

**Reflection on the Gospel: Third Sunday of Advent Year B  
(John 1:6-8, 19-28)**

**-Veronica Lawson RSM**

Today's gospel reading falls into two sections. The first section comprises a little statement from the prologue of John's gospel and the second revolves around a question that has already been answered in the prologue. In other words, the reader knows the answer to the question posed by the characters in the second section. The prologue presents John the baptiser as "a man sent from God". He is not the light; he is rather a "witness" whose role is to testify to "the light". The true light [Jesus] was "coming into the world".

In the face of less than friendly questioning, John the baptiser responds simply and honestly to questions about his identity. The questions are relentless and John's responses are unambiguous. He is not the Messiah, the Anointed of God. He is not the prophet Elijah that some identified with God's messenger of Malachi 3:1-3 who would return and restore the "descendants of Levi" He is not the prophet-like-Moses of Deuteronomy 15. He states his identity with reference to the words of the prophet Isaiah: he is the voice crying out in the wilderness, inviting God's people to prepare the way for God's advent, God's coming.

John knows who he is, he understands the parameters of his mission, and he points his questioners in the direction of the truth. His role is a pivotal one in the story of God's saving action. His story is also pivotal in the unfolding of the drama of the fourth gospel. It is worth asking how we might answer the question that the priests and Levites put to John on behalf of the Jerusalem "Jews": "Who are you?" If we can honestly answer that question, if we can admit who we are with all our strengths and weaknesses, if we can know our place in the scheme of things and own it in all humility, then we are probably in a good position to recognise and, like John, witness to the "one who is coming", the light of the world, the revelation of God.

A caution is in order regarding this gospel reading: we must remember that not only the opponents of Jesus but most of the actors in the gospel drama, including Jesus, are Jewish. The group of characters specifically named in the narrative as "the Jews" includes some influential members of the Jewish religious leadership, but cannot be identified with them because it comprises a more extensive group who are consistently in conflict with Jesus. It would be a serious disservice to the gospel to condemn the Jewish people on the basis of this and similar stories of Jewish opposition to Jesus.