

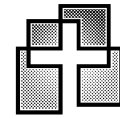
The Gospel of John



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.

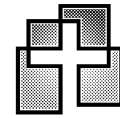
- I. Approach – What’s happening in the moment of the text?
 - a. (V. 20-36) *Jesus speaks to what is involved in His giving glory to His Father.*
 - i. Having arrived in Jerusalem for the feast of the Passover, Philip and Andrew approach Jesus on some Greek peoples behalf – they wanted to see Jesus.
 1. Jesus responds saying that ‘the hour has come for the Son of Man to be glorified’ V.23.
 - a. He speaks of the necessity of loosing His life for the sake of bearing much fruit.
 - b. Jesus uses the example of a grain of wheat.
 - c. All who wish to serve Him must follow Him.
 2. V.27 Jesus continues to speak as if He is thinking out loud.
 - a. He states, “now is My soul troubled.”
 - b. He rhetorically asks if it is right for Him to ask the Father to save Him from this hour.
 - i. No, for the Son has come to give glory to the Father.
 - ii. What troubles His soul is what will give glory to the Father’s name.
 - c. A voice from heaven erupts, “I have glorified it, and I will glorify it again.” V.28
 - i. Some thought it was thunder, others thought it was an angel speaking to Jesus.
 - ii. Jesus notes that this voice came for their sake.
 - d. Jesus declares that now is the judgment of this world, it’s ruler (satan) will be cast out when Jesus is lifted up and all will be drawn to Him.
 - i. The people respond, questioning how this could be based upon what they think they know about the Christ and the Son of Man.
 - ii. Jesus encourages them to continue to follow Him, for He is the true light.
 - b. (V.37-50) *Jesus withdrew from Philip, Andrew and the others who were around; John comments on what is happening; and Jesus cries out.*
 - i. Despite His signs, they did not believe in Him.
 1. John offers some explanation as to why this was the case. He uses the prophet Isaiah to explain.



Notes From the Podium (cont.)

Catholic Scripture Study

- ii. Jesus cries out declaring that he who believes in Him believes in the one who sent Him (the Father in Heaven); He has come into the world to be light for those in darkness; He has come not to judge but to save the world.
 - 1. However, he who rejects what He says will be judged not by Him, but by the truth of His testimony.
 - 2. He speaks with the authority of the Eternal and Heavenly Father.
- II. Approach - Old Testament background
- a. There are two explicit references St. John makes to the Old Testament.
 - i. Isaiah 53:1 (in V.38): this passage is being used by John in narrative fashion to explain why it is that people are not believing in Jesus.
 - 1. Isaiah helps to explain how and why this rejection is taking place as it is taken from the prophetic text describing the Suffering Servant Messiah.
 - a. The Suffering Servant Messiah is described in the prophet Isaiah. (In these passages Isaiah refers to the Messiah as a suffering servant.)
 - i. One who is rejected by His own people.
 - ii. One who is the sacrificial lamb of God. Recall the Book of Exodus Chapter 7:1-5: “The Lord answered him, “See! I have made you as God to Pharaoh [speaking to Moses]... You shall tell him all that I command you. In turn, your brother Aaron shall tell Pharaoh to let the Israelites leave his land. Yet I will make Pharaoh so obstinate that, despite the many signs and wonders that I will work in the land of Egypt, he will not listen to you. Therefore I will lay my hand on Egypt and by great acts of judgment I will bring the hosts of my people, the Israelites, out of the land of Egypt, so that the Egyptians may learn that I am the Lord, as I stretch out my hand against Egypt and lead the Israelites out of their midst.”
 - iii. Note the inferences: Jesus quotes Isaiah (alluding to the suffering servant); Isaiah alludes to Exodus in referring to the ‘lamb’ of God. In Exodus Moses works signs from God and is rejected by Pharaoh who is made obstinate by God so that the Israelites and Egyptians will know that the Lord is God. In John, Jesus is the new Moses sent by God who works signs and in this passage John is explaining how the people are blind to the signs either by God’s doing (like Pharaoh in Exodus), or out of fear of losing human respect, and thus do not know that Jesus is God.



Notes From the Podium (cont.)

Catholic Scripture Study

- ii. Isaiah 6:10 (in V40): This is the passage in Isaiah where God commissions him to begin his work.
 - 1. Jesus is likening Himself to the prophet Isaiah, showing how Isaiah prefigured Him in the sense that He will be met with worldly failure in that He will be rejected as one sent by God and persecuted - but from their rejection there will come a moment of grace for those who will open their eyes and receive God.
- II. Approach – Pastoral Points
 - a. V.24 This is a Eucharistic image tying together previous foreshadowings **with** the event of Christ's passion and death **with** future liturgical practices of eucharistic elevations, enduring true presence and communion.
 - i. The Wedding Feast at Cana is recalled because now the HOUR has come (at that point He told His mother that His hour had not yet come). **Before** the hour water was turned to wine, **now** that the Hour has come the blood of the Sacrificial Lamb will be offered and **after** the hour the wine will be turned to blood.
 - ii. JN 6 The Bread of Life Discourse – the image of wheat is deliberately Eucharistic.
 - b. The unique role of Mary in the life of the Church and in the family of the Church.
 - i. Before the Hour – Mary tells all to do as He says.
 - ii. At the Hour – Mary is faithfully at the cross of her Son. The beloved disciple is given to Mary to take as her son and Mary the beloved disciple to take as his mother.
 - iii. After the Hour – all are incorporated via Holy Communion into God's family by becoming brothers and sisters in Christ and thus are now like the beloved disciple who takes Mary as their mother and God as their Father.
 - c. Judgment – Jesus has come not to judge but to save.
 - i. Rather, it is His spoken word – the truth that will be our judge. V48

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