

# **The GOSPEL of JOHN**

A University Level Course in Scripture

Listening Guide

and

Group Study Guide

to accompany the Audio Series

***The Gospel of John***

from St. Joseph's Communications, Inc.

*A Scott Hahn Bible Study*

*Developed By Dr. Carol Younger*

## DESIGN OF THIS BOOKLET

This workbook is intended to help the listener follow Dr. Hahn's presentation of the Bible Study Course: *The Gospel of John* by allowing you to fill in information in appropriate places and to take notes on the important aspects of each tape/CD in the series. Following the listening guide, there is a review of each section of John's Gospel together with discussion questions. This section is intended for either a Scripture Study group of friends or for further individual reflection on John's meanings and application in our daily lives.

Features which should benefit your learning and your encounter with Jesus Christ are:

- ❖ Easy fill-in-the-blank and note-taking format to capture key points without getting left behind while you are listening to Dr. Hahn. Simply (a) fill in the blanks or (b) circle the correct answer as you read
- ❖ References to the Bible cited on the page so that you may pause the tape and find the specific passages
- ❖ References to specific Catechism of the Catholic Church, Documents of Vatican II, or other writings that apply to the topic.

Catechism references are identified by CCC plus the paragraph number. For example, "CCC 105" refers to the paragraph beginning, "God is the author of Sacred Scripture."

Documents of Vatican II are identified by the Latin name (with the English title in parentheses), the section number, and the paragraph number, if any. For example, "Dei Verbum (The Dogmatic Constitution on Divine Revelation) 6 § 1" refers to the paragraph beginning, "By divine Revelation, God wished to manifest and communicate both Himself and the eternal decrees of His will concerning the salvation of mankind."

- ❖ Additional questions at the end of the section for each tape assist in your better understanding of the listening and the note/answers you have just completed. This, coupled with the study guide following all the tapes helps you to integrate what has been learned with other parts of the Bible and to apply insights gained to your own spiritual life.

In this guide, you will follow verse-by-verse commentary, explanations of key Greek and Hebrew words, background information on how key passages are used in Catholic and Protestant theology, and explanations of how various heretics misinterpreted words and phrases, as well as suggestions for further reading.

If you understand what is written by John in his Gospel, you will have a firmer grasp of the Christian message than many contemporary theologians! The life of Jesus Christ will come alive for you! Don't wait. Organize a Scripture Study Group with your friends and family today!

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# **Gospel of John**

## **The Evangelist Writer**

**St. John the Evangelist** is the author of the Fourth Gospel. Of himself he says in the Gospel: "he who saw it has borne witness, and his testimony is true" (19:25) He says in a later chapter: "this is the disciple who is bearing witness to these things; and we know that his testimony is true" (21:24)

### **Authenticity of John's Gospel**

Evidence that supports the position that John the Apostle and John the Evangelist are the same person comes from the following:

1. Early Church documents quote from John's Gospel: St. Ignatius of Antioch, St. Polycarp to the Philippians, St. Justin Martyr.

2. Explicit testimonies clearly state that Apostle St. John wrote the Fourth Gospel:

Muratorian Canon, written in Rome around 180 AD: "the Gospel of John was communicated and proclaimed to the churches by John himself, while he was still alive, according to Papias of Hierapolis." Papias lived around the year 135, and it is known that he was a disciple of John, so what he has to say is particularly valuable.

St. Irenaeus, Bishop of Lyons, also refers to the authenticity of John's Gospel. He knew St. Polycarp, who according to Tertullian was made bishop of Smyrna by St. John himself. St. Irenaeus says: "John, the disciple of the Lord, who had even rested on His breast, himself published the Gospel, while he was living in Ephesus."

3. Internal analysis: The developed form of doctrine found in the Gospel reveal the writer as a man who had for many years meditated on and internalized everything on which he reports concerning Jesus and his disciples. There are many little points which can be explained only if John is the author.

- a. He calls John the Precursor of Christ, where the Synoptics call him John the Baptist: they have to call him that to avoid any possible confusion with John the Apostle.
- b. This gospel tells us that its author is the disciple whom Jesus loves (John 21:24), and who was one of the twelve Apostles, for he is present when the risen Lord appears among them by the Sea of Tiberias (John 21).

4. Literary Features tell us that the writer is obviously Jewish and very familiar with customs and feasts. He has intimate knowledge of the geography of Palestine and the style of writing is markedly Semitic, even though not in a Semite language.

5. Tradition of the Catholic Church has always held to the attribution of the Fourth Gospel to St. John.

"John's Christology is extensive. It has been compared to a wading pool that children can frolic in which is, at the same time, an ocean that can drown elephants. His gospel is a very readable narrative. But the deeper the investigation, the more is available for the contemplative reader." (Dr. Scott Hahn)

# **Tape One - "In the beginning..."**

## OVERVIEW OF THE GOSPEL

The \_\_\_\_\_, Chapter one, verse 1 through 18 is a sort of "overture" (the music played before the curtains open). We are intended to go back to that list of "musical themes" that will be developed later on. (*Note: further scripture citations will be printed as follows: John 1:1-18. The Navarre Bible is available from St. Joseph's Communications.*)

Five of John's themes mentioned are -

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

In Part I, the first four chapters of John deal with Jesus' Messiah-ship through \_\_\_\_\_ that He performs. John uses this term instead of "miracle" because his understanding of these events is that they *signify* an interior glory that belongs to Jesus.

In chapter 2, Jesus' Messiah-ship is showcased in (a) Jerusalem / (b) Galilee.

In chapter 3, Jesus' Messiah-ship is showcased with (a) Nicodemus / (b) John the Baptist.

In chapter 4, Jesus' Messiah-ship is showcased with (a) the Samaritan woman / (b) the Apostles.

The second section of Part I is chapter 5, where Jesus manifests His (a) divinity / (b) humanity.

Jesus is not just Messiah, He is one with the \_\_\_\_\_. For this reason, His life is sought by the Jews.

In chapter 6, Jesus shows Himself as the fulfillment of the greatest festival for Israel's liberty and salvation: Exodus and the (a) crossing of the Red Sea / (b) Passover. At this time, Jesus describes Himself as the true (a) Rock / (b) Manna and the Bread of Life.

In chapters 7 through 10, John refers to the Feast of (a) Tabernacles / (b) Dedication. This Feast directs the attention of Israel to its mission to the (a) world / (b) Samaria.

Jesus presents Himself as greater than the greatest prophet, (a) Elijah / (b) Moses. He will set the Jews and the world free from the real slavery of \_\_\_\_\_, and feed the world with the real \_\_\_\_\_ for real eternal life.

In John 7-10, Jesus identifies Himself as the fulfillment of the Feast of Tabernacles with all its' symbolism, particularly as "The \_\_\_\_\_ of the World." Jesus is presented forcefully in this way in John 11-12.

Chapter 11 presents Jesus' last "sign" - the miracle of (a) the raising of Lazarus / (b) the raising of the son of the widow of Naim, the most graphic, physical experience of how much Jesus will bring LIFE to the dead of the world, and renew the Covenant. \_\_\_\_\_ is a symbol of Old Testament Israel.

Chapter 12, the turning point, the center point of the whole gospel, ends Part I.  
The focus will change to (a) the parables / (b) the discourses of Jesus.

In John 12:23, Jesus proclaims that His " \_\_\_\_\_ " has come, after Greeks ask Philip and ask to see Jesus. Previously, in John 4, 7, and 8, Jesus' " \_\_\_\_\_ " has not come yet. Review John 12:20-33

What is being signaled by the Greeks wanting to see Jesus?

(a) the salvation of the world / (b) the salvation of the Jews.

The Early Fathers of the Church saw this statement of Jesus as a \_\_\_\_\_ image: a grain of wheat falling is the death of Jesus as the true \_\_\_\_\_ from Heaven, the Father sending the Son as Food for His Children. Jesus sees himself as a grain of wheat that dies, rises and is harvested for others, bringing salvation to ALL the nations, Jews and Gentiles alike.

How does Jesus understand this "hour" - His offering up of his life? [Vs. 27 - *Now is my soul troubled.*] Jesus is \_\_\_\_\_; it could be translated as (a) angry / (b) sad also.

Transition to Part II, where Jesus reveals Himself in \_\_\_\_\_, not in signs and miracles.

The message in Part II is that we are to conform ourselves to Christ. The "cryptogram" for all Christians is Christ's P \_\_\_\_\_, D \_\_\_\_\_ and R \_\_\_\_\_, a different sort of sign and miracle.

Christ's failures are actually His \_\_\_\_\_. Christians' successes in ministry are for (a) others / (b) ourselves; the growth from failure and humiliation are for (a) others / (b) ourselves.

John 13 - 17 present this message various ways through the \_\_\_\_\_ scenes.

### Section I of Part II

- Chapter 13 In the \_\_\_\_\_ Jesus serves as the lowest servant.  
Chapter 14 In the \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ Jesus promises His peace.  
Chapter 15 In the \_\_\_\_\_ He who abides in Me... will bear much fruit  
This image of \_\_\_\_\_, \_\_\_\_\_ gives an image of the Eucharist also.  
Chapter 16 has the \_\_\_\_\_ and the \_\_\_\_\_  
and (a) Jesus' farewell to / (b) His blessing of the disciples.  
Chapter 17 Christ's Prayer as \_\_\_\_\_ He prays for Himself, the disciples,  
and for (a) His Mother / (b) the Church in the world.

### Section II of Part II

Chapter 18-19 The Passion of Our Lord Jesus Christ.

Nothing in chapter 18 is found in the (a) apocrypha / (b) synoptic Gospels.

In John's gospel, (a) Pontius Pilate / (b) Caiaphas becomes the means by which Jesus clarifies the true nature of his eternal kingdom. His Kingship and Kingdom is built upon truth. Not power, not majority vote, not terrorism, not military might. Only truth, the only kingdom that CAN last IN the world is the kingdom that is not OF the world. Truth is timeless and permanent.

In John, Jesus' Passion and Death is permeated with Passover imagery.

Only John describes Jesus as being crucified at the same hour as \_\_\_\_\_.

Only John says that Jesus wore \_\_\_\_\_, just as the high priest wore the *ketone* in order to sacrifice in the Temple for the Passover and the other major festivals.

Only John sees that a (a) spear / (b) hyssop branch lifts the sponge with the wine - which was used to smear the lamb's blood on the doorposts.

Only John remembers that none of Jesus' bones were broken, fulfilling scripture; none of the \_\_\_\_\_'s bones were allowed to be broken in the Passover sacrifice.

John sees Jesus as both \_\_\_\_\_ and \_\_\_\_\_.

### Section III of Part II

Chapters 20-21 The Appearances of \_\_\_\_\_

These are unique to John: \_\_\_\_\_ and the questioning of (a) Peter / (b) Thomas.

The Theology of the \_\_\_\_\_ is found in John more than in all three Synoptic Gospels.

(a) Faith / (b) Hope is portrayed in a deeper way than in the Synoptics.

\_\_\_\_\_ is John's favorite theme; love constitutes the New Law.

John uses more (a) Christian / (b) sacramental images than all the Synoptics.

(a) Sacrament / (b) Theology is central to John's proclamation of Jesus.

Luke has more on the Blessed Virgin Mary in terms of narrative; however, John has much more \_\_\_\_\_ - \_\_\_\_\_ on Mary. He develops the significance of Mary in the Gospel at the beginning, the climax (or the Chiastic midpoint) and at the end of Jesus' life and ministry. The *beloved* disciple receives her as his own mother. (Note: Mary is always received as mother by the beloved disciples of Jesus in the world. Mary's importance in the spiritual life: she is always there in the beginning of the Christian life, during the middle she is present, and at the end she perseveres with the disciple at his cross.

[suggested reading: Joseph Grassi, "The Role of Jesus' Mother in John's Gospel." *Catholic Biblical Quarterly* 48(1986) 67-80, Mary at the beginning, midpoint and end of the Gospel]

### THE PROLOGUE -John 1:1-18

The phrase that initiates the Gospel is drawn from \_\_\_\_\_, "In the beginning."

The Greek word and the Hebrew word are both *double-sided*. The double meaning is both \_\_\_\_\_ and \_\_\_\_\_.

The core of the meaning of these two is "\_\_\_\_\_", which carries both the meaning of \_\_\_\_\_ (chronological or series) or \_\_\_\_\_ (order, importance). It refers to either \_\_\_\_\_ or \_\_\_\_\_.



John deliberately uses "double entendre" terms, word play, puns, in order to force the careful reader to ask "which is it?" Inevitably, the meaning is BOTH. In this instance of "beginning,"

Jesus is "in the beginning", He goes all the way back to \_\_\_\_\_.

Jesus is the one in whom God (a) blesses / (b) creates (first in sequence).

Jesus, the Word, is first as highest or the \_\_\_\_\_ of creation (rank).

Jesus is the head of the (a) Mystical Body / (b) Church of Christ,

the corporate body of humanity.

Paul in Colossians 1:15 says that Jesus is the \_\_\_\_\_ of the invisible God. This reminds us of Genesis 1 because "in the beginning" God made \_\_\_\_\_ in God's own image and likeness. Man is made in the image of God; however, Jesus Christ \_\_\_\_\_ the image of God.

Jesus Christ is the (a) source / (b) pattern for mankind both in the beginning and as the Head of mankind.

Paul calls Jesus the "first-born" of all creation, meaning (a) sequence / (b) rank.

The first-born is the heir apparent in the family, the successor, the crown prince (He inherits the estate from the father and cares for the family), not necessarily the chronologically first born.

The Arian heresy (4th century) used this verse to claim Jesus was the first thing (a) created / (b) born, missing the Hebrew background of the term "first-born."

Colossians 1:15-20 shows us Paul's thinking extended the 1st century Hebrew meaning of "first-born" which shows the 3 meanings of the "in the beginning" which refer to His rank:

*for \_\_\_\_\_ Him all things were created in heaven and on earth....*

*All things were created \_\_\_\_\_ Him*

*and \_\_\_\_\_ Him.*

Then Paul points out the sequential meaning: *He was \_\_\_\_\_ all things.*

*And in Him all things hold together. He is the first-born of the dead*

In this last statement, Paul emphasizes that Jesus is not only the beginning of creation and the Old Covenant, but also the beginning of the New Creation and the New \_\_\_\_\_.

John makes this same point in the Prologue of his Gospel: Jesus was not \_\_\_\_\_ off stage in the wings for the Father to say it was "time to go on." The whole production of the world, of creation, is Christ's. John is saying that the whole family of God is acting, the whole Trinity.

Christ is the (a) Word / (b) love spoken by the Father that brought the whole universe into being and the \_\_\_\_\_, the blueprint, that the world is to be conformed to. This is why there will be TWO creations.

The real creation is the second creation, the butterfly from the caterpillar, the \_\_\_\_\_ creation.

Christ is the One Who establishes the first creation; He is the \_\_\_\_\_ spoken that brings it into being for Christ to (a) fix it / (b) fill it, Christ to \_\_\_\_\_ it, Christ to \_\_\_\_\_ it to Himself. And that occurs when the Word (a) becomes flesh / (b) proclaims the kingdom.

The 1st creation is for the \_\_\_\_\_ Creation.

This perspective of John can be seen in his second book in the New Testament: \_\_\_\_\_, which also shows Genesis imagery in 21:1 ff - *Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away.....*

God made the world in order to (a) renew / (b) redeem the world. God created nature in order for there to be something to (a) give Himself to / (b) sacrifice Himself for. And God " \_\_\_\_\_ " on the seventh day.

The Old Covenant establishes the order of \_\_\_\_\_.  
The New Covenant infuses that order with \_\_\_\_\_.  
Grace is nothing less than God's own \_\_\_\_\_.

In John's mind, the particular way to understand grace is that it is "\_\_\_\_\_." The life of God that we receive from Christ is the life of Christ, who is *the* eternally begotten \_\_\_\_\_. In the New Creation, however, he gives to us in Christ permanent "\_\_\_\_\_". It is UN-lose-able.

God does not annihilate old creation. New Creation means that God (a) graces / (b) blesses creation, the whole universe. He does not start over again, making the grass greener, the mountains higher.

It is said more clearly in 1 John 3: 1 We are not just called "children of God" We ARE children of God. Christianity is the religion of "\_\_\_\_\_". This is the most distinctive feature of \_\_\_\_\_. The Catholic Church alone says: Justification and salvation consist in nothing less than in actually receiving a mystical infusion of the \_\_\_\_\_. Nothing less. Pope Pius XI says explicitly: "... We are made partakers of (a) the Eucharist / (b) the Divine Nature. This is Peter's theology: 2 Peter 1: 4 - You can "...become partakers in (a) the Eucharist / (b) the Divine Nature.

John 1:1 is the most emphatic, explicit statement of Christ's (a) Sonship / (b) Deity in the New Testament.

"The light of men" is more \_\_\_\_\_ imagery where God says, "Let there be \_\_\_\_\_." And he separated the \_\_\_\_\_ from the darkness. Christ is the One acting in the beginning.

John 1:6 ....John... came for testimony to bear witness to the light, that all might believe through him. The word for testimony is \_\_\_\_\_.

Many scholars believe that John's gospel was written with the former disciples of \_\_\_\_\_ in mind, who did not later follow Jesus. The Book of \_\_\_\_\_ mentions them as disciples who had not received word of Jesus' baptism and only knew the baptism of \_\_\_\_\_.  
[Acts 18: 24 ff; Act 19:1 ff ] This incident with Apollos takes place in the city of \_\_\_\_\_ where according to tradition, John the Evangelist was the Bishop and wrote with this in mind. He knew there were many disciples of \_\_\_\_\_, whom Jesus called the greatest prophet and the greatest man born of woman, a greatly under-rated, underestimated figure in the New Testament. He brings the Old Covenant to an effective and profound closing. He is the last prophet pointing to \_\_\_\_\_.

His whole life was dedicated to preaching that we cannot save ourselves, not by law, not by our behavior. His ministry was to get humanity to see the Light when He comes and then recognize that we \_\_\_\_\_ (\_\_\_\_\_).

The greatness of the gospel is that \_\_\_\_\_ is included now in the Light of God, not just the Jews.

Another important theme in John is "the \_\_\_\_\_," where sin has dominion. God so loved \_\_\_\_\_ that He gave His only begotten Son. Although God loves His creation, he sees it is unable to receive \_\_\_\_\_ (\_\_\_\_\_ ) and cannot transform itself to receive it.

John 1:12 - But to all who received him, who believed in his name, he gave exusia or authority, which means that we receive the very (a) grace / (b) substance of God. This is not just a legal declaration, it is the very certainty of God, His authority!!