

Gospel of John

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Gospel of John - Outline

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Conclusion and a sort of Introduction

Congratulations! You've made it to the end or to a new reader you are starting at the beginning.

This outline is deliberately made to start at the end and work our way to the beginning. Those who encountered this in a presentation setting experienced this from chapter one forward. You however, new reader, will start at the end first and work your way backwards. You will no doubt flip around to synchronize the references. Consider it **Spiritual Exercises** 😊.

Points to consider that the Gospel of John is:

Person	Importance
Joseph of Arimathea	Witness to burial (by extension death) - Member of the Sanhedrin.
Nicodemus	Witness to burial (by extension death) - Member of the Pharisees.
Mary of Magdala	Witness / Keeper of the Death Promise – John 12:7 – so beautiful!
Thomas called Didymus	Witness to incarnate resurrection.
Beloved Disciple - John	Witness and Writer of the Gospel – Member of Priestly class.

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Week Eight

Chapter 20, 21.

Appearance Emphasis – The Gospel of John has three appearances of Jesus to Mary of Magdala, Disciples w and w/o Thomas and to the seven disciples. These three stories are not intended to be a chronology of events but a representative sample of Jesus' Post Resurrection activities.

The writer of the Gospel of John is accentuating **particular points**:

- The first day of the week – Going back to Genesis the first day was the day of LIGHT and it is the **FIRST GOOD of creation – Son light** – not Sun light. Jesus is the Light of the World. Here the light of Jesus is made evident in the world from the very beginning.
- **Primacy of Peter** is accentuated in several places – First to enter the Tomb, first to meet Jesus seaside, the only one to be tested by Jesus in the reversal of his three denials, and finally the only correction when he is enlightened regarding the parousia (Second Coming).
- The particular blessing upon the disciples: **Peace** and **Holy Spirit** with forgiveness and retention of sin (**Sacrament of Penance**).
- **Incarnate resurrection** (bodily, new powers and perfected).

Eliminated Elements – Synoptic Gospel narrative not found in Gospel of John

<u>Element</u>	<u>Possible Reason</u>
Report of the Guards	John does not feel the need to include the guards and overcoming the guard based on the testimony of the Signs and 'From Now On'...
Road to Emmaus	Remember we are not doing a full gospel comparison and correspondence. The Emmaus and w/ 11 stories are directly connected and I do not have an opinion on the reason for exclusion. The commissioning of the Eleven is a lower priority for John.
Jesus appears w/ 11 Table	
Jesus appears w/ 11 Galilee (Sea of Tiberias instead)	

Unique Elements to the Gospel of John

<u>Element</u>	<u>Possible Reason</u>
Appearance Mary Magdala alone	Magdala or Magdalene – possibly the same person. Here to point back to the Lazarus (her brother) event as its superior act of Lordship over death (Ch 11) and the proof of the anointing, Regal and Messianic that Mary Magdala performed (Jn 12).

Chapter 20

Reading points:

- V 1 – Mary Magdala comes to prepare Jesus **in the same way** she prepared her brother Lazarus.
- V 8-9 Head covering rolled up in a separate place. Believe without understanding.

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- V 10 Disciples returned home.
- V 11 Mary remained and wept.
- V 12 Speaking angels guarding the place where Jesus lay.
- V 16 Jesus speaks her **NAME**.
- V 17 Stop holding onto me – possible reference to sanctification of the High Priesthood of Jesus.
- V 22 Receiving Holy Spirit. This is considered the proto Pentecost.
- V 23 Commissioned to forgive and retain sins.

Special Important note: The ending of chapters 20 and 21 are very similar nearly identical. You will find I make a very big thing about literary style including intercalating.

<u>Chapter 20</u>	<u>Chapter 21</u>
Now Jesus did many other signs in the presence of (his) disciples that are not written in this book. But these are written that you may (come to) believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name.	It is this disciple who testifies to these things and has written them, and we know that his testimony is true. There are also many other things that Jesus did, but if these were to be described individually, I do not think the whole world would contain the books that would be written.

The content between the two conclusions (Jn 20:30-31 and Jn 21:24-25) are of particular importance.

Chapter 21

Critical Content:

- Pre-restoration of Peter - return to old occupation and 6 other disciples join him (loyalty).
- Cast Net to the 'right' Side – **Apostolic Fishing**. Fish count could be many references:
 - natural fish species in lake – salvation for all; and/or
 - **Gematria** value for **Sons of God** (Samaritan and Judean reference) and the ingathering.
- Prediction of Peter's death – a testimony proof of Peter like 'From Now On'... Elijah, Elisha.
- Prediction of end of the Apostolic Age– a testimony proof of the Church like 'From Now On'... and the teaching office affirmed (fighting rumor and misapplication of revelation).
- Trial of Peter – reform and restore Peter provides for the leadership of the Church, **primacy** of Peter and the institution of the **Sacrament of Penance** (First Vatican Council). Follow me!
- Beloved Disciple – revelation of the **parousia**.
- V 22 – **thought provoking meaning**: Jesus said to him, "What if I want him to remain until I come? What concern is it of yours? You follow me. John is often considered the representative of the Jewish remnant of the temple priesthood. With further research we may be able to say that this is a reference to the coming, permanent and persistent split between the traditional and the new Jewish sect: The Name sans the temple sacrifice.

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Week Seven

Chapter 18, 19

The Gospel of John rejoins the flow of the Synoptic Gospels beginning at chapter 18. That is not to say they are all identical, indeed not. Rather keeping to his pattern, John wants accentuate and/or eliminate certain elements of the Arrest, Crucifixion and Burial. In this section here is where a good Synopsis resource is useful to navigate between the gospel accounts.

Eliminated Elements

<u>Element</u>	<u>Possible Reason</u>
Death of Judas	Judas's betrayal is not given any repercussions.
Jesus before Herod	Consistent - Herod and Herodians play no part in this Gospel
Jewish Trial	There is no Jewish trial. There is only the judgment of the World.
Two Thieves Dialog	The other two being crucified are not given any negative connotations.
Guard at the Tomb	John does not feel the need to include based on the Signs and 'From Now On'...

Unique Elements

<u>Element</u>	<u>Possible Reason</u>
Jesus is Pierced	Connects Eschatological promise of Living Water. Ez 47:1-9. Rev 22. Messianic Son. Num 9:12; Zec 12:10

Chapter 18

Jesus reveals his name "I AM" the final three times in the gospel. He announces with such power that those who were sent to seize him were unable to do so. Jesus gives them permission to seize him and orders them to let the others go. Jesus is clearly in control.

Jesus is seized not arrested. There is no stoning – the ancient version of justice. There is no arrest – properly speaking because there is no attempt at a trial. There is only a mandate to kill him. Since Jesus has a large following by this time it is necessary to make this an act of the Romans. This is a power struggle between Jesus and the leadership.

Simon Peter strikes the ear of Malchus. Just a note to say he was trying to decapitate Malchus. Simon Peter is basically a very bad soldier.

So the band of soldiers (Romans), the tribune (representatives of the Sanhedrin) and the Jewish guard (probably Palace guards) bring him to Annas. Annas was also a high priest and would have been the current high priest if the Romans had not taken control of the selection process and terms of office.

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Note Peter's denial wraps the inquiry before Annas. You know by now how much importance I place on the intercalated stories. The denials wrap the inquiry. **Peter is unwilling to be a witness for Jesus at the inquiry.** The denial is painful for Peter because he could have defended Jesus (without the sword).

Lots of parts and pieces to pick out:

1. Annas - Interested in the NUMBER of disciples.
2. Annas - Interested in Jesus teaching.
3. Annas - No witnesses called for or against Jesus. Jesus is forced to testify about himself.
4. This inquiry before Annas is the same inquiry of the Woman Caught in Adultery.
5. What am I guilty of, state it. They drop their stones (so to speak).
6. Without Peter's positive witness Jesus allows the continuation.
7. Caiaphas is reduced to the role of effecting the prophecy he made: Jn 11:50. He had no trial/prosecutor role. One must die for the nations.

Trial before Pilate

The leadership cede their judicial role to Pilate. Well, there is no trial here either. Simply, kill him. Pilate gives them a choice between this Jesus or Barabbas (Son of God). They chose Barabbas, a Revolutionary. An odd juxtaposition as Zealots are exactly what Roman does not want to free. We may interpret this as the leadership submitting to Caesar - Son of God. P.S. There is no known such tradition of releasing a prisoner on the Passover. Until archeology confirms - this is a gloss for submission to Roman authority.

Chapter 19

For chapter 19 we'll let the text guide us. I will note only a few things. Jesus did not deserve death. He made no blasphemy "making himself" Son of God. Clearly the leadership has decided to align their arguments of maintaining their leadership with the interests of the Roman Empire:

- (previously Ch 18 V 28) – They bring Jesus to the Romans.
- V 12 If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar. We are no longer like Abraham Friend of God.
- V 15 We have no king but Caesar. This is the blasphemy. Disavowing the King of Israel.

The piercing of Jesus – the Blood and Water. Among many theological elements of this act its proximity to the Blessed Mother (who ordered the Cana Sign makes for some intriguing connections). And also, Jesus honors his Mother. **Ex 12:46 and Zech 12:10.** See related teaching: [Pierce Me Courage to Marry](#)

Cup of wrath – Jer 25:15-26.

Four cups of Passover "I WILL"- The Four Cups represent the four expressions of deliverance promised by God Exodus 6:6-7: "I will bring out," "I will deliver," "I will redeem," and "I will take." That is, Sanctification, Praise, Redemption, and Acceptance.

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Week Six

Chapter 13, 14, 15, 16, 17

Chapter 13 – the Passing Hour

After Jesus has completed the seven principal Signs and together with his anointing at Bethany, chapter 12 then ends with Jesus' triumphant entry into Jerusalem. The successful efforts of his ingathering are made evident by the appearance of the Greeks who have come to worship and meet Jesus. These likely both Diaspora Jews and the Gentile proselyte to Judaism from around the Mediterranean.

The House of Israel has been gathered to Jerusalem (Ez 37 – The Dry Bones and The Two Sticks).

In addition there is a decided narrative switch in the telling of the Gospel story. In the Book of Signs Jesus performs Signs and then there is a challenge to his authority and subsequent trial motif or specific teaching (usually correcting the leadership in their understanding of the will of God, faith and religion).

Now however Jesus declares: **From now on I am telling you before it happens, so that when it happens you may believe I AM** (John 13:19, 14:29, 16:4). We'll look at this perspective first before attending to the teachings themselves. Moreover, Jesus is even pointing beyond Himself, these new signs are the image of the Trinity.

Jesus 'Tells Before' that you may believe fulfilling the Deuteronomy Proof chapter 18 (samples).

Jesus Proclaims	Event	Citation
Washing Feet Understanding	Inheritance - Church	John 13:8
Announces Betrayal/Betrayer	Betrayal Occurs Raised his heel against me	John 13:18, 26, x-ref Gn 3:15
I go... love one another	Death occurs	John 13:33
Announce Peter's denial	Denial Occurs	John 13:38
I go... prepare a place for you	Second Coming (TBD)	John 14:3
I will come to you	Indwelling	John 14:18
That day realize Father/Son One	Lifted Up – Cross	John 14:20, ISA 2:17, 4:2-3
Father sends Advocate in My Name	Holy Spirit – Pentecost Trinity (Peace of Jesus)	John 14:16,26
Remember words - Persecution	The Persecutions of the sect	John 15:20
Advocate will come I SEND	As you NOW testify (all of us) Ascension x-ref Ez 37	John 15:26
In a little while... and again	Death, Resurrection	John 16:16-20, 22
Now I am leaving this world (trial/death) - Alone	Trial and Death, Deserted	John 16:28, 32
I have conquered the world	Resurrection	John 16:33
I pray not only for them...	The Church	John 17:20

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Chapter 13 – continued

The washing of the Disciples feet is unique to the Gospel of John. This work is reserved for a slave or for the youngest member of the family. The person who serves is of no account (x-ref 1 Sam 25:41).

Jesus brings three nouns into a certain synthesis: teacher, master and model. Jesus is elevating us to his status with the caution of not trying to exceed that which is being modeled.

Betrayal and denial – we covered above.

New Commandment is also unique to the Gospel of John. This is placing Jesus as co-eternal with the Father and sharing in the same Glory. Jesus is Glorified in his love and commands (only God can command) we love as he loves. It is also the reversal and repair of the fracture of the sons of Jacob.

Chapters 14 to 17 – Summary – Major Emphasis

Farewell Discourse	Uses and Later Uses
Let Not Your Hearts Be Troubled	Ch 14 V 3 'take you to myself' We are the Bride of Christ. V6 Way, Truth and the Life. The Name (Book of Acts frequent reference) The Way (Book of Acts frequent reference)
The Promise of the Paraclete	Love EQUALS Keeping Commandments (Deut 6:4-9). Jesus requests the Paraclete for Believers Here the Father-Son-You love is introduced (On that Day – Spirit of Truth informs of Trinity). We will Dwell (Tabernacle) with you. Invited into the Inner Life of God .
The Gift of Peace	Peace as gift of the Son as Son. Unlike any earthly peace. Holy Spirit proximity. In Jn 20 a Pentecostal Event occurs as well.
Jesus the True Vine Abide in My Love	Ch 15 Is 5:1-16 ; Ez 15:6-8, 17, 19; PS 80. Branch and Vine grower Bear Fruit again Love EQUALS Keeping Commandments Friends with God (Is 41:8, 2 Chr 20:7) Repeats Love one another (new commandment)
The World's Hatred	Ps 69:1-4 PS 35:1-8, 19
The Witness of the Paraclete	Testify (trial motif) Apostles testify too
On Persecutions	Ch 16
The Work of the Paraclete	5-15
Sorrow Turned to Joy	Trial, death and resurrection
Prayer in the Name of Jesus	23-28
Prediction Disciples Flight	29-33
The Intercessory Prayer	Ch 17
Jesus' Authority	Daniel 7:13-14
Reform and Redeem Faith	Jesus loves those who oppose him. Jesus shares Glory and Love.

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Chapters 14, 15, 16, and 17 – A word before we continue.

If we had time, and I wish we did, it would be profitable to compare Abraham, Moses and Elijah interaction with the Lord. Abraham is described as Friend of God (Is 41:8). Moses as one met God as one speaks to a friend face to face and also who saw God – His back anyway (Ex 33:11; 33:18-23).

For further study – Knowing God – Events and Insights

<u>Abraham</u>	<u>Moses</u>	<u>Elijah</u>
Gen 12:19 (Walked East of Eden)	Ex 3:13-17	1 Kg 17
Gen 15 (Right relation)	Ex 4:1-9	1 Kg 18
Gen 17 (Covenant - Agreement)	Ex 24:1-18	1 Kg 19 (food, appearance)
Gen 18 (Intercessor - Argue)	Ex 33:7-23 (esp 11)	2 Kgs 2:1-18
Gen 22 (Sacrificial – Self-giving)	Ex 34:27-35	

You can study these references and make some observations of their relationship with the Lord. This background is helpful to understanding the Gospel of John Jesus narratives.

Let’s discuss **Shechinah**. The Presence. Clearly Abraham (Covenant), Moses (Meeting Tent) and Elijah (Prophecy) had a version of the Divine Shechinah. In general the Jewish people see *shechinah* presence during two distinct periods – now and later:

1. The Tabernacle (the dwelling). Temple and the Jewish people are equal expressions (see Is 43:21) cross reference to Jn 1:14.
2. In the world-to-come... the righteous will sit with crowns on their heads feasting on the radiance of the **shechinah**, the divine presence (Babylon Talmud, Berakhot 17a). X-ref Rev 4.

Last Supper Discourse – already discussed in major themes above and adding to that the Father-Son dynamic. Way – truth and Life and to know the Father - through Jesus. “In”, “Speak”, “Dwells”, “Works”, “Greater Works” and “Ask in the Name” – in reference to Father and Son in unity.

There is a literary structure - **the Advocate**. The Advocate is mentioned 2/3 times (how you count) and in-between are the twin and linked concepts of Vine-Branches and the World’s Hatred concluding with the Prayer of Jesus. Clearly the Advocate is the binding force of all these events.

Advocate	Vine-Branches	World Hates	Advocate	Prayer of Jesus
Love – Commandments	Branches are pruned for fruit	Hate me and you (opposite love)	Advocate will come	Son glorifies Father.
Dwell with you	Father glorified in you.	Slave Master /chose you.	Remember I told you	Son glorified in us.
Father send in the Name (I asked him)	Rejoice! Joy! Friends!	Persecution	Judge Sin –v- righteousness	Joy! Gift!
Do as Father says	Love – Commandments	Hate without cause	Advocate will glorify in me!	Father, Son, Us As One
World must know			Hour has come	Love – Truth

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Week Five

Chapter 9 (trial aspect), 10, 11, 12 [Completing the Book of Signs]

Chapter 9 – Man Born Blind

We already covered the sign elements of this sign and the sign at the Pool of Bethesda. Let's spend a few minutes on the interrogation / trial aspects of the chapter. Giving of Light (recall prologue - Jn 1:4)

The central theme for the Pharisees:

1. He is Galilean and of common stock (Joseph). He is known and Messiah is unknown.
2. We didn't educate him – training and appointment (contrast Saul – educated by Gamaliel).
3. He breaks the Sabbath.
4. He maintains status of Son.
5. He forgives sin (previously Sheep Gate Sign).

Blind Man/Parents	Crowds/Pharisees	Jesus
Jesus	How Eyes Opened?	
He put clay, washed, see	Not from God Not keep Sabbath	x-ref Ezekiel and Genesis Gen 2:7, Ez 3, 4 5.
He is a Prophet	Interrogate Parents	
He can testify – he is of age		
Really? He healed me!	Give God Praise – He is a sinner	
You do not listen/God listens		
Do you want to be his disciple?	We are disciples of Moses We know Moses, we do not know him	
He made me see I am not theologian (<i>halachah</i>)	We do not know from where from (who educated him)	
God hears the devout	You are born in sin	
Who is?		Do you believe Son of Man
I believe and worship		See Blind / Blind See

Chapter 10 – Good Shepherd and the Gate

The Gate comment is a response to the authority of the rulers. The rulers perceive themselves as the gate to heaven. It is through them that worship and sacrifice are obtained, faith is defined and practiced.

Jesus	Action	The Rulers
Gatekeeper	Enter Sheepfold	Climbs in - Thief and robber
Shepherd	Opens Gate	Hired Hand. Closes gate/Controls gate
Hear my voice	Leads Them Out	Led astray
Gate	Find Pasture	Slaughter/Destroy
Lay down life (in power)	Wolf Comes	Scatters
Knows the Father		Does not know the Father
Know the Sheep/Know Me		Does not know the sheep

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The Shepherd is invoking the imagery of Ezekiel 34. Let's apply prophet's comments. A sample only.

My Shepherd	Shepherds of Israel
I will tend my sheep. Live among them.	Fed off them: Milk, wool, fatlings
Rescue them	Did not heal, strengthen, bind injury
Gather them (see Ez 37:15-24 - Two Sticks)	Did not seek lost
Pasture them	Lord harshly and brutally
Give them my rest (Sabbath)!	Despoiled
Bring back lost, bind injury, heal sick	Diaspora
Destroy the sleek and strong	
Covenant of Peace	

Feast of the Dedication (Hanukkah)

Large Crowd	Feast Connection	Jesus
Are you the Messiah (enlighten us)	Feast of the Dedication a/k/a Festival of Lights	Judge by my works (Signs). Father testifies of me.
You 'Take away our life'	Dedication restores the temple.	Father and I are One.
Rocks to Stone	You make yourself God	You are gods (rulers).
Blasphemy		
Arrest attempt		Escapes their power
Compare John to Jesus	Jesus did Signs.....	

Chapter 11 – The Raising of Lazarus

The seventh and final sign. Power over death. Giving of Life (recall prologue - Jn 1:4)

Bethany – House of the Poor/Afflicted/Fig. Lazarus (Eleazar)– God will help. Lazarus is beloved by all, even the rulers. This is an ingathering moment. It is not simply a display of divine power over death. It is a response to the love everyone there has for Lazarus. Love gathers. Let's read the story together. Plenty of treatment of this sign of Jesus as a part of our reading cycles. High priest (the annual limit a roman convention).

Sanhedrin – Judge the Lazarus Event

People	Concern	Decision
Judeans	Report story	Convene chief priest, Pharisees and Sanhedrin
Pharisees, chief priests	He performs Signs	Romans will depose us, take land and nation.
Caiphias	One to die for all	Let's kill him.

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Chapter 12 – Final Portion of Book of Signs

Anointing at Bethany

The story speaks for itself but just noting:

1. The anointing – a sign of regal and messianic anointing.
2. The desire to kill both Jesus and Lazarus in order to reverse and nullify the seventh sign of Jesus.

Entry Jerusalem

Palm Sunday! References: LV 23:40, IS 40:9. All four Gospels account for this event. **The House of Israel has been gathered to Jerusalem (Ez 37 – The Dry Bones and The Two Sticks).**

The Coming of Jesus' Hour

The final reference to 'my hour'. Here note the Father testifies to Jesus (verse 28). People heard as well then making the testimony valid. X-ref Ex 19:16-19.

Unbelief and Belief

Jesus hid from them (again) for they preferred human praise over the glory of God.

Note: God does not blind them rather acknowledges their decision to be blind. He allows, not enforces.

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Week Four

Chapters 6, 7, 8

Chapter 6

The fourth sign - Multiplication of the Loaves.

We already have a substantial amount of treatment of this sign of Jesus as a part of our reading cycles. Let's grid out some observations remembering we are looking through the eyes of those present and through the lens of the Sacramental economy. Exodus 12 and Exodus 16/17 are key reference points.

Both the Paschal event in Exodus and the Manna / Water from the Rock are essential prefiguring components to Holy Eucharist. Interestingly it is the Manna dialog that prevails. The reason seems obvious, the Manna is the daily sustaining presence where the Passover is an episode and for the ruling party – an easier source of control and the Manna is not as easily regulated.

Large Crowd	Feast Connection/Jesus	Sacramental Elementals
Saw signs of healing - followed	Passover	Paschal Lamb
--	Jesus and his Apostles	Jesus with Apostles
Need to be fed, how do? 5K ppl	Communal Meal	Holy Communion
--	Giving Thanks verb (Eucharistia)	Giving thanks – Eucharist person
--	No cash for bread/a year's wages	Ordinary will not do.
Gifts from the people 5 barley loafs and 2 fish (poor man grain)	Providing the elements for the worship (like Passover sheep)	Presentation of Gifts.
Reclined and organized	Reclined not 'girt' (difference)	Jesus is in control. Proactive not reactive.
Ate their fill	Like Passover / Manna - enough	Super abundant gift (Fill over)
--	Gather Fragments No Waste 12 Wicker baskets (All Tribes) Passover remaining lamb	Species treatment. Disciples responsible for distribution and collection.
Make Jesus King	Deut 17:14ff. A kindred person.	He withdrew/Honor of men.
(inferred) Priest	Priest Deut 18:1-8	He is chosen.
See Jesus as Prophet	Deut 18:9-24 (again)	Know him by his Signs.

The fifth sign – Walking on Water.

Cannot be disconnected from the multiplication of loaves because it bridges the bread of life discourse.

Large Crowd	Feast Connection/Jesus	Sacramental Elementals
Not involved, yet.	He treads upon the crest of the Seas (Jb 9:8-12). Water Chaos Stories	Divinity / Lordship of Jesus Specific to Apostles/Intimate.
	It is I (an early I AM reference)	Jesus is Son of God YHWH
	Do not be afraid (few references in John)	Fear not major motivator in John
	Control Seas and Time.	Eucharist is Kairos/Chronus.
	Cross the Sea – as like Sea of Reeds	Exodus component (crossing)

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Bread of Life Discourse

The Jewish people had the then common understanding that the Manna would return. The question for them is whether the Manna and/or Moses is actually returning. Interesting! **Read Numbers 21:4-5, Deut 1:27 and Ps 106:25.** Clearly the people have a selective memory about this amazing gift!

Moses		Jesus	
Large Crowd	Miracles	Signs	Jesus Testimony
When did you get here?	Loaves and Filled	Ignoring Signs of Jesus	
Work	Perishable food	Food eternal life	Son of Man gives God set his seal
What is your sign?		Works of God	Believe in the Son
Sign – Manna	Moses ‘gave’	Sign – Father	Father gives
Give me!		Bread of Life – hunger (Jer 31:31-33)	Judeans
		‘living water’ - thirst	Samaritans
		Resurrection	Myself
Son of Joseph		Come down / Heaven	Prophets/Taught by God. Is 54:13
		Flesh for life of world	Myself xref Jn 1:1, 14
Flesh? How		Flesh and Blood	Myself
		Settle for nothing less	Dan 7:13-14

Words of eternal life – Jesus Mountain of Spirit & Truth.

Granted by the Father is a phrase immediately preceding Peter making the Jn 6:68-69 profession of faith (which was granted by the Father for him to say). Jesus offers the eventual ‘ascending’ (the Ascension) as Work of God proof which occurs outside of this gospel. It is left for the other writers to provide the proof.

Chapter 7

Galileans	Feast Connection/Jesus	Judeans
	Tabernacles	
Go Show your Signs - rejected	This is the desert of Sin	Trying to kill him already
Secret/Public challenge	My time has not yet come (2 nd)	Where is unauthorized one?
	Fear of the Leadership prevails	
The Dialogs		
	Teaches Scripture/Work of God	
The corrections:	<ul style="list-style-type: none"> • You do not keep Moses law • Misunderstand Circumcision 	

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	• You try to kill me!	No we don't
	• Judge by appearance	Try to arrest Jesus
	Living Water (counters water rituals)	Prophet?
		Messiah?
		Bethlehem?
		Arrest him!

Chapter 7 ends with a critical statement regarding the story in Chapter 8: Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?

Chapter 8

Woman in Adultery

The witness must be the first to throw a stone and Jesus maintains he must be without sin. Period. In any case these men are not doing the prescribed punishment in Lev 20.10 and Deut 22:23-24.

The story of the Woman Caught in Adultery (Chapter 8) is a recapitulation of the story in the Prophet Daniel Chapter 13 - Susanna's Virtue.

This story is useful in many ways and is a later addition to the Gospel of John. I have a teaching on this gospel story and you can find it on the blog under Teachings: **A Short Teaching on Oils Verses Stones.**

Beginning the I AM Series – Jesus reveals himself – and his Glory

			Belief	Unbelief
I am (lower case)	Light of World	8:12	Life of Light Know Father Work / Signs Testify	Life of Darkness Appearances Think you are light
I AM (upper case)	Ambassador	8:24	Belong to Above	Belong to below
	Son of Man	8:28	Lifted Up Remain in word/Truth	Then you will know
	Before Abraham	8:58	Works of Abraham Pre-exist Abraham The I AM - Ex 3:6	Descendent Abraham but wish to kill, lie, sin.
			Right relation with God (Gen 15:6)	You are a Samaritan! You are possessed!
			Honor Father	Dishonor Father

Notice! The activities of belief above are nearly identical to the Work of the Sabbath!

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Week Three – Post Script

We didn't address the teachings associated immediately with the curing signs. Remember the general theme order is:

1. a sign.
2. a challenge (by what authority do you do these things, we didn't authorize you). The Sabbath complaint is a very weak complaint. There are many activities that are allowed on the Sabbath. These challenges take a form of a trial. **Jesus puts the leadership on trial.** Read this Read each line RIGHT to LEFT.

Work Example: I the Son work, my father is at work too and I do as he does. You do not work. In fact you don't know what it is because you cannot see or hear the Father. There IS work on the Sabbath. The work of Love, Raising UP, Giving Life, non-Judgment and Honor.

Witness Example: John is witness and testifies. You listened to him and even accepted him for a while. My testimony is my work. The work is work of the Father. Scripture describes all of this to you but you refuse to find me in the scriptures even as Moses proclaimed.

3. a teaching.

Work of the Son, Witness and Unbelief

Trial Content	Leadership	Father	Son
Work – What is work?			
• Work on the Sabbath	Not Allowed	My Father works	So I work
• Work of Love	silent	Father Does	Son does too
• Work of Raising Up	silent	Father Does	--
• Work of Giving Life	silent	Father Does	To he wishes
• Work of Judgment	By the questioning	Father gave to Son	Given to Son of Man
• Work of Honor	No honor Son / Father	Father honors Son	Equal Honor Father
Witness Types:			
• Witnesses	Cannot Testify to Self	--	John testifies of me
• Testimony	We interrogated John	--	You believe SOME of it.
• Work of the Father	We do not know this	Father is Witness/Testify	I do assigned work
• Father testifies	We did not hear	Dove	Father's work
• Scripture	Study but not find me	Father Does	To he wishes
• Desire for Life	Not wanting life		
Unbelief:	About or Action		
• Praise (Vanity)	Accept praise others.	--	I do not accept praise.
• Love of God	You do not.	--	I came in his name.
• Accuse	Moses accuses you.	--	I do not accuse.
• Writings	Not believe Scripture.	--	My Words.

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Week Three (Finished with this)

Chapter 5

Third sign – Cure on the Sabbath (w/ cross reference to the 6th Sign - Healing the man Born Blind).

Pool of Bethesda "House of Mercy" (Jn 5:1-18) 3rd Sign Jesus	Asclepius Greek Roman god	Pool of Siloam (Jn 9:7) 6th Sign of Jesus	Siloam – fresh water supply, possible for swimming too.
Sheep Gate	Single File	Temple Area	Already in Temple
Five porticoes	Terrace	One pool	Steps leading down
Stirring waters	Valves Priests Asclepius	Wash in Siloam. Tower of Siloam. (Lk 13:4)	Ad hoc mikvah Test faith (2 Kg 5:10-14)
38 Years ill/Crippled	Not effective	Blind from birth	For work of God
Heal by word/not the water	Jesus heals ASAP	Clay, Saliva	Jesus acts
Walked away with matt	As instructed	Went to pool	As instructed to wash
Sabbath Healing	By Choice Jesus	Sabbath Healing	Breaking Sabbath again
Abandons porticoes practices	To Temple	And CAME BACK	On his own
Found in Temple, Sin no more	Hint to AOS	No sin	Blind man DEFENDS Jesus
Father/Son work	The Work of God	Discuss w Jesus	Blind - See/See - Blind
Begin the kill Jesus sequence	Authority challenged	Interrogations	Threat of expulsion Synagogue. We do not know him.

- Breaking the Sabbath can also be translated "Setting the Sabbath free".
- Work of the Son - Chiastic Structure form John 5:19-30. V 24 and 25 center
- Witness to Jesus. You interrogated John. My testimony is greater (Signs).
- Critical Thought: Jn 5:39-40. Search the Scripture for me not for 'not wanting to come'.
- Unbelief – Moses wrote about me. Why don't you believe him?

Chapter 4

Samaritan Woman

The story of the Samaritan woman at the well is Jesus' response to an inter-Jewish polemic where there is a great distrust and anger between the Judean Jews and the Samaritan Jews. The Samaritans see themselves as the representative of the 10 lost tribes and as Keepers of the Law. Galileans see themselves as Keepers of the Land. Judeans see themselves as Keepers of the Temple (Sadducees) and Gate Keepers (Pharisees). On this day, Jesus focuses on the ingathering of the Samaritans.

Note: Reference to baptism and the travel from Judea to Galilee (a constant directional theme). Jesus, always in control and his own man, moving from the

For most Judeans who travel from Jerusalem to Galilee they take a strange route. They go around Samaria. Literally crossing the Jordan traveling north on the east side of the Jordan river and then

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cutting back over across the Jordan to enter Galilee. This added from 2 to 3 days journey time. For his own reasons, Jesus goes directly through Samaria on this trip north to Galilee.

The divide between the Samaritans and the Jews are a long standing conflict. Even to this day the opinions are enflamed by emotional memories. The Remnant of the 10 Tribes recoil at the memory of being abandoned by Judea when Assyria conquered the northern tribes and intermarried the people. You can read about this in 2 Kings 17 with cross reference to 2 Chr 30:1-31:6. Judea recoil at the memory of Samaria refusal to help build the Jerusalem temple. You can read about in Ezra chapter 4.

The mixed race people of Samaritans (and gentile Samaritans) had made supplication to foreign gods (2 Kgs 17:24ff). **Five or six husbands, depending on how you count.** About noon – the same time Rachel went to the well. Prejudice - Samaritan women menstruate from birth. Hereafter all OT used.

1. Babylonians - Marduk
2. Cuth - Nergal
3. Hamath - Ashima
4. Avva - Nibhaz & Tartak
5. Sepharvaim - city gods.
 - Deut 27:12 – Mt. Gerizim – YHWH convent blessing upon the people.
 - Jacob as vine (Gen 49:22 & PS 80:8). Jesus as vine (Jn 15:1). Jesus stays with them.

Icon	First Account	Last Account
Moses staff	Ex 4:2	Unknown. May be buried w Moses
Aarons staff	Ex 7	Hebrews 9:4 Lost 587 BCE Babylonians
Seraph Pole (Bronze)	Numbers 21	Destroyed 2 Kings 18:4
Ten Command Scrolls	Ex 20	Hebrews 9:4 Lost 587 BCE Babylonians
Manna	Ex 16:32	Urn w Ark Ex 16:32 Heb 9:4 Lost 587 BCE Babylonians
Quail	Ex 16 – not retained	No data
Rock (water from)	Ex 17 & Num 20	1 Corinthians 10:4. No data.
Rock of Sanctuary	Ex 17	Joshua 24:27 (at Shechem)
Josephs Ossuary & Bones	Ex 13:9 Moses takes with	Joshua 24:32 (at Shechem)

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Week Two

Chapter 2

On the third day... a wedding. It is always helpful to think of the positional order of days as it relates to the order of creation. Whenever “on the 3rd day of the week” appears one can look to the creation story for a connection and elsewhere this can be done too. Samples below.

Genesis 1:9-13	Water basin, Dry land. Plant with fruit and seed.	God saw how good it is (x 2). Habitable. Earth comes alive for people. Fertility.
Genesis 22:4ff	Abraham/Isaac	Prefigure crucifixion
Exodus 19:9ff	The Lord comes to people.	People sanctify / wash themselves to meet the Lord.
Ezra 6:15	Completion of the restoration of the Temple in Jerusalem	They joyfully kept the feast of Unleavened Bread for seven days, for the LORD had filled them with joy ... that he gave them help in their work on the house of God, the God of Israel.
Hosea 6:2	raise us up	Example of resurrection theology in Judaism 786 BCE

Thus the sign on the third day has added significance. The third day is a day of PLENTY, SACRIFICE, SANCTIFICATION, and RESTORATION. The other observation to make is the keeping in mind the distinct receptions of the event, i.e., for those present at the event, those the Gospel was written for in the near term and for us coming later in human history.

Wedding Sign

Those Present	Samaritans/Gentiles	Church
Ceremonial Wash	Tradition Elder – Washing downgraded	Elements of Sacrament of Baptism
Drink Wine From	Natural good to Supernatural good	Elements of Sacrament of Eucharist
A Sign	Power over the elements/God Intervenes	Revealing his glory
Effect on Marriage	Abundance of blessing (marriage)	Elements of Sacrament of Matrimony

Cleansing the Temple

Opposition - It is clear already that Jesus is in opposition to the current temple management. It is proposed that these commercial operations at the temple are situated at the command center of the temple authorities (where the treasury is... show me the money). A commercial focus Jesus is not too happy with.

Zealot Delight – For those who want radical liberation (two separate camps – the Zealots who want to overthrow the Roman Authority and the zealous who want to cleanse the temple practices). In the former case, they incorrectly interpret the actions of Jesus as one of radical and potentially violent overthrow (Zealots). In the latter case (Qumranites), Jesus is rejecting the scornful disposition of the merchants toward God (vain worship and/or simony).

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Authority Challenge – The ones in power challenge Jesus by what authority he does this? Jesus answers with the Moses proof (Deut 18:9-22) in particular fact resurrection. Jesus needed no other witness here.

Money Changer – Added Detail

This was a two step process.

A person came in with currency. The currency might be roman coins or other principalities (diaspora from all over the near east). All currency must be converted into Temple Shekels. After that conversion one could then do two things:

1. Pay the temple tax, if required.
2. Pay for sacrificial livestock for the sacrifice requested or required.

Samaritan Perspective

Samaritans do not recognize the Jerusalem Temple as a valid place of worship. After the Shechem temple was destroyed or disparaged (of Jacob and Mt Gerizim fame) the Samaritans felt that this Judean temple was a force of oppression not of worship. This act of purification fits well into the ingathering of the lost tribes.

Loss of Shechem Temple by David	
Invalidation of Jerusalem Temple by Jesus	
Loss of Jerusalem Temple (70 CE)	
	Jesus is Temple.
It should be noted that to dedicate or rededicate the temple it requires a blood sacrifice. This does not occur until the crucifixion. There is a delay from cleansing to purifying and going from stone to living stone.	
2 Chr 5-7.	
Ezra 6.	
2 Macc 2	

Keep in Mind

Chapter 3

First observation to consider is that the combination of the Wedding at Cana and the Cleansing of the Temple are the set up for the Nicodemus & John Baptizer stories of chapter 3. We'll not stay on this point but I mention it because as we progress in the weeks remember that the SIGNS are separated by the 'mini-Trials' of Jesus or the challenge by what authority Jesus speaks and acts.

Nice Chart to have - Of the various factions that emerged under Hasmonean rule, three are of particular interest: the Pharisees, Sadducees, and Essenes.

<https://www.jewishvirtuallibrary.org/pharisees-sadducees-and-essenes>

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Week One

Chapter 1

Logos/Word/Memra of Genesis.

Book of Signs – Overview. Symbols, Signs and beyond. Philo of Alexandria.

Tent, Tabernacled and Light.

Bethlehem (Judean) and Nazareth (Galilean).

Opposite grace is disgrace. Opposite of law is lawlessness.

Signs as proof is a key Torah concept for High Christianity.

LIGHT, GATE, SHEPHERD.

John Baptist – in opposition to Qumran community.

Moses – Jesus the Burning Bush of Exodus.

Feasts Jesus kept:

1. Feast of Weeks, Pentecost (x-ref Jn 5).
2. Feast of Unleavened Bread.
3. Feast of Passover (Jn 2:13 and 6:4).
4. Feast of Tabernacles, Feast of Booths and Sukkot (Ex 23;16 Dt 16:13-16).
5. Feast of Dedication (Lights) (Jn 10:22).

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Scripture References

Gospel John Eagle	Ezekiel 1:10	Rev 4:7	Ex 19:4	
In the beginning	Gen 1:1-5	God spoke word	Genesis 1	
Lamb of God	Rv 5-7	Ex 12	Is 53:7.10	
Jacob's Ladder	Gn 28:12 place	Jn 1:50-51 person		
Jacob's Well	Gn 29:1-14			
Jacob's Angel	Gn 32:23-33	Joseph death	Gn 50:24ff	Burial Joe and Josh Josh 24:32ff
Samaritan 5 Gods	2 Kings 17:24-41			
Genealogy of Jesus	Matt 1:2-17		Luke 3:23-28	John = Divine
Baptism of Jesus	Matt 3:13-17	Mark 1:9-11	Luke 3:21-22	John 1:29-34
Samaritan Riff	Ezra 4	Gen 49:8-10		
Prophets:	Deut 18:9-22			
Seven Signs:	Wedding Cana	2:1-11		
	Royal Official Son	4:43-54	Paralytic at Pool	5:1-9
	Multiply Loaves	6:1-5	Walk on Water	6:16-25
	Man born blind	9:1-41	Lazarus	11:1-44
Attempts to kill:	5:18	7:1-10	8:1-22	8:40.44
	10:29-33	11:8	18:14	18:28
Glory of Lord:				
I am (lower case)	Light	8:12		
	Gate	10:7	Shepherd	10:11
I AM (upper case)	Ambassador	8:24	Son of Man	8:28
	Before Abraham	8:58	Before Happens	13:19
	Jesus Nazorean	18:5	Jesus Nazorean	18:6
	Jesus Nazorean	18:8		

TaNaKh – Torah (Pentateuch), Nevi'm (Prophets), and Ketuvim (Writings)			
Wind/Spirit of God - Ruach – You Must be Reborn (samples)			
Torah	Prophets	Writings	New Testament
Gen 1:2b Mighty wind	Ez 36:25-27 New Heart	Ecc 11:3-6	Jn 3:8 Wind blows
Gen 2:7 Man/Clay	Ek 37 Dry Bones		Jn 3:16 Whoever believes
Num 11:16, 24 - 70 Elders	Isa 32:15; 44:3 (Spirit on high)		Jn 3:21 Lives the truth
Ex 16:13 Quail in desert			Jn 3:36 Or disobeys

Ingathering the People			
Torah	Prophets	Writings	New Testament
Exodus Event (plagues)	Ez 37:15ff (Two Sticks) 2 Chr 30 (Hezekiah) Amos 9:11-15	Ps 78:60 (Shiloh)	Gospel of John - Jesus

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Scripture References – continued

Stone –Judgment (False) (Judging Response)	Arrest – Stop His Teaching (Authority Response)	Kill – non-legal Response (Power Response)
		John 5:18
	John 7:30, 32, 44	John 7:1, 19, 20, 25
John 8:5, 7	John 8:20	John 8:22, 37, 40
John 10:31, 33	John 10:39	John 11:53
John 11:8	John 11:57	John 12:10
Note: Gospel of John does not describe Jesus’ arrest as an arrest but as a ‘seizing’. The trial ensues. The legal emphasis of the Gospel of John continues right through the end.		

Foundational thought: All scripture points to Jesus. Some directly, some indirectly and some like a negative of a photo – the reverse of light/dark and one has to realign the narrative image, so having said that here are some premium references (samples).

Theme - Suffering Servant	Scripture	Observation
Suffering Servant #4	Isa 52:13-53:12	Jesus fulfills perfectly – Lifted Up.
Servant Song #1	Isa 42:1-4	Father Testifies. Gentle – Servant Leader.
Servant Song #2	Isa 49:1-6	Light x-ref Jer 1:5, 9.
Servant Song #3	Isa 50:4-11	Teacher, Rejected, Authority Challenged.
The Four Suffering Servant Songs:	Using USCCB.ORG as a resource for these reflection LINKS:	
	Suffering Servant Song 1	
	Suffering Servant Song 2	
	Suffering Servant Song 3	
	Suffering Servant Song 4	

Direct (quoted specifically and indented) Scripture References in Gospel of John – All references are thematic. Never use a specific reference singularly but as a point which to engage the body of scripture.

Context Snippet	John	Old Testament	Comments
Voice crying out in wilderness	1:23	Is 40:3	John the Baptizer
He gave bread from heaven	6:31	Ex 16:4-5	The Lord to Moses
They shall be taught by God	6:45	Is 54:13; Jer 31:33-34	Prophet speaking of Jesus
Rivers of living water	7:38	Ez 47:1-9	Jesus is referring to himself here.
Hosanna	12:13	Lv 23:40, Rev 7:9	Triumphant Entry
Your King comes on a colt	12:14	Is 40:9, Zec 9:9	Good News (Gospel) of the King
Lord, who has believed us	12:38	Is 53:1	Jesus Passion prediction
He blinded their eyes	12:40	Is 6:9-10	“Go deeper” says Jesus.
Divided my garments	19:24	Ps 22:19	John 19:23a and 23b-24.
Not a bone was broken	19:36	Ex 12:46	Paschal sacrifice no broken bones
Looked upon him they pierced	19:37	Num 21:9; Zec 12:10	Messianic Son

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Gospel of John - Outline

Blog Entries

Welcome to the Summer Series - Gospel of John.

Post Classroom - A final version of the outline will be available by August 12th.

Week Eight - Last Session

Theme: [Blueberries!](#)

Chapters 20 and 21.

Jesus makes three appearances after the resurrection. Jesus makes his final 'From now on' regarding the future.

Missing notes from last week chapter 19:

- Joseph of Arimathea is mentioned once. Joseph was a member of the Sanhedrin and was not in accord with the decision to execute Jesus. Also, modern theologians insist that Jesus accompanied Joseph of Arimathea on trade caravans across the entire near east and Asia during the period we title as Jesus 'Unknown years'.
- Nicodemus is only mentioned in the Gospel of John (3 times). Nicodemus also is an influential person being a member of the ruling class. Nicodemus receives the correction teaching of Jesus (ch 3). Nicodemus defends Jesus before the Pharisees (ch 7). Nicodemus assists Joseph of Arimathea in preparing Jesus for burial (ch 9).

Week Seven

Mango and Coconut Theme!

"Justice, justice, shall you pursue"; Deut. 16:20

We discussed the justice theme and the lack thereof as a central theme of chapters 18 and 19. The Great Sanhedrin exercised sweeping judicial, legislative, and executive powers and was the only court that could try "a tribe, a false prophet, and a Kohen Gadol" (Sanh. 1:5) quoted from **Beit Dins and Sanhedrin** BY RONALD L. EISENBERG.

And catching up from the prior week...

We reviewed the Prayer of Jesus (ch 17) in regards to his perpetual intercession seated at the right hand of the father. Remembering that this Jesus is interceding in real time with the apostles **and** eternally on high: (1) Inter-Trinitarian love of **continuous** complete self-giving of Father and Son, (2) Consecrating himself and us to the Truth, (3) Providing the double portion (the Holy Spirit); and (4) Glory and blessing from the very throne of the Father and the Son.

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I think everyone loved the coconut and mango.

We review here chapter 17 as we did not get to finish it last week. The High Priestly Prayer of Jesus is an intercessory prayer. Many find elements of the Lord's prayer in this prayer. I'll bring out some other observations that you might have renewed adoration of Our Lord:

- v 1 - 2 - Jesus was given the Authority to decide the final end for humankind and **he decided to give eternal life**. This decision is in perfect union with the Father which is the Lord's work. If we look anew at the story of Abraham and Isaac (Gen 22) we now can see Isaac (Israel) as the one who had Authority and decided.
- v 13 - But now I am coming to you - Jesus has entered his own Exodus and at v 17 **Consecrates them in the Truth**. We can see the parallel in the ratification of the Covenant Exodus chapter 24 (specifically 24:6-11) with the **sprinkle of the blood of the Covenant**.
- v 24 - I have given them the glory you gave me, so that they may be one as we are one. **The transfer of the mantle from Elijah to Elisha** and x-ref to Jn 14:12.

Week Six

Beginning the **Book of Glory!** Chapters 13, 14, 15, and 16. We will have to do chapter 17 next week as we didn't get that far.

The Peaches Theme - Which was better? (1) baked peaches with brown sugar ;or (2) the peach cobbler? Send me your reply in the comments section.

Being invited into the **Inner Life of God**.

Reminder for further study. When reading gospel of John chapters 13, 14 - 17:

1. **Jesus predictions** (prophecy) 'from now on'.
2. Context of the **Advocate** (introduction, person, function, interplay with Jesus - the other advocate).
3. The **Dwelling** or Tabernacle - promises (a critical concept) including aspects of the Abraham, Moses and Elijah relationships.
4. **The Name, the Way, the Truth, the Life** - repeated in many contexts.
5. **Father-Son-You love** - the **Trinity** and the invitation to live in the interior of God.

Gospel of John - Outline

Three worthy quotes:

From Cardinal Joseph Ratzinger: (later Pope Benedict XVI, now emeritus)

"For this reason, if we speak of the ministry of the Word, the intra-Trinitarian relationship is also understood." Rightly then we notice the fundamental difference between the preaching of Jesus and the lessons of the rabbis consisted in this: that the "I" of Jesus, that is Himself, is at the center of his message. At the same time we should not forget that Jesus considered characteristic of his preaching the fact that he did not speak "in his own name" (John 5:43; cf John 7:16): his "I," open to the "Thou" of his Father, is not closed in on itself, but bears the whole dynamic of Trinitarian relations. This means for the Christian preacher, that he does not speak of himself, but he becomes the voice of Christ, to make way for the Logos and lead to communion with the living God by means of communion with the man Jesus.

International Symposium on the Thirtieth Anniversary of the Promulgation of the Conciliar Decree *Presbyterorum Ordinis* (23-28 October 1995)

From Pope John Paul II:

According to the Gospel of John, the prayer of Jesus at the Last Supper has the following main appeal: "That they may all be one; even as thou, 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 17:21). We must recognize that, in the course of time, Christians have not honored this supreme desire of the Lord, and those divisions which Jesus feared and which do not bear good witness to the world, still continue.

From Professor Dr. Eli Lizorkin-Eyzenberg:

An example of this connection between Jesus and his followers with the temple is found in John's gospel (John 1:14), where Jesus' incarnation is described in terms of God, "tabernacling among us." However, the clearest connection with the eschatological Temple described by Ezekiel can be found in the words Jesus uttered during the priestly watering-pouring ceremony during the Feast of Tabernacles (Jn 7:37-39, my note).

Jesus declared: "He that believes on me, as the scripture has said, out of his belly will flow rivers of living water." (John 7:38) The Scripture to which Jesus is undoubtedly referring describes the river that makes the desert green and all dead things alive again. That river flows directly from the belly of the Temple that Ezekiel saw in his vision (Ezek. 47:1-9).

Week Five

Cinnamon Theme!

We'll start with Chapter 8 retouching Light, Ambassador and Abraham. There is a difference between an Ambassador and Prophet where the scope of an Ambassador's portfolio is much broader.

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This week completes **the Book of Signs**.

Week Four

Lemon Theme! It was delicious. The lemon donuts were supreme.

Knowing that the story of the Woman Caught in Adultery (Chapter 8) is a recapitulation of the story in the Prophet Daniel Chapter 13 - Susanna's Virtue.

Susanna was put on trial and about to be stoned. Daniel intervenes and with a simple challenge able to prove the unworthiness of the Elders and the innocence of the woman.

Jesus saves the Woman from an unfair trial (lots of technical problems with the accusation, verdict and punishment in John 7:53-8:1-11). It would seem Jesus is sparing her that which he himself is about to experience - an unfair trial.

The problem of stoning (the most severe part of the law) continues to be prominent in the Gospel going forward (John 8:5, 7; John 10:31, 33; John 11:8). I added to the **Scripture Reference** for these three activities: Stoning, Arresting and Killing.

Related teaching on Woman Caught in Adultery: [a-short-teaching-on-oils-verses-stones](#)

Week Three

We had an intense week three! We addressed the depth of the in-gathering invitation to the Samaritan Jews through the faith of the Samaritan Woman at the well of Jacob. We also covered the two cure signs (ill man - 4th and blind man - 6th) as a twin in-gathering. In the first instance, from idolatry to return to faith and in the second instance from faith to a deeper and intimate faith. The outline gives you a way to explore these stories side-by-side.

We had S'mores and ice pops for treats. Next week treats.... a Lemon theme.

Next week is the 4th of July (Thursday) our **FOUR SUPPLICATIONS**:

America! America!

God shed His grace on thee
And crown thy good with brotherhood.

America! America!

God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

Gospel of John

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Gospel of John - Outline

America! America!

May God thy gold refine,
Till all success be nobleness,
And every gain divine!

America! America!

God shed His grace on thee
And crown thy good with brotherhood.

Week Two

We had a great second session. The watermelon and delicious scones break at the midpoint was a nice childhood summertime memory. We joked that a lawn sprinkler out front to run through would be good too.

I am hatching a new treat idea for next week in keeping with the summer fun theme.

We covered the Wedding at Cana and the Cleansing of the Temple. Noting again that the cleansing of the temple is the first step. The temple is not ready for use again until the blood sacrifice (of Jesus). Jesus asserts lordship over the elements and lordship over worship. He is the authority the Temple authorities wish they were.

We also covered the dialog with Nicodemus, witness of the Baptist and the second sign at Cana. Basically chapters 2 and 3 with the last section of chapter 4. Treatment of the Samaritan woman is a separate night.

I provided a chart grid in the outline so you can see the lecture in a table format. You can see there that Jesus' comment that Nicodemus should have been able to understand being reborn/renewed 'from above'. For the Samaritan audience I provided the equivalent text from the Torah. Therefore any reader (Samaritan, Pharisee, Gentile) should from ancient sacred text be able to understand Jesus' comments.

Equally we spent time talking about what belief if Jesus actually means in its fullness. It is not a mere acceptance of the testimony of Jesus of who he is and why he came but to live the prescription of life he offers. See scripture references as updated.

Touching on the companion second sign at Cana the healing of the royal official son in Capernaum we see the second of seven signs of Jesus. Here Jesus adds to his command revelation (Lordship). The second Cana sign also points toward the eventual sacrament of anointing of the sick not as a rite proper but as an imperative of the faith to heal the sick.

- First Sign Cana - **Water to Wine** - Lordship over the created space (Earth/Elements).

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- Second Sign Cana - **Curing Illness** - Lordship over humanity (Wellness of body and evidence of spirit/faith). Note again believing comes from doing.

Outline updated with new references and content and ready for reprint. This includes the Nicodemus dialog analysis and Torah references.

Week One

Our kick-off went well.

Having the social in the middle was perfect so we'll repeat that. Summer time treats of ice-pops and chips hit the mood. Next week we'll have a different summer treat!

We'll review chapter one (prologue) to start week two and quickly proceed to chapter two and stay on schedule.

Here are the items I want to mention RE chapter one before leaving the prologue:

- Word - flesh (a little deeper)
- Glory - introducing the Glory theme (Father and Son)
- Grace/Law - proper orientation.
- Calling disciples - intended as a primer for Gentiles.
- Introducing the Nathanael dialog which states clearly Son of God and King of Israel and more to our vector focus - Jacob's ladder. Jacob (beloved of the Samaritans) plays a critical role in the writing of the Gospel of John. Jacob and Joseph are really, really, really important to Gospel of John.

Going Beyond: (extra credit - this is for contemplation while sitting under a fig tree)

I introduced the idea that the Gospel of John has a threaded theme of correcting the use of water in practice, worship and theology. John deliberately keeps this theme throughout. In every case Jesus is correcting the use or understanding of water in the divine plan. I will cover these things but not as primary content.

- Baptism of Water, Baptism Water and Spirit.
- Ceremonial Washing Water
- Samaritan Woman at Jacob's Well
- Living Water
- Sheep Gate with Bethsada pool of Water (the Asclepeion - healing God Asclepius)
- Walking on Water
- Living Water (#2)
- Pool of Siloam (contrast to the story of the Bethsada pool event)
- Washing Disciples Feet
- Blood and Water

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Cumulative Outlines: (new outlines posted weekly)

Post Classroom - refined version - August 1st.

Gospel of John Outline - Week 8

Gospel of John Outline - Week 7

Gospel of John Outline - Week 6

Gospel of John Outline - Week 5

Gospel of John Outline - Week 4

Gospel of John Outline - Week 3

Gospel of John Outline - Week 2

Gospel of John Outline - Week 1

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Bibliographic Resources

1. Saint Joseph's New American Bible including Introduction
2. Synopsis of the Four Gospels (RSV) American Bible Society
3. The Jewish Gospel of John By Dr. Eli Lizorkin-Eyzenberg
4. The New Jerome Biblical Commentary, Geoffrey Chapman
5. The Complete Works of Flavius Josephus by William Whiston
6. Catechism of the Catholic Church
7. [Jewish Virtual Library Organization](#) – great resource for adding to your background.
8. Reading the New Testament by PHEME PERKINS.
9. US Council of Catholic Bishops web site: <http://usccb.org/>
10. The New Oxford Annotated Bible RSV (ecumenical Study Bible).
11. The Prophets by Abraham J. Heschel.
12. Jewish Wisdom by Rabbi Joseph Telushkin.
13. Decrees of the First Vatican Council. <https://www.papalencyclicals.net/councils/ecum20.htm>
14. My Jewish Learning web site <https://www.myjewishlearning.com>
15. Welcome to the Catholic Church, Interactive Guide, Harmony Media, Inc.