

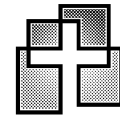
# The Gospel of John



## 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.*

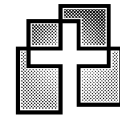
- I. Approach – What is happening in the moment of the text?
  - a. John recounts the Last Supper of Our Lord.
    - i. This occurs, in John’s Gospel, prior to the feast of the Passover.
      1. This is, of course, distinct from the synoptic gospels.
      2. There are explanations for these variances. Mainly, there may have been two liturgical calendars from which the evangelists were writing.
        - a. Christ and the Apostles may have been following the solar calendar (like the Essenes) celebrating the Passover Meal prior to the crucifixion at the Last Supper, while the Friday following would have been **both** the day of the Crucifixion and the evening of the Passover Meal according to the lunar calendar as observed in Jerusalem.
        - b. This explanation accounts for both John and the synoptics.
      - ii. Prior to the supper the devil had “**put into the heart of Judas Iscariot to betray Him.**” V.2
      - iii. Jesus, knowing all that was about to unfold, rose, girded Himself with a towel and began to wash the feet of the disciples.
        1. Peter protested.
          - a. Jesus responds, “**if I do not wash you, you have no part in me.**” V9
          - b. Peter responds, “**Lord not my feet only but also my hands and my head!**” V9
        - iv. Jesus resumed His place and His proper clothing and states that He has given them an example – that they should do as He has done.
        - v. Jesus announces that one among them will betray Him.
          1. This seemed to take the disciples off guard.
            - a. Peter turns to the disciple whom Jesus loved, presumably John, who was laying with his head upon Jesus’ breast and asks him to tell the rest of them of whom Jesus is speaking.
            - b. John asks Our Lord and the Jesus indicates Judas by passing to him a bit of bread.
            - c. After Judas eats the morsel Satan enters into him.



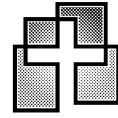
## Notes From the Podium (cont.)

## Catholic Scripture Study

- d. Jesus encourages Judas to do quickly what he has chosen to do – that is to betray.
  - e. Judas leaves, at which time Jesus states, “now is the Son of man glorified, and in him God is glorified; if God is glorified in him, God will also glorify him in Himself, and glorify him at once...” He announces that He will be with them for only a little while longer, and where He goes they cannot come.
  - f. He exhorts them to love one another as He has loved them.
  - g. Peter inquires as to exactly where He is taking leave.
    - i. Jesus responds by saying that He is going where they cannot come.
    - ii. Peter protests saying that he would even follow Jesus unto death.
    - iii. Jesus demonstrates Peter’s error by accurately prophesying as to how Peter will deny Jesus three times before the cock crows.
- II. Approach – Pastoral Points.
- a. Recall – the Incarnation and Redemption are one seamless plan. Here John reconnects us with this truth he had bombarded us with from the beginning.
    - i. Recall the beginning of John’s gospel - the prologue, the wedding feast at Cana... Jesus inaugurates a New Creation.
      - 1. John 13 sets the stage for the stand off between the New Adam and Satan. We see a return to the scene of the crime.
        - a. However, this time in the new creation, Jesus is the New Adam.
        - b. Note the posturing of this scene in John’s gospel - we see the New Adam squaring off with Satan as Satan once squared off with the first Adam.
        - c. We see the beginning of the undoing of the original sin and the fall of man – the undoing of man’s undoing.
      - 2. Jesus will overcome the temptation/threat of Satan. To understand what is involved in the New Adam’s overcoming we must come to some deeper understanding as to the first Adam’s having been overcome.
        - a. What was Satan’s first temptation of man? It was a temptation/threat.
          - i. The serpent/dragon is a deadly, threatening figure.



- ii. Suggesting Adam and Eve should eat of the tree is as suggestive as a man with a gun suggesting you give him money.
- iii. The fall is succumbing to fear – the fear of losing all that one has been given over and above the loss of the One who gave.
  - 1. The original sin involves an interior movement of **ingratitude** – loving the gift more than the giver.
  - 2. This scene in John is setting up its reversal – loving the one who gives over and above all that He has given. This is a spirit of gratitude (the Greek meaning to the word **Eucharist**)
  - 3. The New Adam's undoing interior disposition of 'eucharist' is being set in the context of the Last Supper – the very context in which all celebrations of the Lord's 'eucharist' unto the Father, and in the Spirit, will be fulfilled.
- b. Satan clearly enters into Judas.
  - i. Satan, in the case of the first Adam, came in the form of a serpent/dragon.
  - ii. Here, Satan comes to the New Adam not as a serpent but as a man who proves to be an equally deadly and cunning foe.
- c. Satan is set up to tempt/threaten the New Adam – and is equally prepared to follow through with the threat.
  - i. There is no longer just one serpent in the garden of creation – now there is an army of serpentine men ready to see this threat through.
- b. Is this not our own experience of sin?
  - i. There is in us an interior sinful disposition that leads to the exterior acts of sin.
    - 1. If a man makes a good confession, does his penance and is fatally hit by a car prior to committing another sin, does he go straight to Heaven? Not necessarily.
      - a. It depends upon interior disposition.
  - ii. This leads to a distinction between sin and iniquity.
    - 1. Iniquity – interior root of sin; that deep abiding sinful inclination that has taken root in one's heart.



## Notes From the Podium (cont.)

## Catholic Scripture Study

2. Sin – the wrong actions or inactions that are born from the iniquity.
3. This is why we confess the same matters in confession over and over again.
  - a. The sin is forgiven after a contrite confession.
  - b. The iniquity may remain.
  - c. The long process of purification/sanctification begins with ‘un-rooting’ one’s iniquity.
- iii. Furthermore, all iniquity is alike in that when it is rooted within the heart of man it leads to one loving the *gift* more than the *giver*.
  1. Lust – loving the gift of sexuality more than the giver.
  2. Pride – loving the gift of self more than the giver.
  3. Gluttony – loving the gift of food, drink and consumption more than the giver.
    - a. When iniquity takes root, no matter what it is, it leads to an interior disposition of loving the gift more than the giver - an interior disposition of ingratitude – an interior disposition contra-eucharist.

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