved even you.
 1. Eg. Pablo.

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