

ENTERING ST. JOHN'S GOSPEL

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Introduction to St. John's Gospel

- † Through the prologue, the evangelist soars like an eagle to the heights of divinity.
- † Includes Jesus' 3 visits to the Holy City.
- † Includes only 2 of the 29 miracles in the Synoptic Gospels and discloses 5 additional miracles.
- † Elaborates on life, truth, light, and glory.

St. John's Gospel is a Testimony

- † Jesus is the object of this testimony.
- † Comes from the Father who sent Jesus to bear witness to him.
- † Jesus bears witness to himself because he knows where he has come from, where he is going, and he attests to what he has seen.
- † The scriptures also bear witness to Jesus Christ as does the Holy Spirit whom he will send.
- † Our Lord said to the Apostles, "You also are witnesses, because you were with me from the beginning."

Mysticism

- † Karl Rahner's quote: “The devout Christian of the future will either be a mystic; one who has experienced something more than the usual or cease to be anything at all.”
- † Pope Francis' quote: “religion without mystics is a philosophy”
- † The Gospel of John with its very high Christology is considered full of mysticism and the Beloved Disciple does not shy away from mysticism.

About the Author

- † Author familiar with Palestine, Jerusalem, feasts, customs and antagonisms of Jewish actions.
- † Jesus distanced himself from “the Jews” when he speaks as a “non-Jew.”
- † “...written in your law... [15:25]”
- † “...as I said to the Jews...[13:33]”
- † Jesus speaks explicitly of his divinity and his pre-existence—fits the designation of a mystic.
- † Further editorial work.
 - Two endings of the Gospel and in Part I of the Gospel
 - Attributed to redactors.

Beyond Expectations

- † John's Gospel began tradition that Jesus was final prophet and Messiah of Jewish expectations but had gone beyond this to "greater things".
- † Jesus is not only the Son of Man who will come at the end of time; the hour is already here and he has already come down from Heaven.
- † Secret of Jesus' ministry
 - What he says and does is what he saw when he was with God before the Word (Logos) became flesh.
 - He came from above where he saw God and his works and his attempts to reconcile his vision to his opposition—"the Jews".

Similarities and Differences with Synoptic Traditions

† Similarities

- Paralytic at the pool in Bethesda, man born blind, raising of Lazarus from the dead.
- Miracles dramatically arranged to highlight nature and mission of Jesus.

† Differences

- John gives rich background and meaning to baptism and Eucharist.
 - Living water of rebirth
 - Living bread
- John shows the ultimate source of bread and wine.
- John gives the clearest information on forgiving sin.

Independent Tradition with Own Purpose and Witness

- † The whole Christian theological sacramental system is found in Johannine thought: the Word became flesh to conquer the world of flesh or matter that has been under the power of human sin.
- † Jesus conquered Satan, but the working-out of that victory in time, the reconquest of the world of sin and matter for Christ, is now handed over by Jesus from the cross and is the work of the Church.

Characterized as Hellenistic

- † Abstract ideas: once held to be the product of Greek philosophical thought and the pagan mystery religions.
 - Light, truth
 - Dualistic division of humanity into light and darkness; truth and perversity
 - Concept of the Word
- † Stemmed from the Palestinian world of Jesus of Nazareth.

Relationship to Dead Sea Scrolls

- † Manuscripts from caves of Qumran dating from Jesus' time.
- † Vocabulary not Palestinian.
 - “a world divided into light and darkness” (Jn 3:19-21)
 - “people under the power of the angel of darkness” (1 Jn 5:19)
 - “people walking in light or in darkness” (8:12)
 - “walking in truth” (2 Jn:4; 3 Jn:4)
 - “testing the spirits” (1 Jn 4:1) “and the spirits of truth and perversity” (1 Jn 4:6)

General Plan to John's Gospel

- † Prologue: introduction, summary of the career of the Incarnate Word.
- † Part I: Book of Signs—the Word reveals himself to the world and to his own, but they will not accept him.
- † Part II: Book of Glory—to those who accept him, the Word shows his glory by returning to the Father in death, resurrection, and ascension. Fully glorified he communicates the Spirit of Life.
- † Epilogue: A series of post-resurrection appearances in Galilee.

Sections of Part 1 (Book of Signs)

1. Replacement of Old Testament institutions
2. Cana—replacement of Jewish purifications
3. Jerusalem—replacement of temple
4. Nicodemus—replacement of birth into chosen people.
5. Samaritan woman—replacement of worship in Jerusalem
6. Second Cana Miracle—Space and Time (Royal official)
7. The Sabbath—Jesus, the new Moses replaces the Sabbath ordinance
8. Passover—Bread of Life replaces the manna
9. Tabernacles—the source of living water, the Light of the world, replaces the water and light ceremonies
10. Dedication—Jesus is consecrated in place of the Temple altar
11. Theme of life developed
12. Theme of light developed in the healing of the man born blind
13. Lazarus theme—raising to life of Lazarus leads directly to the condemnation of Jesus
14. The raising of Lazarus is the culmination of the life-light themes

Sections of Part II (Book of Glory)

1. Last Supper
2. Washing of the feet and the betrayal
3. Jesus' last discourse
4. Jesus' passion and death
5. The garden scene
6. The inquiry before Annas; Peter's denials
7. Trial before Pilate
8. Crucifixion, death, and burial
9. The resurrection, ascension, and conferring of the Holy Spirit

Understanding the Gospel

- † The kingdom of Heaven stands in our midst in the person of Jesus
- † Author intends the reader to see several layers of meaning
 - Audience who personally heard Jesus responded to historical meaning.
 - Message became more clear to disciples and followers with time and insight.
 - E.g. the realization that when he said the Temple (meaning his body) would be destroyed and raised up in three days.
 - A community that had received baptism and Eucharist could well recognize the profound meaning of Jesus' "living water" and "bread of life".

Understanding the Gospel

- † Jesus is from above, another world, yet he speaks the language from below, this world—easily misunderstood meaning from above (water, bread, flesh, spirit, etc.) in the lower language.
- † Realized Eschatology—the Synoptics situate at the end of time such things as judgment, the return of Jesus, and becoming sons of God. John, without denying the truth of this, emphasizes that these things have already begun: his eschatology is in part already realized.

The Gospel According to John

- † The Son descends from Heaven (the Logos) to our level and ascends back to Heaven bringing us up with him to the divine level.
 - The Prologue describes the Son in Heaven and the descent.
 - The Gospel describes the walking among us and the final elevation and return to the Father!
- † The Word already existed at the moment of creation.
- † The Word was God and *CREATION* happened when God said, “Let there be...”.

The Gospel According to John

- † It was through God's word that things came into being. To the notion of God's creative Word, we may join the concept of divine wisdom, which in pre-Christian thought became personified as a woman. Divine, and not yet almost distinct from God, wisdom had a role in creation; she was sent forth from the mouth of God and helps to save human beings.
- † In the Word of the Prologue, we have a union of wisdom and God's word, a divine person uncreated and existing with the Father. Through the Word, things were created and separated from his activity, not a thing can exist.
- † The phrase "without him nothing came to be," occurs in the Dead Sea Scrolls (200 B.C.E. to 50 C.E.)

The Gospel According to John

- † The association of the Qumran Essenes and the Johannine community is a known relationship that is not detailed in the Gospel accounts, but there remains explanations of where Jesus was educated and of the relationship between the livelihood of John the Baptist, and the similarities to the beliefs of the Essenes.
- † Of special note is the focus of the disciples and Jesus when they used the rooms of the Essene Quarter in Jerusalem for conducting meetings such as the Last Supper, the washing of feet, the post-resurrection gatherings in the locked room. They also have access to the Essene Quarter for secretive gatherings and celebrations.

The Gospel According to John

- † The creative Word of God was the source of life and if humanity would have realized it, the life supplied by this Word was its light—the light given by God to walk in.
- † We recall that light was the first gift of creation and introduces the possibility of human rejection of God's light through sin, which resulted in the darkness of evil into God's creation.
- † The introduction of darkness into the world did not conquer the light, and God ultimately oversaw the victory of the woman's seed over the serpent (Jesus).
- † An example of a ray of light shining in the darkness is when John presented John the Baptist who reminded humanity of the presence of Jesus as the light of the world and the Incarnate Word.
- † Some of the Jews, but not the Sadducees, Pharisees, Chief Priests, and Jewish authorities, but alternatively the Galileans, Samaritans, and Essenes did believe in Jesus and were enabled to become God's children.
- † The Son would breathe his spirit of new life on these as God had breathed the Spirit of Life to Adam and Eve. They would be a new creation to replace the old, which had rejected God.

A New Covenant

- † Replacement of institutions is a constant theme
 - Temple, institutions, feasts
- † Old Covenant
 - Tabernacle made in the desert was sign of God's pact with Israel on Mt. Sinai
 - The Temple was the seat of the divine presence among God's people.
 - God is "rich in kindness and fidelity"
- † New Covenant
 - The humanity of the Word, his flesh, becomes the supreme localization of divine presence and glory.
 - God is "full of grace and truth"
- † No one has ever seen God, but he was revealed by his only Son. We share in this new wealth of kindness (grace) and fidelity.

The Word Revealed

- † The Word of God is now engraved in the flesh of Jesus as the embodiment of God's kindness in the new Covenant.
- † God would not let Moses see him in the Old Testament, but the Son who has known him from all eternity reveals him in John's Gospel.
- † "The Jews" reject Jesus in direct attack from beginning.
- † John the Baptist is the first trial witness who affirmed Jesus. No mention of supernatural heavenly voice at Jesus' baptism.
- † Jesus would not accept the title of the prophet.
- † Dead Sea Scrolls tell us that Jesus' visitation, "God will cleanse human beings through the Holy Spirit from all wicked practices, and sprinkle on them a spirit of truth as purifying water."

The First Disciples

- † Disciples of John the Baptist and called at the Jordan River.
- † Andrew and the beloved disciple follow Jesus and recognize him as Teacher.
- † Next day, Simon brought to Jesus as the Messiah.
- † Philip and Nathanael recognize him as the prophet like Moses, Son of God, and King of Israel.
- † Followed by Peter's confession of Jesus as Messiah.
- † The call of Nathanael, disciple known only to John, is a true Israelite worthy of the name of Israel, a man who sees God and is told he shall see greater things.

Wedding at Cana

- † “Seeing” is believing. Those who come and believe become the New Israel: people seeing God.
- † “Woman, how does that affect me? My time has not yet come.”
 - By the strange use of “woman” at Cana, John seems to indicate that Jesus rejects a purely human sphere of action for Mary.
 - Instead reserves richer role—that of a mother who would care for those who follow/be disciples of Jesus.
 - Title “woman” becomes more understandable in the background of Genesis:
 - A comparison can be made between the woman in the Garden of Eden who led Adam to the first evil act to the first woman of Cana who leads the new Adam (Jesus) to his first glorious work.

Old and New Manna

- † Old Manna of the first Exodus and new Manna of the Messiah are supernatural bread from Heaven.
- † New Manna: Jesus identified as his own flesh.
 - “This is the bread which came down from Heaven, not such as the fathers ate and died, he how eats this bread (pointing to himself) will live forever.” (Jn 6:58)
- † The only other reference in the Jewish Bible to “eat and live forever” refers to the fruit of the Tree of Life (Gnu 3:22).
- † “Amen, amen I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is real food and my blood is real drink.” (Jn 6:53-54)
- † He tells us that “It is the Spirit that gives life, the flesh is of no avail; the words that I have given you are Spirit and life.”
- † He did NOT say, “my flesh is of no avail”!

Divine Identity and the Eucharist

- † The Pharisees considered that certain works on the Sabbath were impermissible.
- † Jesus' retort was "Something greater than the Temple is here", and "The Son of Man is Lord of the Sabbath". (Mt 12:6-8)
 - We must recognize that for the Jews, the Temple was nothing less than the dwelling place of God on Earth.
 - From the Jewish perspective, there can be only one Lord of the Sabbath, God the Creator.
- † In another encounter, Jesus said, "Amen, amen, I say to you before Abraham was, I AM."
 - Jesus claimed as his own the divine name that had been revealed to Moses.

Divine Identity and the Eucharist

- † In response to the Jews asking “If you are the Messiah, tell us plainly,” Jesus replied “I told you and you do not believe...I and the Father are one. The Father is in me and I am in the Father.”
- † What Jesus was driving at was that you cannot understand his claims about the Eucharist without first grasping his claims about his divine identity.
- † You cannot understand how he, as Son of Man, can give his body and blood as food and drink, unless you understand that he, as Son of Man, has divine power.
 - He is greater than the Temple.
 - He is Lord of the Sabbath.
 - He is the one who bears the very word of God

Divine Identity and the Eucharist

- † It is only through the mystery of Jesus' divine identity and divine power that he will be able to give his disciples his body and blood under the form of "real food" and "real drink" (Jn 6:55)
- † Jesus was not speaking about eating the dead flesh of his corpse; rather eating the living flesh of his resurrected body, raised to "life" by the power of "the Spirit" and taken to Heaven in the Ascension.
- † In the Eucharist, Jesus will give us his crucified and risen body and blood. After his resurrection and ascension, his body would no longer be bound by space and time.

Origin of Bread in Jewish Tradition

- † As part of the Jewish ritual tradition, the Jews were to worship God by keeping certain objects in the Temple as holy objects:
 - **The Ark of the Covenant:** kept in a golden box along with the tablets of the Ten Commandments, the manna, two cherubim, and Aaron's staff.
 - **The golden lampstand:** known as the menorah; continually lit while the Bread was on the golden table.
 - The golden table of the Bread of the Presence:
 - The Bread of the Presence was baked every Sabbath day.
 - New bread was consecrated and placed on the golden table.

Origin of Bread in Jewish Tradition

- † The priests were to have the Bread of the Presence before the Lord, always.
- † The Bread of the Presence is literally translated as Face of God.
- † The priests treated and revered the Bread as God's perpetual presence in the Tabernacle and as the bread of the Face of Almighty God.
- † The Bread was the Sabbath sacrifice, the “most Holy” sacrifice.
- † “Three times in the year shall all your males appear before the face of the Lord God, the God of Israel” (Ex 34:23; 23:17)
- † It seems reasonable to conclude that for ancient Jews, the Bread was not the actual face of God, but an earthly sign of his face.
- † The Eucharist became known as Bread of the Face of Christ.
 - Every Christian has the “duty” of “keeping the feast” not by eating the flesh of the lamb, but by eating the flesh of the Word, that is, the flesh of the divine Word who became incarnate.
 - Through the new Passover feast of the Eucharist, the Christian “passes over” from the things of this world to things of God.

Conversion of Water into Wine

- † “They have no wine,” may be a Johannine commentary on how barren Judaism had become.
- † “Do whatever he tells you,” had many hidden messages in what actually occurred.
- † Six stone jars (20-30 gal.) or ~150 gal. of Jewish ceremonial washings that became wine.
- † The prophets foretold that there would be an abundance of wine in the messianic days.
- † 150 gal. would be a sign of what Jesus was capable of doing.
 - 150 gal. of wine (with proper acidity, flavor, alcohol content, age, aroma) would require ~ 80 kg of grapes.
 - Huge miracle that presupposed time, space, and complexity.
 - The wine represents wisdom and teaching.
- † Jesus replaced Jewish purification rituals with something much better. At the same time, he shows the very center of Jewish worship loses its religious meaning in his presence.

Jesus' discussion with Nicodemus

- † Jesus surprised Nicodemus by explaining what it means to be born from above.
- † Jesus was speaking from above in words and terms that were beyond Nicodemus' understanding.
- † Nicodemus could not grasp what Jesus has explained, because he was focused only on the human level.
- † If “the Jews” destroyed the Temple by defiling it before God, in a short time Jesus would have raised up a new messianic temple of his own body.
- † The mission of Jesus was not for condemnation but for salvation, and the very presence of Jesus constitutes a judgment or in other words a realized eschatology.
- † Jesus in stressing the necessity of a spiritual rebirth, has negated the importance of natural birth into the chosen people and in so doing replaced another pillar in prevailing Jewish thought.

The Second Sign at Cana

- † The royal official begged for Jesus to come and visit his son before he died. Jesus was about 20 miles away at the time, and he assured the father that the son would get well and live and that is what happened.
- † The royal official was probably a pagan but believed in Jesus.
- † Jesus cured the official's son from 20 miles away illustrating that Jesus' miraculous healing was beyond space, time, and complexity.
- † He had to overcome who the sick person was, his location, and his malady and cured him by his word.

Cure of the Sick Man of Bethesda

- † At the Sheep Gate was a pool of water with 5 porticoes. In each lay a large number of ill, blind, lame, and crippled.
- † By popular tradition, the water had curative effects when it stirred.
- † Jesus asked one man, who was ill for 38 years, “Do you want to be well?” The sick man answered, “Sir, I have no one to put me into the pool when the water is stirred up...”
- † Jesus said to him, “Rise, take up your mat and walk.”
- † Immediately, the man became well took up his mat and walked.
- † Jesus told him that he was the one who had cured him, and to go and sin no more.
- † The Jews said to the cured man, “It is the Sabbath, and it is not lawful for you to carry your mat.”
- † Jesus’ answer was “My Father is at work until now, so I am at work.”
- † The Jews tried all the more to kill Jesus because he not only broke the Sabbath, but he also took credit for making himself equal to God.

Cure of the Sick Man of Bethesda

- † The cure of the sick man of Bethesda is a good example of the belief that Jesus was in full command of everything that happened during his journey into the earthly world.
- † Why did he choose to cure this particular man when there were hundreds of other invalids at the pool?
- † Jesus did not seem to be looking for this man among the many, but it was as if his Father had chosen this man and led Jesus to him to cure him and show the power of Jesus to the Jews.
- † Whereas the royal official's son was 20 miles away, the man at Bethesda was face to face.
 - Jesus is beginning to appear to have full control of what is to happen during John's 7 or 8 miracles.
 - Most certainly, it was a display of his divinity in miracles but also in common occurrences such as the woman at the well and Nicodemus.

Multiplication of the Loaves and Fishes

Jesus was in an isolated region in Galilee near the time of the Jewish Passover with his disciples and as many as 5,000 men. He set up what was about to occur when it became clear they needed food.

- † Only John mentions the young boy with 5 barley loaves and 2 fish.
- † Only John describes how Jesus took the bread and fish, gave thanks to God, and offered the loaves and fish to the multitude as a sign of future offerings of Eucharist.
 - Gathered 12 wicker baskets of fragments.
 - The 12 baskets represented the 12 tribes of Israel.

The people recognized the miracle and wanted to make Jesus king, but he withdrew.

Multiplication of the Loaves and Fishes

- † Once again, Jesus was in full control of the miracle that he displayed.
- † Jesus showed his divine power over matter: beyond the physical and chemical properties of matter of the universe.
 - Provided bread for a common meal but also fish so it might seem that he was only providing magical bread.
- † His miracle was greater than the manna provided by Moses, but Jesus taught that the food that he provided would endure to eternal life, namely the Eucharist.
- † If his real presence in the Eucharist is accepted on faith, we can imagine how infinite and tender is love is for us.
- † It's an ontological manifestation.

Walking on Water

When evening came, his disciples went down to the sea of Galilee, got into a boat and started across the sea to Capernaum. It was now dark and Jesus had not yet returned to them. The sea rose because a strong wind was blowing. When they had rowed about 3 or 4 miles, they saw Jesus walking on the sea and drawing near to the boat. They were frightened, but he said to them, "It is I; do not be afraid." They wanted to take him into the boat, but the boat immediately arrived at the shore they were heading to.

Walking on Water

† Several miracles occurred

1. Jesus walked on the stirred-up sea.
 - This showed that this miracle was greater than the Red Sea crossing, where God had to dry up the sea and allow the Israelites to walk on dry land.
 - Here, Jesus walks on the water without sinking.
 - Jesus went beyond the necessity of density.
 - Buoyancy and walking several miles under stormy conditions were not a problem.
 - Calming the sea seemed matter-of-fact, and immediately arriving at shore seemed simple.
 - Dematerializing and rematerializing the boat and people was a given.
2. By walking on the stirred-up sea, Jesus was demonstrating that He was above the turmoil and evil darkness below the surface of the sea.
3. It showed Jesus was beyond and in control of the natural wind and waves, and He provided a safe harbor for those in the boat.
4. It showed that Jesus was beyond space, time, and matter of this world.

Cure of the Man Born Blind

As Jesus passed by an area near Jerusalem, He saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “neither he nor his parents sinned; it is so the works of God might be made visible through him. We have to do the works of the one who sent me while it is day. Night is coming when no one can work. While I am in this world, I am the light of the world.” When he said this, he spat on the ground and made clay with the saliva, and smeared the clay on his eyes, 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.

Cure of the Man Born Blind

- † This cure has elements of when Jesus was the Logos (the Word) and initiated salvific rituals that were initiated to give birth to new sources of life.
- † Jesus spat on the ground and made clay with his own saliva and smeared the clay on the man's eyes as if he was an infant and giving new birth to his body.
- † In this case, Jesus was “sent” by the Father to conduct the works of God on the man born blind.
- † The man born blind taught the Pharisees that “never since the world began has it been heard that anyone opened the eyes of a man born blind!”

The Raising of Lazarus

Lazarus of Bethany was a brother of Mary and Martha who were good friends of Jesus. When Lazarus became ill, Mary and Martha sent word to Jesus what he was ill, but when received the message, he said, "This illness is not unto death; it is for the glory of God, so that the Son of God may be glorified by means of it." the disciples did not understand what Jesus had said about waiting two days longer, and when he notified the disciples that they were going to Judea, they were astounded because in Judea the Jews had twice tried to stone Jesus.

Bethany is about two miles from Jerusalem, and when Jesus and his disciples were on the outskirts of Bethany, Lazarus had died and had been in a tomb for four days. Martha was not pleased that Jesus had not come while Lazarus was still alive and told him about her displeasure. She went and told many that Jesus was there, and she immediately went to where Jesus was. Jesus was moved to tears about Lazarus' death and Mary and Martha's sadness.

The Raising of Lazarus

Jesus came to the tomb, and Martha said to him, “Lord, by this time there will be a stench, for he has been dead for four days.” Jesus who was well in control of what he planned to do said to her, “Did I not tell you that if you would believe that you would see the glory of God?”

So the people took away the stone sealing the tomb, and Jesus said a prayer to his Father (not a petition because he is one with the Father), and added that he had said this prayer so those present would believe that thou did send me.

Jesus with a loud voice said, “Lazarus, come out!” The “dead” man came out with supernatural help, even managing the stairs down to the tomb, so that his hands and feet could be unbound.

Lazarus comes out with his burial garments, for he needs them again when he dies. Jesus will leave behind his burial garments and will not need them, ever.

The Raising of Lazarus

- † Jesus in raising Lazarus is demonstrating that he is beyond death, and he is the Resurrection and the Life. He showed us that through his victory over death, he is the cause of resurrection of all people and a sign of his power to give life to all.
- † The extraordinary miracle of raising Lazarus after four days of bodily decay was unprecedented and increased faith in him as he had hoped. Lazarus was not a “ghost” as he ate a supper that Martha served and later Mary anointed his feet.
- † When Jesus cried out to give Lazarus life—he cried out once. Later, Jesus’ enemies cried out for Jesus’ crucifixion four times to give him death.
- † The miracle of raising Lazarus added one more element of supernatural events as exhibited by Jesus. Whereas the first six of the miracles in John’s Gospel deal with time and space; matter; wind and natural elements; life and death, this final miracle showed his control of life on earth, life in Heaven (heavenly things) and mortal and immortal life.

Post-Resurrectional Appearances

† The Appearance to the seven disciples after the Resurrection.

After Jesus' appearance in the main Gospel, John revealed Jesus' presence at the Sea of Tiberius together with Simon Peter, Thomas (called Didymus), Nathanael from Cana in Galilee, Zebedee's sons: James and John. Peter said to them, "I am going fishing." They said to him, "We also will come with you." So they went out and got into a boat and that night they caught nothing. When it was already dawn, Jesus was standing on the shore, but the disciples did not realize that it was Jesus. Jesus said to them, "Children, have you caught anything to eat?" They said to him, "No." So he said to them, "Cast the net over the right side of the boat and you will find something." So they cast it and were not able to pull it in because of the number of fish. So the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he put on his clothes, for he was stripped for work, and sprang into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about 100 yards off.

Post-Resurrectional Appearances

† The Appearance to the seven disciples after the Resurrection.

When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread. Jesus said to them, “bring some of the fish that you just caught.” Simon Peter went aboard and hauled the net ashore, full of one hundred and fifty-three large fish and although there were so many, the net was not torn. Jesus said to them, “Come and have breakfast.” Now, none of the disciples dared ask him, “Who are you?” They knew it was the Lord. Jesus came and took the bread and gave it to them, and so with the fish.

Post-Resurrectional Appearances

- † The epilogue to John's Gospel continues to be consistent with the main Gospel account.
- † Jesus is in full control of every detail, and he fully uses his divinity to show forth his divinity.
 - After a full night of catching nothing, he instructs them to cast the net over the right side of the boat, and they were surprised to catch a full net (153 large fish).
 - A miraculous amount of large fish so close to shore.
 - Large fish could denote 2 to 3 lb. fish or ~ 380 lbs. total.
 - The 153 was taken from Greek zoologists who identified 153 different kinds of fish in the Sea of Galilee.
 - The fact that the net could hold the haul of fish was exceptional, and the author noted that the net was not torn.
 - Jesus already had a charcoal fire for bread and fish, but to show that the haul of fish was real he asked that they bring some of the netted fish.
 - There is no discussion about where Jesus obtained the fish, charcoal, whether he cooked the bread, how he had been there at the shore, how he knew they were going to be there, and who cleaned the newly caught fish. They assumed the Lord had taken care of this—after all he was the Lord.

Summation

- † The Gospel of John was chosen to be the commentary of this talk as a preliminary presentation that incorporated some of the discussions from the Dead Sea Scrolls and the influence the Essenes had in the life and ministry of Jesus.
- † It was unique in discussing the impact of John the Baptist on the beginning of the Gospel, especially, the Prologue.
- † The Beloved Disciple was a follower of John the Baptist and carried on with beliefs of the Qumran settlement near where the Jordan River came into the Dead Sea and where it is believed the Essenes resided, at least nearby.
- † Whereas the Sadducees, Pharisees, Chief Priests, and other Jewish ecclesiastical leaders opposed Jesus from the very beginning, the Essenes supported Jesus throughout his ministry.

Summation

- † When the Pharisees tried to stone Jesus, he would back away and go to Bethany-beyond-the-Jordan, until there was a feast day celebration in Jerusalem, and he would come in and run broadside into his opposition. Then, he would have to back off to Lower Galilee or Bethany-Jerusalem or Bethany-beyond-the-Jordan until he came back to Jerusalem.
- † The Essenes owned an Essene Quarter in Jerusalem, and Jesus was received as a friend. Also located there was the upper room where Jesus had the Last Supper, foot washing, and other gatherings in friendly quarters. Also, the post-resurrectional appearances were probably held in the locked upper room.
- † The seven or eight miraculous occurrences in the Gospel of John showed forth that Jesus was beyond space, time, distance, and matter as well as earthly and Heavenly occurrences.

...so that the world may believe...

- † There were certain topics that Jesus repeated almost to the point of exhaustion.
 - “I do not pray for these only, but also for those who believe in me through their word, that they may all be one, even as the Father art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. (Jn 17:20-21).
 - “If God were your Father, you would love me, for I proceeded and came forth from God: I came not on my own account, but He sent me. (Jn 8:42)
- † Jesus tirelessly and emphatically issued such statements at least 31 times in John’s Gospel. He essentially pleaded with his detractors to believe him that he was doing what his Father sent him to do.

Acknowledgements

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