

## PRESENTATION 1 *The Sabbath*

### OVERALL PLAN

- Feast: 17x in Jn, 68% of NT usage
- Sabbath: 9-11-18-11+9 (+ 2x more)
- Passover: 10x in Jn, 34.5% of NT usage
- Tabernacles: *hapax* in John
- Dedication: *hapax* in John
- John 13-20: Passover week

1. Sabbath
2. John 5
3. Passover
4. John 6 and 19
5. Succoth
6. John 9
7. Hanukkah
8. John 10

### SEQUENCE

- The Fourth Gospel
- Relations with the Synagogue
- Lay-out of the Feasts Sabbath: observance, history and origin
- Sabbath: Fourth Gospel

### THE FOURTH GOSPEL

- Late first century
- Highly “intertextual”
- Rooted in the Jesus tradition
- In light of the Resurrection
- A great spiritual genius

#### Stage One

Origins lie in the ministry and teaching of Jesus, as witnessed by a *disciple*.

#### Stage Two

Much oral tradition handed on and developed by the “*Beloved Disciple*” who was a disciple of Jesus, but not one of the Twelve. Possibly something got written down at this stage.

#### Stage Three

- (a) The *Evangelist* presents the tradition in a brilliant, coherent, theologically motivated story, containing signs, discourses and narratives. There may have been many “retouchings” by the
- (b) *Evangelist*.
- (c) The *Redactor* produces the Gospel as we now have it, introducing the Prologue and the Epilogue (21) and shifting around certain blocks of material.

A very *considered* text

Two Parts

1-12: The Book of Signs

13-21: The Book of Glory

- |          |   |
|----------|---|
| 2:1-11   | 1. Cana: “Jesus did this, the first of his signs... and manifested his glory” |
| 4:46-54  | 2. Official’s son “The second sign that Jesus did” (4:54)                     |
| 5:1-9ff. | 3. Bethzatha: Called a “work,” not a “sign” (7:21; cf. 5:17)                  |
| 6:1-14ff | 4. Multiplication: “When people saw the sign that he had done...” (6:14)      |
| 6:16-21  | <i>Water ?? (Never called a “sign”, nor does it function as one!)</i>         |
| 9:1-7ff  | 5. Blind man: “How can a sinner do such signs?” (9:16)                        |
| 11:1-45  | 6. Lazarus: “For this man is performing many miraculous signs” (11:47)        |

19-20 7. Lifting up: Not called a “sign”, but surely the climax? (cf. 3:14-15)  
 21:1-14 *Tiberias* ??: Not called a “sign”, but closely related

## THE SYNAGOGUE

John 9:22 His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be *put out of the synagogue*.

John 12:42 Nevertheless many, even of the authorities, believed in him. But because of the Pharisees they did not confess it, for fear that they would be *put out of the synagogue*.

John 16:2 They will put you *out of the synagogues*. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God.

Writing ca. 200 C.E. Tertullian noted, “the Jews call us Nazarenos” (Against Marcion 4. 8).

A century later Eusebius switched to the past tense: “We who are now called Christians received in the past the name Nazarenoi”.

Writing about 375 C.E. Epiphanius condemns the Nazorai, who are not a newly founded group, as a heresy (Panarion 29). Jerome followed Epiphanius: “... since they want to be both Jews and Christians, they are neither Jews nor Christians” (Epistle 112.13 to Augustine).

Epiphanius and Jerome also provide the first clear accounts of the practice in some ancient synagogues of condemning the Nosrim in the blessing or curse on heretics (*birkat ha-minim*): “... may the Nosrim and Minim speedily perish...” (according to Cairo Genizah manuscripts).

### *The Nineteenth Benediction* (Birkat ha-Minim)

“For the apostates let there be no hope. And let the arrogant government be speedily uprooted in our days. Let the *nozerim* and the *minim* be destroyed in a moment. And let them be blotted out of the Book of Life and not be inscribed together with the righteous. Blessed are you, O LORD, who humble the arrogant”  
*Two medieval Cairo Genizah copies equate Minim and Notzrim, “Nazarenes”, i.e. “Christians.”*

## JEWISH FEASTS

*Sabbath*: John 5:9–10, 16, 18; 7:22–23; 9:14, 16; 19:31

*Passover*: John 2:13, 23; 6:4; 11:55; 12:1; 13:1; 18:28, 39; 19:14

*Tabernacles*: John 7:2 *Dedication*: John 10:22

After this there was a Jewish feast (*Sabbath or perhaps Shavuot?*), and Jesus went up to Jerusalem. (John 5:1)

Now the Jewish feast of the *Passover* was near. (John 6:4)

Now the Jewish feast of Tabernacles (*Succoth*) was near. (John 7:2)

Then came the feast of the Dedication (*Hanukkah*) in Jerusalem. (John 10:22)

### *Prologue 1:1-18*

PART ONE BOOK OF SIGNS 1:19-12:50

PART TWO BOOK OF GLORY 12:1-20:31

*Epilogue 21:1-25*

1. *Call Stories 1:19-51*

2. *Nuptial Sequence 2-4*

4. *Lazarus 11-12*

3. THE FEASTS 5-10

## SABBATH

Shabbat, as a verb, means to cease or to end or to rest

It may seem best to work *backwards* from the Mishnah to the earliest practice.

## MISHNAH

Mishnah Second Temple (NT)

Post-exilic Pre-exilic How old is the Sabbath?

Mishnah

The Mishnah—around 200 ad—is a collection of rabbinic traditions

It is casuistic and discursive

It is presume to refer to earlier traditions and practices

Mishnah tractate *Shabbat* is devoted entirely to the observance of the

A. The generative categories of acts of labour [prohibited on the Sabbath] are forty less one: B. (1) he who sows, (2) ploughs, (3) reaps, (4) binds sheaves, (5) threshes, (6) winnows, (7) selects [fit from unfit produce or crops], (8) grinds, (9) sifts, (10) kneads, (11) bakes; C. (12) he who shears wool, (13) washes it, (14) beats it, (15) dyes it; D. (16) spins, (17) weaves, E. (18) makes two loops, (19) weaves two threads, (20) separates two threads; F. (21) ties, (22) unties, G. (23) sews two stitches, (24) tears in order to sew two stitches; H. (25) he who traps a deer, (26) slaughters it, (27) flays it, (28) salts it, (29) cures its hide, (30) scrapes it, and (31) cuts it up; I. (32) he who writes two letters, (33) erases two letters in order to write two letters; J. (34) he who builds, (35) tears down; K. (36) he who puts out a fire, (37) kindles a fire; L. (38) he who hits with a hammer; (39) he who transports an object from one domain to another— M. lo, these are the forty generative acts of labour less one. (*Shabbat* 7:2)

“And any matter of doubt as to danger to life overrides the prohibitions of the Sabbath.” (*Yoma* 8:6)

A. With what do they kindle [the Sabbath light] and with what do they not kindle [it]? B. They do not kindle with (1) cedar fiber, (2) uncarded flax, (3) raw silk, (4) wick of bast, (5) wick of the desert, (6) or seaweed; C. or with (1) pitch, (2) wax, (3) castor oil, (4) oil [given to a priest as heave offering which had become unclean and must therefore be] burned, (5) [grease from] the fat tail, or (6) tallow.

D. Nahum the Mede says, “They kindle [the Sabbath lamp] with melted tallow.” E. And sages say, “All the same is that which is melted and that which is not melted: they do not kindle with it.” (*Shabbat* 2:1–2)

An operative principle did R. Aqiba state, “Any sort of labour [in connection with circumcision] which it is possible to do on the eve of the Sabbath does not override [the restrictions of] the Sabbath, and that which it is not possible to do on the eve of the Sabbath does override [the prohibitions of] the Sabbath.” (*Shabbat* 19:1)

## SECOND TEMPLE

Matthew	9
Mark	11
Luke	18
John	11
Acts	9
Romans-Philippians	0
Colossians	1
1Thessalonians-Phil.	0
Hebrews	1
James-Revelation	0

Many pursued them, and overtook them; they encamped opposite them and prepared for battle against them on the Sabbath day. They said to them, “Enough of this! Come out and do what the king commands, and you will live.” But they said, “*We will not come out, nor will we do what the king commands and so profane the Sabbath day.*” Then the enemy quickly attacked them. But they did not answer them or hurl a stone at them or block up their hiding places, for they said, “Let us all die in our innocence; heaven and earth testify for us that you are killing us unjustly.” So they attacked them on the Sabbath, and they died, with their wives and children and livestock, to the number of a thousand persons.

When Mattathias and his friends learned of it, they mourned for them deeply. And all said to their neighbors: “If we all do as our kindred have done and refuse to fight with the Gentiles for our lives and for our ordinances, they will quickly destroy us from the earth.” So they made this decision that day: “*Let us fight against anyone who comes to attack us on the Sabbath day; let us not all die as our kindred died in their hiding places.*” (1Maccabees 2:32–41)

Then the king wrote to his whole kingdom that all should be one people, and that all should give up their

particular customs. All the Gentiles accepted the command of the king. *Many even from Israel gladly adopted his religion; they sacrificed to idols and profaned the Sabbath.* And the king sent letters by messengers to Jerusalem and the towns of Judah; he directed them to follow customs strange to the land, to forbid burnt offerings and sacrifices and drink offerings in the sanctuary, to profane Sabbaths and festivals, to defile the sanctuary and the priests, to build altars and sacred precincts and shrines for idols, to sacrifice swine and other unclean animals, and to leave their sons uncircumcised. They were to make themselves abominable by everything unclean and profane, so that they would forget the law and change all the ordinances. He added, “And whoever does not obey the command of the king shall die.” (1Maccabees 1:41–50)

*People could neither keep the Sabbath, nor observe the festivals of their ancestors, nor so much as confess themselves to be Jews.* (2Maccabees 6:6)

## POST-EXILIC

After the Exile, the Sabbath becomes a distinctive mark of Judaism

E.g. Ezek 20:12; 46:1ff E.g. Is 56:2, 4, 6; 58:13-14; 66:23

Restrictions: Ex 35:3; Neh 10:32, 13:15-17; Jer 17:21

Isa 58:13 You must observe the Sabbath rather than doing anything you please on my holy day. You must look forward to the Sabbath and treat the LORD’s holy day with respect. You must treat it with respect by refraining from your normal activities, and by refraining from your selfish pursuits and from making business deals.

Then you will find joy in your relationship to the LORD, and I will give you great prosperity, and cause crops to grow on the land I gave to your ancestor Jacob.” Know for certain that the LORD has spoken. I also gave them my Sabbaths as a reminder of our relationship, so that they would know that I, the LORD, sanctify them. (Ezekiel 20:12)

You must observe the Sabbath rather than doing anything you please on my holy day. You must look forward to the Sabbath and treat the LORD’s holy day with respect. You must treat it with respect by refraining from your normal activities, and by refraining from your selfish pursuits and from making business deals. (Isaiah 58:13)

The LORD says, ‘Be very careful if you value your lives! Do not carry any loads in through the gates of Jerusalem on the Sabbath day. (Jeremiah 17:21)

In those days I saw people in Judah treading winepresses on the Sabbath, bringing in heaps of grain and loading them onto donkeys, along with wine, grapes, figs, and all kinds of loads, and bringing them to Jerusalem on the Sabbath day. So I warned them on the day that they sold these provisions. The people from Tyre who lived there were bringing fish and all kinds of merchandise and were selling it on the Sabbath to the people of Judah—and in Jerusalem, of all places! So I registered a complaint with the nobles of Judah, saying to them, “What is this evil thing that you are doing, profaning the Sabbath day? (Nehemiah 13:15–17)

Exod 31:12 The LORD said to Moses, 13 “Tell the Israelites, ‘Surely you must keep my Sabbaths, for it is a sign between me and you throughout your generations, that you may know that I am the LORD who sanctifies you. 14 So you must keep the Sabbath, for it is holy for you. Everyone who defiles it must surely be put to death; indeed, if anyone does any work on it, then that person will be cut off from among his people. 15 Six days work may be done, but on the seventh day is a Sabbath of complete rest, holy to the LORD; anyone who does work on the Sabbath day must surely be put to death. 16 The Israelites must keep the Sabbath by observing the Sabbath throughout their generations as a perpetual covenant. 17 It is a sign between me and the Israelites forever; for in six days the LORD made the heavens and the earth, *and on the seventh day he rested and was refreshed.*”

### *Creation*

“Remember the Sabbath day to set it apart as holy. For six days you may labor and do all your work, but the seventh day is a Sabbath to the LORD your God; on it you shall not do any work, you, or your son, or your daughter, or your male servant, or your female servant, or your cattle, or the resident foreigner who is in your gates.

*For in six days the LORD made the heavens and the earth and the sea and all that is in them, and he rested on the seventh day; therefore the LORD blessed the Sabbath day and set it apart as holy.* (Exodus 20:8–11)

*Exodus*

Be careful to observe the Sabbath day just as the LORD your God has commanded you. You are to work and do all your tasks in six days, but the seventh day is the Sabbath of the LORD your God. On that day you must not do any work, you, your son, your daughter, your male slave, your female slave, your ox, your donkey, any other animal, or the foreigner who lives with you, so that your male and female slaves, like yourself, may have rest.

*Recall that you were slaves in the land of Egypt and that the LORD your God brought you out of there by strength and power. That is why the LORD your God has commanded you to observe the Sabbath day.* (Deuteronomy 5:12–15)

**PRE-EXILIC**

The Sabbath is a special day  
No detailed prescriptions about work  
No liturgical celebration

He said, “Why do you want to go see him today? It is not the new moon or the *Sabbath*.” She said, “Everything’s fine.” (2Kings 4:23)

You say, “When will the new moon festival be over, so we can sell grain? When will the *Sabbath* end, so we can open up the grain bins? We’re eager to sell less for a higher price, and to cheat the buyer with rigged scales! (Amos 8:5)

Do not bring any more meaningless offerings; I consider your incense detestable! You observe new moon festivals, *Sabbaths*, and convocations, but I cannot tolerate sin-stained celebrations! (Isaiah 1:13)

Also: 2 Kings 11

Babylonian Calendar: *sabattu* - a new moon festival, 15th of each month

Canaan: Ugarit and seven year cycles

Kenites: too obscure Unresolved question

**SUMMARY**

- No explanation works: astrological, menological, sociological, etymological or cultic.
- Its origins of the Sabbath are not to be found outside the Hebrew Bible
- Pre-exilic: yes, but unregulated Post-exilic: key marker of Jewish identity Second Temple: many disputes Mishnah: very detailed legislation
- Sabbath (frequent in John) Circumcision (once in John: 7:22-23) Kosher laws (absent)
- Synagogue (not quite absent: John 6:59; 18:20)

**BY THE WAY**

John 7:22 However, because Moses gave you the practice of circumcision (not that it came from Moses, but from the forefathers), you circumcise a male child on the *Sabbath*. 23 But if a male child is circumcised on the *Sabbath* so that the law of Moses is not broken, why are you angry with me because I made a man completely well on the *Sabbath*? [Continued discussion from John 5, one of the reasons people think 5 and 7 were original one piece.]

The Rabbis counted 248 parts to a man’s body. In the Talmud (b. Yoma 85b) R. Eleazar ben Azariah (ca. A.D. 100) states: “If circumcision, which attaches to one only of the 248 members of the human body, suspends the Sabbath, how much more shall the saving of the whole body suspend the Sabbath?”

*So absolutely binding did rabbinic Judaism regard the command of Lev 12:3 to circumcise on the eighth day, that in the Mishnah m. Shabbat 18.3; 19.1, 2; and m. Nedarim 3.11 all hold that the command to circumcise overrides the command to observe the Sabbath.*

**SABBATH IN JOHN**

John 5:9–10, 16, 18; 7:22–23:

Bethzatha 9:14, 16: The man born blind

19:31: the Day of Preparation

20:1, 19: Day after the Sabbath

In reality, the discussion turns on the *identity* of Jesus and his *authority* to set aside the Sabbath, as we shall see in John 5.

## PRESENTATION 2 *The Sheep Pool*

### SEQUENCE

- Introduction
- Archaeology
- Miracle and commentary
- The debate
- Summary
- Lectionary

### THE MIRACLE

John 5:1 After this there was a Jewish feast, and Jesus went up to Jerusalem. 2 Now there is in Jerusalem by the Sheep Gate a pool called Bethzatha in Aramaic, which has five covered walkways. 3 A great number of sick, blind, lame, and paralyzed people were lying in these walkways. 5 Now a man was there who had been disabled for thirty-eight years. 6 When Jesus saw him lying there and when he realized that the man had been disabled a long time already, he said to him, “Do you want to become well?” 7 The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up. While I am trying to get into the water, someone else goes down there before me.” 8 Jesus said to him, “Stand up! Pick up your mat and walk.” 9 Immediately the man was healed, and he picked up his mat and started walking. (Now that day was a Sabbath.)

John 5:10 So the Jewish leaders said to the man who had been healed, “It is the Sabbath, and you are not permitted to carry your mat.” 11 But he answered them, “The man who made me well said to me, ‘Pick up your mat and walk.’” 12 They asked him, “Who is the man who said to you, ‘Pick up your mat and walk?’” 13 But the man who had been healed did not know who it was, for Jesus had slipped out, since there was a crowd in that place.

John 5:14 After this Jesus found him at the temple and said to him, “Look, you have become well. Don’t sin any more, lest anything worse happen to you.” 15 The man went away and informed the Jewish leaders that Jesus was the one who had made him well.

Any parallel with Mark 2:1-12?

Any parallel with Mark 3:1-6?

Unusual features (Culpepper)

1. A supplicant presents Jesus with a request. *Instead*, Jesus takes the initiative: “Do you want to be made well?” (v.6).
2. Jesus rebuffs the request. *Instead*, the man is evasive: “Sir, I have no one to put me into the pool when the water is stirred up.” (v.7).
3. The supplicant persists. *Instead*, Jesus persists.
4. *Jesus gives instruction that will grant the request: “Stand up, take your mat and walk.”* (v.8).
5. *The other person complies with Jesus’ order, and the sign is accomplished: “At once the man was made well, and he took up his mat and began to walk”* (v.9)
6. The sign is verified by a *third party*: “So the Jews said to the man who had been cured, ‘It is the Sabbath; it is not lawful for you to carry your mat.’” (v.10)
7. There is a response of faith. *Instead*, “the man went away and told the Jews that it was Jesus who had made him well.” (v.15).

### COMMENT

Verse by verse on the miracle

Appended “betrayal”

Structure of the argument

Context of Johannine discussions

Five “witnesses” are brought forward

*John 5:1 After this there was a Jewish feast, and Jesus went up to Jerusalem. 2 Now there is in Jerusalem by the Sheep Gate a pool called Bethzatha in Aramaic, which has five covered walkways.*

- What feast? Hardly “just” the Sabbath; if Jn 5 and 7 were originally joined, it might (!) reflect a

sequence: Passover, Pentecost, Succoth, Hanukkah

- Sheep Pool - located as we saw

3 *A great number of sick, blind, lame, and paralyzed people were lying in these walkways.* 5 *Now a man was there who had been disabled for thirty-eight years.*

- Now the length of time it took for us to go from Kadesh Barnea to the crossing of Wadi Zered was *thirty-eight* years, time for all the military men of that generation to die, just as the LORD had vowed to them. (Deut 2:14)
- Later mss add: 5:3: “waiting for the moving of the water. 5:4 For an angel of the LORD went down and stirred up the water at certain times. Whoever first stepped in after the stirring of the water was healed from whatever disease which he suffered.”

6 *When Jesus saw him lying there and when he realized that the man had been disabled a long time already, he said to him, “Do you want to become well?”*

- Jesus *identifies* the sick man and approaches him
- The question might seem superfluous, until we see how evasive the sick man turns out to be
- Well (ὑγιής whence “hygiene”) is used only here in John and in the associated argument (John 5:6, 9, 11, 14–15; 7:23)

7 *The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up. While I am trying to get into the water, someone else goes down there before me.”*

- Sir = lit. *kyrie* or LORD
- The man’s helplessness is now apparent

John 5:8 *Jesus said to him, “Stand up! Pick up your mat and walk.”* 9 *Immediately the man was healed, and he picked up his mat and started walking. (Now that day was a Sabbath.)*

- Three fairly blunt imperatives
- No mention at all of faith (perhaps implied by his obedience)
- The proof: picked up, started walking
- Delayed “surprise”: the Sabbath!

John 5:10 *So the Jewish leaders said to the man who had been healed, “It is the Sabbath, and you are not permitted to carry your mat.”* 11 *But he answered them, “The man who made me well said to me, ‘Pick up your mat and walk.’”*

- A quick investigation is underway
- The Law on the Sabbath is cited
- The man answers simply but does not fail to mention the effectiveness of the cure

12 *They asked him, “Who is the man who said to you, ‘Pick up your mat and walk?’”* 13 *But the man who had been healed did not know who it was, for Jesus had slipped out, since there was a crowd in that place.*

- The next obvious question
- The man does not know - cf. Jn 9
- Jesus has made himself scarce

John 5:14 *After this Jesus found him at the temple and said to him, “Look, you have become well. Don’t sin any more, lest anything worse happen to you.”* 15 *The man went away and informed the Jewish leaders that Jesus was the one who had made him well.*

- Jesus finds the man - compare Jn 9
- The link with sin - compare Jn 9
- The man betrays Jesus - contrast Jn 9
- Notice the full affirmation of the cure

## THE DEBATE



- In the next series of paragraphs a concentrated debate takes place
- We are “overhearing” the kind of debate the Johannine community had with the synagogue “across the road”
- Five “witnesses” are brought forward: God, John the Baptist, the works of Jesus, Scripture and Moses
- A chiasmic structure expands the teaching about the first “witness”, who is God himself

*John 5:16 Now because Jesus was doing these things on the Sabbath, the Jewish leaders began persecuting him. 17 So he told them, “My Father is working until now, and I too am working.” 18 For this reason the Jewish leaders were trying even harder to kill him, because not only was he breaking the Sabbath, but he was also calling God his own Father, thus making himself equal with God.*

- The first witness
- The key is v. 17
- Background 1: Genesis 1-2
- Background 2: Philo of Alexandria

#### *Background 1*

Gen 2:2 By the seventh day God finished the work that he had been doing, and he ceased on the seventh day all the work that he had been doing. 3 God blessed the seventh day and made it holy because on it he ceased all the work that he had been doing in creation.

#### *Background 2*

(5) First, therefore, having desisted from the creation of mortal creatures on the seventh day, he began the formation of other and more divine beings.

III. For God never ceases from making something or other; but, as it is the property of fire to burn, and of snow to chill, so also it is the property of God to be creating. And much more so, in proportion as he himself is to all other beings the author of their working.

(6) Therefore the expression, “he caused to rest,” is very appropriately employed here, not “he rested.” For he makes things to rest which appear to be producing others, but which in reality do not effect anything; but he himself never ceases from creating. On which account Moses says, “He caused to rest the things which he had begun.”

Philo *Legum Allegoriae* I.

VI. (16) “Accordingly, on the seventh day, God caused to rest from all his works which he had made.”<sup>3</sup> Now, the meaning of this sentence is something of this kind. God ceases from forming the races of mortal creatures when he begins to create the divine races, which are akin to the nature of the number seven. And the reference which is here contained to their moral character is of the following nature. When that reason which is holy in accordance with the number seven has entered into the soul the number six is then arrested, and all the mortal things which this number appears to make.

Philo *Legum Allegoriae* I.

19 So Jesus answered them, “I tell you the solemn truth, the Son **can do nothing on his own initiative**, but only what he sees the Father doing. For whatever the Father does, the Son does likewise.

21 For **just as the Father** raises the dead and gives them **life**, so also the Son gives **life** to whomever he wishes.

20 For the Father loves the Son and shows him everything he does, and will show him greater deeds than these, so that you will be **amazed**.

22 Furthermore, the Father does not **judge** anyone, but has assigned all **judgment** to the Son, 23 so that all people will honor the Son just as they honour the Father. The one who does not honour the Son does not honour the Father who sent him.

24 “I tell you the solemn truth, the one who **hears** my message and believes the one who sent me has eternal **life** and will not enter into **judgment**, but has crossed over from death to **life**.

25 I tell you the solemn truth, a time is coming—and is now here—when the **dead** will **hear** the voice of the Son of God, and those who **hear** will **live**.

26 For **just as the Father** has **life** in himself, thus he has granted the Son to have **life** in himself, 27 and he has granted the Son authority to execute *judgment*, because he is the Son of Man.

30 I **can do nothing on my own initiative**. Just as I *hear*, I *judge*, and my *judgment* is just, because I do not seek my own will, but the will of the one who sent me.

28 “Do not be **amazed** at this, because a time is coming when all who are in the tombs will *hear* his voice 29 and will come out—the ones who have done what is good to the resurrection resulting in *life*, and the ones who have done what is evil to the resurrection of *judgment*.

30 **I can do nothing on my own initiative.** Just as I *hear*, I *judge*, and my *judgment* is just, because I do not seek my own will, but the will of the one who sent me.

*John 5:31 “If I testify about myself, my testimony is not true. 32 There is another who testifies about me, and I know the testimony he testifies about me is true.*

- The first witness again?
- Linked to vv. 33 and 35, John the Baptist
- Linked to v. 37, bearing in mind v. 34, then it must be God.
- And the Father who sent me has himself testified on my behalf. (John 5:37)

*John 5:33 You have sent to John, and he has testified to the truth. 34 (I do not accept human testimony, but I say this so that you may be saved.) 35 He was a lamp that was burning and shining, and you wanted to rejoice greatly for a short time in his light.*

- The second witness (not the light!)
- Cf. the Baptist in 1:19-28
- “Look, the Lamb of God” in 1:36
- The friend of the bridegroom in 3:29
- The Father loves the Son and has placed all things under his authority. (John 3:35)

*John 5:36 “But I have a testimony greater than that from John. For the deeds that the Father has assigned me to complete—the deeds I am now doing— testify about me that the Father has sent me. 37 And the Father who sent me has himself testified about me. You [people] have never heard his voice nor seen his form at any time, 38 nor do you have his word residing in you, because you do not believe the one whom he sent.*

- The third witness - the deeds of Jesus
- “The one who sent me” is a title for God in the Fourth Gospel
- Then the LORD spoke to you out of the fire. You heard the sound of words but saw no form; there was only a voice. (Deuteronomy 4:12; cf. Deut 5:24-25)
- No, the word is very near to you; it is in your mouth and in your heart for you to observe. (Deuteronomy 30:14)

*John 5:39 You study the scriptures thoroughly because you think in them you possess eternal life, and it is these same scriptures that testify about me, 40 but you are not willing to come to me so that you may have life.*

- The fourth witness - the Scriptures
- Pirque Avot (“The Sayings of the Fathers”): Pirque Avot 2:8, “He who has acquired the words of the law has acquired for himself the life of the world to come”; Pirque Avot 6:7, “Great is the law for it gives to those who practice it life in this world and in the world to come.”
- Thus far in John: Wisdom, Temple, Wedding...

*John 5:41 “I do not accept praise from people, 42 but I know you, that you do not have the love of God within you. 43 I have come in my Father’s name, and you do not accept me. If someone else comes in his own name, you will accept him. 44 How can you believe, if you accept praise from one another and don’t seek the praise that comes from the only God?”*

- A parenthetical comment on the previous witness
- Having the love of God within you: this is both love *from* God (a gift or grace) and love *for* God (also a gift and grace)
- I.e. the love *from* God brings about love *for* God in the believer

*John 5:45 “Do not suppose that I will accuse you before the Father. The one who accuses you is Moses, in whom you have placed your hope. 46 If you believed Moses, you would believe me, because he wrote about me. 47 But if you do not believe what Moses wrote, how will you believe my words?”*

- The fifth witness is Moses himself!

- This is very ironic and even harsh - and especially so if the feast mentioned is Pentecost, marking the gift of the Law on Sinai
- The early Christians had to and did assert the continuity in God's revelation

### SUMMARY

- The miracle: 5:1-9
- The Dispute: 5:10-47
- The investigation: 5:10-15
- The attack: 5:16-19
- The five witnesses: 5:17-47
- The chiasmic theology: 5:19-30
- The miracle is much less important
- The dispute is a window into the religious arguments with the Jews at the time of writing
- It mounts five-fold "case" for Jesus

### LECTIONARY

John 5 is *never* read on a Sunday  
 John 5:1-3a, 5-16: Lent 4, Tuesday  
 John 5:17-30: Lent 4, Wednesday  
 John 5:31-47: Lent 4, Thursday  
 John 5:33-36: Advent 3, Friday

### PRAYER

The miracle is still a good text for prayer  
 The disputes are more difficult, unless we can connect to experience  
 If you were defending Jesus as the Christ, what argument(s) would you have?

## PRESENTATION 3 *The Passover*

### SEQUENCE

- The Last Supper
- Biblical evidence
- Outside the Bible
- Passover in the NT
- The Mishnah
- Zikkron
- Summary

### THE LAST SUPPER?

Synoptics	Thursday	Friday	Saturday
	Passover vigil	Passover	
John	Thursday	Friday	Saturday
		Passover vigil	Passover

*Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. (John 19:31)*

- No mention is made in the account of the supper of the lamb, the bitter herbs, the unleavened bread or the exodus from Egypt, all of which are prescribed in the book of Exodus (Ex 12).
- Moreover, the cultic authorities are presented as solemnly deciding to act in the case of Jesus *before* the feast itself (Mt 26:3- 5; Mk 14:1- 2).
- It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said, “*Not during the festival, or there may be a riot among the people.*” (Mark 14:1–2)

*It seems clear that Jesus died near the time of Passover and that this timing then became coordinated with the Passover itself within the practice of the church*

### BIBLICAL EVIDENCE

- Passover (*pesakh*)
- Unleavened Bread (*khagh hammatsoth*)
- Two *consecutive* festivals, treated as one, in the biblical text
- Nomadic (sacrifice) and farming (absence of yeast) feasts
- Ex 23 and 34: Unleavened Bread only
- Dt 16: Passover and Unleavened Bread
- Lev 23 and Num 28-29: separate but consecutive holidays
- Num 9: a second Passover
- Ex 21:1-13:10
- Tenth plague in Egypt
- Detailed instructions on selection, killing, use of blood and eating
- Passover / passing over (12:13, 23, 27)
- Ex 12:1-13:10
- 12:15: Unleavened Bread
- Seemingly not actually celebrated until they enter the land (13:5-7)
- Linked to Exodus—on account of haste
- Seven-day festival
- Josh 5: the first Passover in the Land
- 2 Kgs 23: Josiah orders the people to keep Passover *in Jerusalem*
- 2 Chron 30: in the time of Hezekiah

- 2 Chron 35: in the time of Josiah
- Originally, Passover and Unleavened Bread were distinct feasts
- Passover was originally a new moon feast
- Unleavened bread was originally an agricultural celebration
- Joining the feasts together and introducing them into the history of Israel was a post-exilic achievement
- Traditional feasts are practically impossible to suppress - even the prophets didn't attack the *feasts* but the *idols*
- YHWH was the true God of nature and fertility
- Thus the feasts *were made to carry* the theology of the Exodus and the God who liberates
- Thus the God who recently liberated them from Babylon had always been a God who sets free

#### **OUTSIDE THE BIBLE**

##### *Jubilees 48-49* (c. 160-150 BC)

- Lamb sacrificed before the evening
- To be eaten after sunset
- Joy (and wine) mentioned
- Rigorous on the date and the bones
- Location: the Temple
- Obligatory for ever male over twenty

##### *Dead Sea Scrolls*

##### Temple Scroll 11Q19 xvii, 6-9

- Date: as in the Bible
- Place: the Temple
- Participants: males over twenty

##### DSS: Passover, Unleavened Bread and Second Passover

##### *New Testament: Unleavened Bread*

- Matt 26:17 On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?"
- Mark 14:1 It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him;
- Mark 14:12 On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?"
- Luke 22:1 Now the festival of Unleavened Bread, which is called the Passover, was near.
- Luke 22:7 Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed.

##### *New Testament: Passover*

- Matt 26:2 "You know that after two days the Passover is coming, and the Son of Man will be handed over to be crucified."
- Matt 26:17 On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" 18 He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'" 19 So the disciples did as Jesus had directed them, and they prepared the Passover meal.
- Mark 14:1 It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him;
- Mark 14:12 On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?"
- Mark 14:14 and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?'

- Mark 14:16 So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.
- Luke 2:41 Now every year his parents went to Jerusalem for the festival of the Passover.
- Luke 22:1 Now the festival of Unleavened Bread, which is called the Passover, was near.
- Luke 22:7 Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. 8 So Jesus sent Peter and John, saying, “Go and prepare the Passover meal for us that we may eat it.”
- Luke 22:11 and say to the owner of the house, ‘The teacher asks you, “Where is the guest room, where I may eat the Passover with my disciples?” ‘
- Luke 22:13 So they went and found everything as he had told them; and they prepared the Passover meal.
- Luke 22:15 He said to them, “I have eagerly desired to eat this Passover with you before I suffer;
- John 2:13 The Passover of the Jews was near, and Jesus went up to Jerusalem.
- John 2:23 When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing.
- John 6:4 Now the Passover, the festival of the Jews, was near.
- John 11:55 Now the Passover of the Jews was near, and many went up from the country to Jerusalem before the Passover to purify themselves.
- John 12:1 Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead.
- John 13:1 Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end.
- John 18:28 Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover.
- John 18:39 But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?”
- John 19:14 Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!”

## MISHNAH

- The Mishnah c. 200 AD.
- One tractate on the Passover (*Pesahim*)
- Details to do with Temple service
- Details to regulate many other aspects

Pesah. 3:1 A. These [things] are removed at Passover: B. (1) Babylonian porridge, (2) Median beer, (3) Edomite vinegar, (4) Egyptian barley beer; C. (5) dyers’ pulp, (6) cooks’ starch flour, and (7) scribes’ paste. D. R. Eliezer says, “Also: Women’s makeup.” E. This is the general principle: Whatever is made of any kind of grain, lo, this is removed on Passover.

Pesah. 5:1

A. The daily whole offering [of the afternoon] [generally] was slaughtered at half after the eighth hour [after dawn, about 2:30 P.M.] and offered up at half after the ninth hour [about 3:30 P.M.].  
 B. On the eve of Passover, [the daily whole offering] was slaughtered at half after the seventh hour and offered up at half after the eighth hour. C. whether on an ordinary day or on the Sabbath.

*D. [If, however,] the eve of Passover coincided with the eve of the !Sabbath [Friday], it was slaughtered at half after the sixth hour [12:30 ! P.M.] and offered up at half after the seventh hour [1:30 P.M.], E. and [then] the Passover offering [was slaughtered] after it.*

Mishnah

Pesah. 10:1

A. They mixed for him a second cup of wine. B. And here the son asks his father [questions]. C. But if the son has not got the intelligence to do so, the father teaches him [to ask by pointing out:]

D. "How different is this night from all other nights! E. "For on all other nights we eat leavened or unleavened bread. But this night all " of the bread is unleavened. F. "For on all other nights we eat diverse vegetables, but on this night, only bitter herbs. G. "For on all other nights we eat meat which is roasted, stewed, or boiled. But this night all of the meat is roasted. H. "For on all other nights we dip our food one time, but on this night, two times."

Mishnah

Pesah. 10:5

A. Rabban Gamaliel did state, "Whoever has not referred to these three matters connected to the Passover has not fulfilled his obligation, and these are they: Passover, unleavened bread, and bitter herbs. B. "Passover—because the Omnipresent passed over the houses of our forefathers in Egypt. C. "Unleavened bread— because our forefathers were redeemed in Egypt. D. "Bitter herbs—because the Egyptians embittered the lives of our forefathers in Egypt."

## PASSOVER THEN

Originally, domestic and even non- Israelite  
 Second Temple Period: in the Temple  
 Post-destruction: domestic again

## PASSOVER TODAY

(1) The first cup of wine is poured, and the father recites a blessing over the wine and the blessing for the day (there was debate between the schools of Shammai and Hillel over the order of these blessings).

(2) The food is brought: unleavened bread, lettuce, and a fruit and nut puree called Haroseth. In Jerusalem in the days of the Temple, the meal focused on the meat of the Pesah sacrifice, but in the seder the food is symbolic and eaten in symbolic amounts, with the focus on an exposition.

(3) The second cup of wine is poured; a son asks questions about the special food of this meal; the father answers by expounding the passage “A wandering Aramean was my father ...” (Deut. 26:5–7).

(4) The third cup is poured; the father recites grace after meals.

(5) The fourth cup is poured; the father recites the Hallel and the blessing over song. To set this meal apart, revelry (the original meaning of afikomen) is expressly forbidden after the meal. According to the Mishnah (m. Meg. 3:5), the synagogue Torah reading for Passover was from Leviticus 23.

## ZIKKRON

- Memorial / zikkron
- See Psalm 114
- See Mishnah *Pesahim* 10
- See the NT

Pesah. 10:5

*E. In every generation a person is duty-bound to regard himself as if he personally has gone forth from Egypt, since it is said, And you shall tell your son in that day saying, it is because of that which the LORD did for me when I came forth out of Egypt (Ex. 13:8). Therefore we are duty-bound to thank, praise, glorify, honour, exalt, extol, and bless him who did for our forefathers and for us all these miracles. He brought us forth from slavery to freedom, anguish to joy, mourning to festival, darkness to great light, subjugation to redemption, so we should say before him, Hallelujah.*

Ps 114:1            When Israel went out from Egypt,  
                           the house of Jacob from a people of strange language,  
 2            Judah became God's sanctuary,  
                           Israel his dominion.

3            The sea looked and fled;  
                           Jordan turned back.

4            The mountains skipped like rams,  
                           the hills like lambs.

5            Why is it, O sea, that you flee?  
                           O Jordan, that you turn back?

6            O mountains, that you skip like rams?  
                           O hills, like lambs?

7            Tremble, O earth, at the presence of the LORD,  
                           at the presence of the God of Jacob,

8            who turns the rock into a pool of water,  
                           the flint into a spring of water.

Passover—the paradigmatic symbol of biblical deliverance—was looked at as the pattern for a new exodus or liberation. (Brunson, Psalm 118, p.81)



*Matthew Mark Luke Paul* (see chart)

### **SUMMARY**

- Passover and Unleavened Bread have a complicated history
- Israelite history was “read into” these feast for catechetical purposes
- In the Second Temple period, great weight was placed on Passover and its narrative of liberation
- This is the context for the Last Supper and the Christian Eucharist
- NB memorial as an essential component

## PRESENTATION 4 *The Lamb of God*

### SEQUENCE

- Moses
- Passover 1: John 3
- Passover 2: John 6
- Passover 3: John 13-20
- Summary
- Lectionary

### MOSES

Now Joshua son of Nun was full of the spirit of wisdom, for Moses had placed his hands on him; and the Israelites listened to him and did just what the LORD had commanded Moses. No prophet ever again arose in Israel like Moses, who knew the LORD face to face. He did all the signs and wonders the LORD had sent him to do in the land of Egypt, to Pharaoh, all his servants, and the whole land, and he displayed great power and awesome might in view of all Israel. (Deut 34:9– 12)

*And yet, Moses did not enter the promised land, much less lead the people into it. This task fell to his successor Joshua (= Jesus in Greek).*

*Another Joshua would bring the gift not simply of the promised land but of eternal life.*

- Moses is foundational
  - The burning bush (I AM)
  - Events of salvation
  - The prescription of the Passover
  - The writing of the Law
  - The expectation of a Moses figure
- Moses: 7-8-10-13
  - The LAW: John 1:17, 45; 7:19, 23, 49, 51; 8:5, 17; 10:34; 12:34; 15:25; 18:31; 19:7
  - Moses: John 1:17, 45; 3:14; 5:45–46; 6:32; 7:19, 22–23; 8:5; 9:28–29
  - The LORD your God will raise up for you a prophet like me from among you—from your fellow Israelites; you must listen to him. (Deut 18:15)

#### *Beginning*

For the law was given through Moses, but grace and truth came about through Jesus Christ. (John 1:17)

On the next day John saw Jesus coming toward him and said, “Look, the Lamb of God who takes away the sin of the world!” (John 1:29)

#### *End*

A jar full of sour wine was there, so they put a sponge soaked in sour wine on a branch of hyssop and lifted it to his mouth. (John 19:29)

For these things happened so that the scripture would be fulfilled, “Not a bone of his will be broken.” (John 19:36)

- 1) The *Passover* of the Jews was near, and Jesus went up to Jerusalem. (John 2:13)
- 2) Now the Jewish feast of the *Passover* was near. (John 6:4)
- 3) Now before the festival of the *Passover*, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. (John 13:1)

### PASSOVER 1

- Temple: John 2:14–15, 19–21; 5:14; 7:14, 28; 8:2, 20, 59; 10:23; 11:56; 18:20
- Temple Action: Jn 2:14-25

Jn. 3:13 No one has ascended into heaven except the one who descended from heaven —the Son of Man.

14 *Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up*, 15 so that everyone who believes in him may have eternal life.”

Num. 21:5 And the people *spoke against* God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness, for there is no bread or water, and we detest this worthless food.”  
 Num. 21:6 So the LORD sent poisonous snakes among the people, and they bit the people; many people of Israel died. 7 Then the people came to Moses and said, “We have sinned, for we have spoken against the LORD and against you. Pray to the LORD that he would take away the snakes from us.” So Moses prayed for the people.

Num. 21:8 The LORD said to Moses, “Make a poisonous snake and set it on a pole. When anyone who is bitten looks at it, he will live.” 9 *So Moses made a bronze snake and put it on a pole, so that if a snake had bitten someone, when he looked at the bronze snake he lived.*

## PASSOVER 2

- John 6
- A unit in itself, following a synoptic or traditional sequence
- *Often* read to be about the Eucharist and even about the real presence
- John is more simple and more complex
  
- There *is* a Eucharistic layer, but it is secondary to the Christological focus
- The Christological layer is in close dialogue with Mosaic tradition
- The Mosaic symbolism is articulated in terms of the Exodus and the Passover

Passover 6:4; Bread / Loaves 6:5, 7, 9, 11, 13, 23, 26, 31–35, 41, 48, 50–51, 58; To eat (i) 6:5, 23, 26, 31, 49–53, 58 (*Fish 6:9, 11; cf. John 21*); Take 6:7, 11; Give thanks 6:11, 23; Distribute 6:11 Recline 6:11; Fragments 6:12, 13; To eat (ii) 6:13; To give 6:27, 31–34, 37, 39, 51–52, 65; To murmur 6:41, 43, 61; Flesh 6:51–56, 63; Blood 6:53–56; To drink (i) 6:53–54, 56; To eat (iii) 6:54, 56–58; Food 6:27, 55 Drink; (ii) 6:55; Betray 6:64, 71.

*I.e. combination of Passover, Last Supper and Eucharistic language*

5,000

Passover, desert, manna, twelve baskets, the prophet who was to come (Deut 18:15)

*Water*

Crossing, wind, sea, “It is I”

*Discourse*

Manna, wilderness, bread from heaven, flesh, blood, food, drink

*Dialogue*

Complaining in the wilderness

## PASSOVER 3

- Opens significantly with the Last Supper in John 13
- Closes significantly with the day of Preparation in chapter 19
- Passover on the Sabbath itself, *between* the death and resurrection of Jesus
  
- 16B-22                    Discussion [with Pilate]
- 23-27                    Mother and Beloved Disciple
- 28-30                    Death of Jesus
- 31-37                    Discussion [with Pilate]
- 38-42                    Burial

John 19:12 From this point on, Pilate tried to release him. But the Jewish leaders shouted out, “If you release this man, you are no friend of Caesar! Everyone who claims to be a king opposes Caesar!” 13 When Pilate heard these words he brought Jesus outside and sat down on the judgment seat in the place called “The Stone Pavement” (Gabbatha in Aramaic). 14 (Now it was the day of preparation for the *Passover*, about *noon*.) Pilate said to the Jewish

leaders, “Look, here is your king!”

29 A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of *hyssop* and held it to his mouth.

Ex. 12:22 Take a bunch of *hyssop*, dip it in the blood that is in the basin, and touch the lintel and the two door posts with the blood in the basin. None of you shall go outside the door of your house until morning.

Jn 19:33 But when they came to Jesus and saw that he was already dead, they did *not break* his legs.

It must be eaten in one house; you must not bring any of the meat outside the house, and you must *not break* a bone of it. (Ex 12:46)

- They must not leave any of it until morning, *nor break* any of its bones; they must observe it in accordance with every statute of the Passover. (Num 9:12)

## SUMMARY

- Passover—the paradigmatic symbol of biblical deliverance—was looked at as the pattern for a new exodus or liberation. (Brunson, *Psalm 118*, p.81)
- Passover (eating); Exodus (liberation); Communion (identity)
- Jesus affirms and surpasses Moses (1:18 Law *versus* grace and truth)
- Jesus’ origin: I AM New Exodus, New Passover, New Manna
- Jesus’ death: bronze serpent (lifting up); Passover lamb
- Jesus’ resurrection: eternal life
- Passover Lamb (chapter 1)
- PASSOVER MEAL (chapter 6)
  - Most extensive reference
  - Deepest consideration
  - Judaism—Jesus—Christian community
- Passover Lamb (chapter 19)
- Those who would participate in the new exodus deliverance Jesus brings
- must eat the Pascal meal he provides
- by coming to him as the crucified Son of God in believing, abiding fellowship
- Plus: Continuity with Judaism
- Risk: Reduction to morals
  - The *events* of salvation
  - The *person* of Jesus
  - The *teaching* of Jesus

## LECTIONARY

John 6 in the Lectionary - Sundays

John 6:1-15:	Sunday 17B
John 6:24-35:	Sunday 18B
John 6:41-51:	Sunday 19B
John 6:51-58:	Sunday 20B
John 6:60-69:	Sunday 21B

*John 6:51-58: Corpus Christ*

John 6 in the Lectionary - weekdays of Eastertide

Easter 2

- Friday (John 6:1-15); Saturday (John 6:16-21)

Easter 3

- Monday (John 6:22-29); Tuesday (John 6:30-35); Wednesday (John 6:35-40); Thursday (John 6:44-51); Friday (John 6:52-59); Saturday (John 6:60-69)

John 18-19 in the Lectionary  
John 18:1—19:42 GOOD FRIDAY, ABC  
John 18:33b-37: Christ the King, 34B  
John 19:31-37: Feast of the Sacred Heart

And today  
Praying the Passages  
John 18:1—19:42 GOOD FRIDAY, ABC  
John 18:33b-37: Christ the King, 34B  
John 19:31-37: Feast of the Sacred Heart

## PRESENTATION 5 *Succoth*

### SEQUENCE

- Succoth in the Bible
- Succoth in early Jewish tradition
- The symbols of Succoth
- Use across John 7-10
- Summary
- And today?

### SUCCOTH: THE BIBLE

The greatest of the agricultural festivals comes in the autumn, between the end of the harvest and the beginning of sowing, “the festival of ingathering at the end/turn of the year” (Exod. 23:16; 34:22).

It has a liminal character from its agricultural context that endures throughout its subsequent transformations: both joyous celebration of the completion of the fruit harvest, and ritual appeal for the autumn rains so critical for successful sowing and fertility in the coming year (cf. Deut. 11:4; Jer. 5:24).

As the major pilgrimage festival, it could be referred to as “the festival of the LORD” (Lev. 23:39; Hos. 9:5; cf. Judges 21:19; Jub. 16:28) or “the festival” (chag; 1 Kings 8:2; Ezek. 45:25).

The Torah prescriptions (Lev. 23:34–36, 39–43; Num. 29:12–38; Deut. 16:13–15) reflect different stages of development, but ultimately Tabernacles was transformed into a national festival at the centralized Temple in Jerusalem lasting seven days, beginning with a sacred day of rest on the fifteenth of the seventh month, and followed by an additional sacred rest day (Shemini Atzeret = “eighth day assembly”).

The Mishnah (m. Sukkah 3) identifies the vegetation of Lev. 23:40 with four specific species to be carried: a *citron* (etrog), and a bouquet (lulav) of *palm*, *willow*, and *myrtle* branches.

This appears as early as Pseudo Philo (63 B.C.E.–70 C.E.), and also in Josephus (Ant. 3.245) and the targums to Lev. 23:40.

Coins of the First Revolt (dating 69–70 C.E.) depict the lulav and etrog — possibly reflecting their prominence at the preeminent national festival.

### Names...

- Chag Hasukkot - “Festival of Booths” (Levit. 23: 34)
- Chag Ha’asif - “Festival of the Ingathering” (Exod. 23: 16; 34: 22)
- Zeman Simchateinu - The Season of our Rejoicing (Deut. 16:14)
- Chag - “The Feast”

### Succoth

Last and greatest festival Barley - Passover - Exodus Wheat - Pentecost - Sinai Grapes, olive oil, nuts - Succoth - desert A full-moon, traditional harvest festival  
Booths: temporary dwelling for those bring in the harvest. I.e. not the tents of nomads

*Later, the feast was historicised and made to bear part of the story of Israel. The reformers presented themselves not as innovators but as traditionalists, restoring ancient observances*

Neh 8:15 and that they should make a proclamation and disseminate this message in all their cities and in Jerusalem: “Go to the hill country and bring back olive branches and branches of wild olive trees, myrtle trees, date palms, and other leafy trees to construct temporary shelters, as it is written.”

Neh 8:16 So the people went out and brought these things back and constructed temporary shelters for themselves, each on his roof and in his courtyard and in the courtyards of the temple of God and in the plaza of the Water Gate and the plaza of the Ephraim Gate. 17 So all the assembly which had returned from the exile constructed temporary shelters and lived in them. The Israelites had not done so from the days of Joshua son of Nun until that day. Everyone experienced very great joy.

*Symbols*

## Water—Light—Temple—Tents

Ezek. 47:1 Then he brought me back to the entrance of the temple; there, water was flowing from below the threshold of the temple toward the east (for the temple faced east); and the water was flowing down from below the south end of the threshold of the temple, south of the altar. 2 Then he brought me out by way of the north gate, and led me around on the outside to the outer gate that faces toward the east; and the water was coming out on the south side.

Ezek. 47:3 Going on eastward with a cord in his hand, the man measured one thousand cubits, and then led me through the water; and it was ankle-deep. 4 Again he measured one thousand, and led me through the water; and it was knee-deep. Again he measured one thousand, and led me through the water; and it was up to the waist. 5 Again he measured one thousand, and it was a river that I could not cross, for the water had risen; it was deep enough to swim in, a river that could not be crossed.

*Rabbi Eliezer ben Jacob identified the Water Gate as the South Gate, through which the waters of life issuing from the threshold of the Temple would flow.*

*Water*

Zech. 14:16 Then all who survive of the nations that have come against Jerusalem shall go up year after year to worship the King, the LORD of hosts, and to keep the festival of booths. 17 If any of the families of the earth do not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain upon them. 18 And if the family of Egypt do not go up and present themselves, then on them shall come the plague that the LORD inflicts on the nations that do not go up to keep the festival of booths. 19 Such shall be the punishment of Egypt and the punishment of all the nations that do not go up to keep the festival of booths.

*The feast was linked, in Zechariah, to the gift of rain. The water ceremony was also linked with the messianic expectation that a Moses-like teacher would repeat the gift of the “well” of the Torah. Cf. Numbers 21.*

Num. 21:16 From there they continued to Beer; that is the well of which the LORD said to Moses, “Gather the people together, and I will give them water.” 17 Then Israel sang this song:

“Spring up, O well!—Sing to it! —

18 the well that the leaders sank,  
that the nobles of the people dug,  
with the scepter, with the staff.”

From the wilderness to Mattanah, 19 from Mattanah to Nahaliel, from Nahaliel to Bamoth, 20 and from Bamoth to the valley lying in the region of Moab by the top of Pisgah that overlooks the wasteland.

*The link is made explicit in a Qumran comment on this text*

CD 6:2 God. But God remembered the covenant of the forefathers; and He raised up from Aaron insightful men and from Israel 3 wise men and He taught them and they dug the well: the well the princes dug, the nobility of the people 4 dug it with a rod (Numbers 21:18).

The Well is the Law, and its “diggers” are 5 the captives of Israel who went out of the land of Judah and dwelt in the land of Damascus; 6 because God had called them all princes, for they sought him and 7 their honour was not denied by a single mouth.

And the “rod” is the interpreter of the Law of whom 8 Isaiah said, he brings out a tool for his work (Isaiah 54:16). The “nobility of the people” are 9 those who come to “dig the well” by following rules that the Rod made 10 to live by during the whole era of wickedness, and without these rules they shall obtain nothing until the appearance of 11 one who teaches righteousness in the last days.

One of the earliest collections of rabbinic oral traditions set into writing, and probably the most influential. Redacted by R. Yehuda Ha-nasi ca. 200 C.E., it is distinguished from the other early collections, known as midrashim, by its organization.

Composed of tractates with titles indicating the contents.

The Mishnah is concise, usually citing only accepted decisions and major dissents, both in summary form. Its language is similar to yet distinct from Biblical Hebrew, and it is used with much technical precision.

As its aim was to preserve and enhance the oral tradition rather than supplant it, it assumes a familiarity with the teachings it epitomizes; thus the two senses of the name Mishnah, “teaching” and

“recapitulation.”

## MISHNAH

Sukk. 5:1 A. Flute playing is for five or six days: B. This refers to the flute playing on bet hashshoebah, C. which overrides the restrictions of neither the Sabbath nor of a festival day. D. They said: Anyone who has not seen the rejoicing of bet hashshoebah in his life has never seen rejoicing. 2 A. At the end of the first festival day of the Festival [the priests and Levites] went down to the women’s courtyard. B. And they made a major enactment [by putting men below and women above]. C. And there were golden candleholders there, with four gold bowls on their tops, and four ladders for each candlestick. D. And four young priests with jars of oil containing a hundred and twenty logs, [would climb up the ladders and] pour [the oil] into each bowl. 3 A. Out of the worn-out undergarments and girdles of the priests they made wicks, B. and with them they lit the candlesticks. C. And there was not a courtyard in Jerusalem which was not lit up from the light of bet hashshoebah. 4 A. The pious men and wonder workers would dance before them with flaming torches in their hand, B. and they would sing before them songs and praises.

## SUCCOTH

- Priest walked to the pool of Siloam
- Drew water and returned to the Temple
- This water was poured over the altar through two silver containers
- The people processed with willow branches
- They beat the side of the altar with the branches
- They chanted Ps 118:25
  
- A re-enactment of an event during the time in the desert
- Meriba - where they thirsted
- Moses struck the rock and water flowed
- Background to: John 7:37-39 (see later)

## LIGHT

Is. 4:5 Then the LORD will create over the whole site of Mount Zion and over its places of assembly a cloud by day and smoke and the shining of a flaming fire by night. Indeed over all the glory there will be a canopy.

Bar. 5:8 The woods and every fragrant tree have shaded Israel at God’s command. 9 For God will lead Israel with joy in the light of his glory, with the mercy and righteousness that come from him.

John

John 8:12 Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.”

## TEMPLE

Sukk. 5:4 A. The pious men and wonder workers would dance before them with flaming torches in their hand, B. and they would sing before them songs and praises. C. And the Levites beyond counting played on harps, lyres, cymbals, trumpets, and [other] musical instruments, D. [standing, as they played] on the fifteen steps which go down from the Israelites’ court to the women’s court—E. corresponding to the fifteen Songs of Ascents which are in the Book of Psalms—F. on these the Levites stand with their instruments and sing their song. G. And two priests stood at the upper gate which goes down from the Israelites’ court to the women’s court, with two trumpets in their hands. H. [When] the cock crowed, they sounded a sustained, a quavering, and a sustained note on the shofar I. [When] they got to the tenth step, they sounded a sustained, a quavering, and a sustained blast on the shofar J. [When] they reached the courtyard, they sounded a sustained, a quavering, and a sustained blast on the shofar K. They went on sounding the shofar in a sustained blast until they reached the gate which leads out to the east. L. [When] they reached the gate which goes out toward the east, they turned around toward the west, M. and they said, “Our fathers who were in this place turned with their backs toward the Temple of the LORD and their faces toward the east, and they worshipped the sun toward the east (Ez. 8:16).N. “But as to us, our eyes are to the LORD.” O. R. Judah says, “They said it a second time, ‘We belong to the LORD, our eyes are toward the LORD.’”



Ezek. 8:16 And he brought me into the inner court of the house of the LORD; there, at the entrance of the temple of the LORD, between the porch and the altar, were about twenty- five men, with their backs to the temple of the LORD, and their faces toward the east, prostrating themselves to the sun toward the east.

Zech. 14:9 And the LORD will become king over all the earth; on that day the LORD will be one and his name one.

## SUCCOTH IN JOHN

Water—Lights—Temple—Tents

### WATER

John 1:26, 31, 33; 2:7, 9; 3:5, 23; 4:7, 10–11, 13–15, 46; 5:7; **7:38**; 13:5; 19:34

- Last three occurrences really significant
- Succoth (7)
- Last Supper (13 - washing of the feet)
- Cross (19)

John 7:37 On the last day of the feast, the greatest day, Jesus stood up and shouted out, “If anyone is thirsty, let him come to me, and 38 let the one who believes in me drink. Just as the scripture says, ‘From within him will flow rivers of living water.’” 39 (Now he said this about the Spirit, whom those who believed in him were going to receive, for the Spirit had not yet been given, because Jesus was not yet glorified.)

*The key evocation of the ritual of Succoth (not the booths)*

### LIGHT

John 1:4–5, 7–9; 3:19–21; 5:35; 8:12; 9:5; 11:9–10; 12:35–36, 46

First and last references are important

In him was life, and the life was the light of mankind. And the light shines on in the darkness, but the darkness has not mastered it. (John 1:4–5)

I have come as a light into the world, so that everyone who believes in me should not remain in darkness. (John 12:46)

Judas took the piece of bread and went out immediately. (Now it was night.) (John 13:30)

John 1:9 The true *light*, who gives light to everyone, was coming into the *world*.

John 3:19 Now this is the basis for judging: that the *light* has come into the *world* and people loved the darkness rather than the light, because their deeds were evil.

John 8:12 Then Jesus spoke out again, “*I am the light of the world*. The one who follows me will never walk in darkness, but will have the light of life.”

John 9:5 As long as I am in the world, *I am the light of the world*.”

John 12:46 *I have come as a light into the world*, so that everyone who believes in me should not remain in darkness.

John 8:12 Then Jesus spoke out again, “*I am the light of the world*. The one who follows me will never walk in darkness, but will have the light of life.” 13 So the Pharisees objected, “You testify about yourself; your testimony is not true!” 14 Jesus answered, “Even if I testify about myself, my testimony is true, because I know where I came from and where I am going. But you people do not know where I came from or where I am going. 15 You people judge by outward appearances; I do not judge anyone. 16 But if I judge, my evaluation is accurate, because I am not alone when I judge, but I and the Father who

sent me do so together. 17 It is written in your law that the testimony of two men is true. 18 I testify about myself and the Father who sent me testifies about me.”

John 8:19 Then they began asking him, “Who is your father?” Jesus answered, “You do not know either me or my Father. If you knew me you would know my Father too.” 20 (Jesus spoke these words near the offering box while he was teaching in the *temple courts*. No one seized him because his time had not yet come.)

## TEMPLE

*Naos*: John 2:19–21

*Ieron*: John 2:14–15; 5:14; 7:14, 28; 8:2, 20, 59; 10:23; 11:56; 18:20

Temple

John 2:19 Jesus replied, “Destroy this temple and in three days I will raise it up again.” 20 Then the Jewish leaders said to him, “This temple has been under construction for forty-six years, and are you going to raise it up in three days?” 21 But Jesus was speaking about the temple of his body.

## TENTS

John 1:14 Now the Word became flesh and took up residence (*eskenosen*) among us. We saw his glory—the glory of the one and only, full of grace and truth, who came from the Father.

John 7:2 Now the Jewish feast of Tabernacles (*skenopegia*) was near.  
layout of 7-8

## LAYOUT OF 7-9

*Moses*

7:1-9 Temptation / sovereignty

7:10-24 Teachings / Moses

7:25-31 The Messiah?

7:32-36 “Going away”

7:37-39 Rivers of living water

7:40-52 Prophet?

## [8:12-20 Light of the World]

*Abraham*

A “I AM” 8:21-30

B Abraham 8:31-41a

C Your father is the devil 8:41b-47

B<sup>1</sup> Abraham 8:48-56

A<sup>1</sup> Before Abraham was, I AM 8:57-59

## 7-8 FOLLOWED BY 9

- During Succoth
- Moses and Abraham claims
- John 7-8 Many opinions, divisions, quite argumentative
- John 9 shows one individual responding to Jesus as the light of the world

## DIVISIONS

- The *brothers* and Jesus are separated, they support him, give him advice he ignores, and abandon him.
- The *Jews* are divided about him, cause fear, astonished, wonder where he is going, is he going to kill himself, fail to understand, many Jews believed in him, think he is a Samaritan, pick up stones to throw at him.
- The *Jerusalemites* are in two minds
- The *Pharisees* are against The *crowd* wonder whether he is /is

- not the prophet, the messiah
- The *police*, sent to arrest him, are too astonished to do it
- *Nicodemus* attempts to defend Jesus according to the Law, but is blocked
- The *Greeks* are mentioned but have no role.

#### INTERPRETATION

- Wider context: temple and tent
- Close context: water and light
- There is an implied understanding of the human condition: deprivation of water and light suggest inability to find the true resources for living and the way through the labyrinth of life.
- Jesus lays claim once more to a symbolic matrix of Judaism – the feast of Succoth, symbolised by water and light; as well as the founding figures of Abraham and Moses
- In the past, God was with the people in the desert, providing water and light
- Today, Jesus is the true water of life and the true light of the world, with us on the way

#### SUMMARY

- Jesus fulfills the symbolism and hopes of Succoth
- Jesus as source of living water
- Jesus as light of the world
- Jesus as future hope in God
- *It is all the language of pilgrimage, the language of The Way*

## PRESENTATION 6 *The man born blind*

### SEQUENCE

- Siloam
- Synoptic tradition
- John 9
- Narrative
- Summary
- Lectionary

### SYNOPTIC TRADITION

Mark 8:22 Then they came to Bethsaida. They brought a blind man to Jesus and asked him to touch him. 23 He took the blind man by the hand and brought him outside of the village. Then he spit on his eyes, placed his hands on his eyes and asked, “Do you see anything?” 24 Regaining his sight he said, “I see people, but they look like trees walking.” 25 Then Jesus placed his hands on the man’s eyes again. And he opened his eyes, his sight was restored, and he saw everything clearly. 26 Jesus sent him home, saying, “Do not even go into the village.”

Mark 10:46 They came to Jericho. As Jesus and his disciples and a large crowd were leaving Jericho, Bartimaeus the son of Timaeus, a blind beggar, was sitting by the road. 47 When he heard that it was Jesus the Nazarene, he began to shout, “Jesus, Son of David, have mercy on me!” 48 Many scolded him to get him to be quiet, but he shouted all the more, “Son of David, have mercy on me!” 49 Jesus stopped and said, “Call him.” So they called the blind man and said to him, “Have courage! Get up! He is calling you.” 50 He threw off his cloak, jumped up, and came to Jesus. 51 Then Jesus said to him, “What do you want me to do for you?” The blind man replied, “Rabbi, let me see again.” 52 Jesus said to him, “Go, your faith has healed you.” Immediately he regained his sight and followed him on the road.

Mark 2:23 Jesus was going through the grain fields on a Sabbath, and his disciples began to pick some heads of wheat as they made their way. 24 So the Pharisees said to him, “Look, why are they doing what is against the law on the Sabbath?” 25 He said to them, “Have you never read what David did when he was in need and he and his companions were hungry— 26 how he entered the house of God when Abiathar was high priest and ate the sacred bread, which is against the law for any but the priests to eat, and also gave it to his companions?” 27 Then he said to them, “The Sabbath was made for people, not people for the Sabbath. 28 For this reason the Son of Man is LORD even of the Sabbath.

Mark 3:1 Then Jesus entered the synagogue again, and a man was there who had a withered hand. 2 They watched Jesus closely to see if he would heal him on the Sabbath, so that they could accuse him. 3 So he said to the man who had the withered hand, “Stand up among all these people.” 4 Then he said to them, “Is it lawful to do good on the Sabbath, or evil, to save a life or destroy it?” But they were silent. 5 After looking around at them in anger, grieved by the hardness of their hearts, he said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. 6 So the Pharisees went out immediately and began plotting with the Herodians, as to how they could assassinate him.”

(i) Already in the Synoptics, regaining of sight is a symbol of coming to faith.

(ii) The question of God’s consistency already comes up in Mark, although not in the context of a blind man re-gaining sight.

(iii) The OT citations are already in the context of understanding theologically the relationship of Judaism to Christianity.

(iv) As before, we are dealing with a fascinating Johannine reception of an older tradition

### JOHN 9

#### Reading the story

- The *first issue* is the obvious one: relations between Jews and “Christians” had broken down
- At the “Synod” of Jamnia after 70 ad, the followers of the Nazarene were expelled from the synagogue (*Birkat ha-Minim*)

- This Gospel alone has the expression “thrown out of the synagogue” (John 9:22; 12:42; 16:2).
- It may well be that families were under pressure when a member became Christian.
- The second issue is that the community of the Beloved Disciple, under a kind of persecution, was obliged to account for its faith ever more clearly and deeply.
- In hard dialogue with fellow-Jews, a profound understanding of the identity of Jesus emerged.
- We see this in the journey of faith made by the Blind Man: the man, “I do not know”, a prophet, from God, the Son of Man, worshipped him.

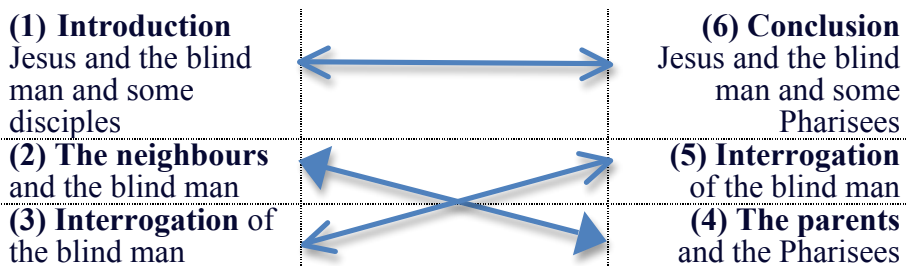
## NARRATIVE

(1) Introduction (Jesus and the Blind Man).

(2) The neighbours, *leading to an interrogation*  
(3) of the blind man.

(4) The parents, *leading to an interrogation*  
(5) of the blind man.

(6) Conclusion (Jesus and the Blind man).



- Narrative Analysis
  - Plot, character, reading positions
- Symbolic Narrative
  - Stage 1: Foundational Image or ‘Sign’.
  - Stage 2: Misunderstanding.
  - Stage 3: Struggle for Understanding.
  - Stage 4: Attainment or Rejection of Symbolic Understanding.
  - Stage 5: Confession of Faith or Statement of Rejection.

1. A plot of action – the curing of the blind man.
2. A plot of knowledge – the blind man comes to knowledge of Jesus
3. A plot of character – the blind man becomes courageous and believing.

## THE PLOT OF ACTION

- Exposition: v.1
- Inciting Moment: v.2
- Complication vv.3-5
- Climax (*peripetia* or *anagnorisis*) v.6-7a
- Conclusion 7b.

## THE PLOT OF KNOWLEDGE

1. Exposition: v.1-7 The encounter with Jesus, as the healing takes place.
2. Inciting Moment: v.8 – the man’s identity is queried – a foil to the questioning of the identity of Jesus.
3. Complication v.9-34 – This happens over a number of scenes, with more people involved (we will use the numbering as above, for convenience).
4. Climax (*peripetia* or *anagnorisis*) vv.35-38
5. Here, as in all plots of knowledge, the turning point is understanding: from “prophet” to “Son of Man” to “LORD” and worship.
6. Conclusion vv.39-41

7. There is a first conclusion about Jesus, as the reverser of “sight”.

## NARRATIVE

Control of Sympathy  
Reading Positions  
Character elevation  
Sympathy  
Irony

<b>The Blind Man</b>	<b>The Pharisees</b>
They asked, ‘Where is he?’ He answered, ‘I don’t know.’ (John 9:12)	Some of the Pharisees said, “This man is not from God, for he does not observe the Sabbath.” But others said, “How can a man who is a sinner perform such signs?” And they were divided. (John 9:16)
The man answered, ‘Whether he is a sinner I don’t know;	So for the second time they called the man who had been blind, and they said to him, “Give glory to God! We know that this man is a sinner.” (John 9:24)
all I know is that I was blind and now I can see.’ (John 9:25)	We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” (John 9:29)

*Agents:* the neighbours; disciples.

*Types:* the parents – we learn a little of their inner world; the Pharisees/Jews who are not individualised and whose reactions are varied initially and then become stereotypical. This is a kind of reverse development, a decline.

*The fully-fledged characters:*

Jesus (who takes initiatives, is powerful, says more than the others can understand); in scenes 2-5 he is present in his absence, because he is the real subject of debate – where? who? from whom?); The Blind Man (starts out as a kind of “cypher” and then develops into a courageous witness, and closes with a full acts of faith).

- (i) The story speaks to the experience of being expelled from the synagogue.
- (ii) Secondly, it captures the theological aggression between the parties.
- (iii) Furthermore, the man’s refusal deny his experience of regaining sight probably encourages those who have arrived at the enlightenment of Christian faith to remain true to their undeniable experience.
- (iv) The language reflects the teaching of the evangelist, who often uses sight to mean faith, as we shall see. Significantly, the story follows on the chapter on Jesus as the Light of the World.

## SYMBOLIC NARRATIVE

Stage 1: Foundational Image or ‘Sign’.  
Stage 2: Misunderstanding.  
Stage 3: Struggle for Understanding.  
Stage 4: Attainment or Rejection of Symbolic Understanding.  
Stage 5: Confession of Faith or Statement of Rejection.

The Semantic Field of sight is obviously significant: 9:1-2, 6-7, 10-11, 13-15, 17, 18-21, 24-26, 30, 32, 37, 39-41//

John 9:37 Jesus said to him, “You have seen him, and the one speaking with you is he.”

John 9:35 Jesus heard that they had thrown him out, so he found the man and said to him, “Do you believe in the Son of Man?” 36 The man replied, “And who is he, sir, that I may believe in him?” 37 Jesus told him, “You have seen him; he is the one speaking with you.” [ 38 He said, “LORD, I believe,” and he worshiped him. 39 Jesus said,] “For judgment I have come into this world, so that those who do not see may gain their sight, and the ones who see may become blind.”

John 9:40 Some of the Pharisees who were with him heard this and asked him, “We are not blind too, are we?” 41 Jesus replied, “If you were blind, you would not be guilty of sin, but now because you claim that you can see, your guilt remains.”

### **Matthew**

With them indeed is fulfilled the prophecy of Isaiah that says: ‘You will indeed listen, but never understand, and you will indeed look, but never perceive.’ (Matt 13:14)

### **Mark**

in order that ‘they may indeed look, but not perceive, and may indeed listen, but not understand; so that they may not turn again and be forgiven.’” (Mark 4:12)

### **Luke**

He said, “To you it has been given to know the secrets of the kingdom of God; but to others I speak in parables, so that ‘looking they may not perceive, and listening they may not understand.’” (Luke 8:10)

### **Acts**

Go to this people and say, You will indeed listen, but never understand, and you will indeed look, but never perceive. (Acts 28:26)

### **Romans**

as it is written, “God gave them a sluggish spirit, eyes that would not see and ears that would not hear, down to this very day.” (Rom 11:8)

### **John**

“He has blinded their eyes and hardened their heart, so that they might not look with their eyes, and understand with their heart and turn— and I would heal them.” (John 12:40)

## **JOHN 5:1-47**

*Miracle quickly told*

Jerusalem, Bethzatha, disabled man, Sabbath

*Dispute is the key*

The man doesn’t know

Jesus finds him

He betrays Jesus

*Persecution can lead to collapse*

## **JOHN 9:1-41**

*Miracle quickly told*

Jerusalem, Siloam, blind man, Sabbath

*Dispute is the key*

The man doesn’t know

Jesus finds him

He comes to full faith in Jesus

*Persecution can lead to even deeper faith*

## **SUMMARY**

- John used a traditional healing story and expanded it dramatically
- NB Succoth (light, water, Temple)
- NB Issues at the time of writing

- NB Contrasting outcomes of persecution

## **LECTIONARY**

### John 9 in the Lectionary

- John 9:1-41 or 9:1, 6-9, 13-17, 34-38: Lent 4A
- Monday after the 4th Sunday of Lent, if John 9 is not used on the Sunday (i.e. years B and C)

### Praying the passage today

- John 9:1-41 or 9:1, 6-9, 13-17, 34-38: Lent 4A
- Monday after the 4th Sunday of Lent, if John 9 is not used (i.e. years B and C)



## PRESENTATION 7 *Hanukkah*

### SEQUENCE

- Hanukkah
- Historical Context
- Josephus
- The Mishnah
- The Talmud
- James traditions
- And today?

### HANUKKAH

- Hebrew: **חַנּוּכָּה** inauguration, dedication
- LXX: **ἐγκαίνισμος** renewal, restoration
- Greek: **τὰ ἐγκαίνια** renewal(s)
- Feast of Dedication (Jewish tradition)
- Feast of Lights (Josephus)
- Feast of Renewals (LXX, Greek NT)

It may have been originally part of the autumn feasts (see 2 Macc below), celebrated in the 9th month and then pushed forward two months to its present timing.

A psalm—a song used at the *dedication of the temple*; by David. (Psalms 30:0 - title)

‘Think carefully about the past: from today, the *twenty-fourth day of the ninth month*, to the day work on the temple of the LORD was resumed, think about it. (Haggai 2:18)

In King Darius’ fourth year, on the *fourth day of Kislev, the ninth month*, the word of the LORD came to Zechariah. Now the people of Bethel had sent Sharezer and Regem-melech and their companions to seek the LORD’s favor by asking both the priests of the temple of the LORD WHO RULES OVER ALL and the prophets, “Should we weep in the fifth month, fasting as we have done over the years?” (Zechariah 7:1–3)

And now see that you keep the festival of *booths* in the month of Chislev, in the one hundred eighty-eighth year. (2Maccabees 1:9)

### KEY DATES

- 323 death of Alexander the Great
- 320-63 “Seleucid Empire”
- 175-163 Antiochus IV Epiphanes
- 164-63 Maccabean / Hasmonean rule
- 63 Annexation by Rome
- Alexander the Great
- Diadochi
- Seleucid empire
- Antiochus IV
- 175 Onias was HP in Jerusalem
- Onias - Jason - Menelaus - Lysimachus
- 167 Antiochus pillaged the Temple
- He proscribed all Jewish practices

### ANTIOCHUS IV

2 Macc 5:11 When news of what had happened reached the king, he took it to mean that Judea was in revolt. So, raging inwardly, he left Egypt and took the city by storm. 12 He commanded his soldiers to cut down relentlessly everyone they met and to kill those who went into their houses. 13 Then there was

massacre of young and old, destruction of boys, women, and children, and slaughter of young girls and infants. 14 Within the total of three days eighty thousand were destroyed, forty thousand in hand-to-hand fighting, and as many were sold into slavery as were killed.

2 Macc 5:15 Not content with this, Antiochus dared to enter the most holy temple in all the world, guided by Menelaus, who had become a traitor both to the laws and to his country. 16 He took the holy vessels with his polluted hands, and swept away with profane hands the votive offerings that other kings had made to enhance the glory and honor of the place. 17 Antiochus was elated in spirit, and did not perceive that the LORD was angered for a little while because of the sins of those who lived in the city, and that this was the reason he was disregarding the holy place.

2 Macc 6:1 Not long after this, the king sent an Athenian senator to compel the Jews to forsake the laws of their ancestors and no longer to live by the laws of God; 2 also to pollute the temple in Jerusalem and to call it the temple of Olympian Zeus, and to call the one in Gerizim the temple of Zeus- the-friend-of-strangers, as did the people who lived in that place.

2 Macc 6:3 Harsh and utterly grievous was the onslaught of evil. 4 For the temple was filled with debauchery and reveling by the Gentiles, who dallied with prostitutes and had intercourse with women within the sacred precincts, and besides brought in things for sacrifice that were unfit. 5 The altar was covered with abominable offerings that were forbidden by the laws. 6 People could neither keep the Sabbath, nor observe the festivals of their ancestors, nor so much as confess themselves to be Jews.

2 Macc 6:7 On the monthly celebration of the king's birthday, the Jews were taken, under bitter constraint, to partake of the sacrifices; and when a festival of Dionysus was celebrated, they were compelled to wear wreaths of ivy and to walk in the procession in honor of Dionysus. 8 At the suggestion of the people of Ptolemais a decree was issued to the neighboring Greek cities that they should adopt the same policy toward the Jews and make them partake of the sacrifices, 9 and should kill those who did not choose to change over to Greek customs. One could see, therefore, the misery that had come upon them. 10 For example, two women were brought in for having circumcised their children. They publicly paraded them around the city, with their babies hanging at their breasts, and then hurled them down headlong from the wall. 11 Others who had assembled in the caves nearby, in order to observe the seventh day secretly, were betrayed to Philip and were all burned together, because their piety kept them from defending themselves, in view of their regard for that most holy day.

## **MACCABEES**

- 167-160 the battles of the revolt
- Mattathias the Hasmonean (+167)
- Judas Maccabaeus victorious
- 25 Chislev 164
- Rededicated the Temple
- The feast of Hanukkah

The Kingdom of Alexander Jannaeus, 103–76 BCE.

## **REDEDICATION**

Macc 4:52 Early in the morning on the twenty-fifth day of the ninth month, which is the month of Chislev, in the one hundred forty-eighth year, 53 they rose and offered sacrifice, as the law directs, on the new altar of burnt offering that they had built. 54 At the very season and on the very day that the Gentiles had profaned it, it was dedicated with songs and harps and lutes and cymbals. 55 All the people fell on their faces and worshiped and blessed Heaven, who had prospered them. 56 So they celebrated the dedication of the altar for eight days, and joyfully offered burnt offerings; they offered a sacrifice of well-being and a thanksgiving offering. 57 They decorated the front of the temple with golden crowns and small shields; they restored the gates and the chambers for the priests, and fitted them with doors. 58 There was very great joy among the people, and the disgrace brought by the Gentiles was removed.

1 Macc 4:59 Then Judas and his brothers and all the assembly of Israel determined that every year at that season the days of dedication of the altar should be observed with joy and gladness for eight days, beginning with the twenty-fifth day of the month of Chislev.

## **JOSEPHUS**

As it happened, these things took place on the very same day on which, three years before, the divine worship had been reduced to an impure and profane form of worship; for the Temple had remained desolate for three years after being made so by Antiochus...And the desolation of the Temple came about in accordance with the prophecy of Daniel, which had been made four hundred and eight years before; for he had revealed that the Macedonians would destroy it.

And so Judah and his fellow citizens celebrated the festival of the restoration of the sacrifices of the Temple for eight days, and omitted no sort of pleasure, but everyone feasted upon very rich and splendid sacrifices; and they honoured God, and delighted themselves with psalms of praise and the playing of harps. Indeed, they were so very glad at the revival of their customs and, after so long a time, having unexpectedly regained their right to worship, that they made it a law for their posterity that they should keep a festival celebrating the restoration of their Temple worship for eight days. And from that time to this we celebrate this, which we call the Festival of Lights [phôta], because, I imagine, beyond our hopes this right was brought to light [phanênai], and so this name was placed on the festival.

Antiquities 12.7.6-7 316-325

### MISHNAH

- Hanukkah barely mentioned, except in the case of a few regulations
- R. Judah says, “In the case of a lamp for Hanukkah, he is exempt (Babaqamma 6:6)
- The Maccabean festival was not universally accepted
- Perhaps, after the destruction (a) it made less sense; and (b) might have aggravated the Romans

### TALMUD SHAB. 21

What is [the reason of] Hanukkah? For our Rabbis taught: On the twenty-fifth of Kislew [commence] the days of Hanukkah, which are eight on which a lamentation for the dead and fasting are forbidden. For when the Greeks entered the Temple, they defiled all the oils therein, and when the Hasmonean dynasty prevailed against and defeated them, they made search and found only one cruse of oil which lay with the seal of the High Priest, but which contained sufficient for one day's lighting only; yet a miracle was wrought therein and they lit [the lamp] therewith for eight days. The following year these [days] were appointed a Festival with [the recital of] Hallel and thanksgiving.

### JAMES TRADITIONS

- Source: Eusebius, Hist. Eccles. 2.23.1-18
- Citing *Hegessipus*
- Recounting what happened to James after Paul appealed to Caesar
- Probably legendary but *interesting*

8 Now some of the seven sects, which existed among the people and which have been mentioned by me in the Memoirs, asked him, ‘*What is the gate of Jesus?*’ and he replied that he was the Saviour. 12 The aforesaid Scribes and Pharisees therefore placed James upon the pinnacle of the temple, and cried out to him and said: ‘Thou just one, in whom we ought all to have: confidence, forasmuch as the people are led, astray after Jesus, the crucified one, declare to us, *what is the gate of Jesus.*’ 13 And he answered with a loud voice, ‘Why do ye ask me concerning Jesus, the Son of Man? He himself sitteth in heaven at the right hand of the great Power, and is about to come upon the clouds of heaven.’

*NB: Messiah was to bring renewed worship*

*NB: Purity, Temple, intercession NB: Imagery of the gate*

*NB: potential of the feast of Dedication for Christological reflection, in conjunction with John 10.*

### AND TODAY?

- Feast: sacrifices, joy, songs, music
- 8-day celebration on the model of Solomon (1 Kings 8) and Hezekiah (2 Chronicles 29)
- Miraculous fire on the model of Moses (Leviticus 9:23-24)
- Associated with lamps
- Hanukkah is celebrated by lighting one candle on the Hanukkiah (an eight-stemmed candelabrum) each day.

- The Hanukkiah symbolises how God looked after the Jewish people at this difficult time.
- Games are often played at Hanukkah. The most common game uses a dreidel and is a popular way of helping children to remember the great miracle.

## **PRAYER**

### *Hanukkah Candle Lighting Blessings*

Every night during Hanukkah members of the family will gather around their menorahs and recite the blessings below as part of the candle lighting ceremony.

The first two blessings are recited each night. The third blessing is only recited on the first night of Hanukkah, when the menorah is kindled for the first time.

[For safety: see the virtual menorah

<http://www.virtualmenorah.com/menorah.html>]

### *Blessing 1*

Blessed are You, LORD our God, Ruler of the universe, who has sanctified us with Your commandments, and has commanded us to kindle the lights of Hanukkah.

### *Blessing 2*

Blessed are you, LORD our God, Ruler of the universe, who wrought miracles for our fathers in days of old, at this season.

### *Blessing 3*

Blessed are You, LORD our God, Ruler of the universe, who has kept us alive, and has preserved us, and enabled us to reach this time.

## PRESENTATION 8 *Jesus our temple*

### SEQUENCE

- John 10:22-42
- Initial comments
- Going deeper
- Comment
- Lectionary
- And today?

### JOHN 10:22-42

John 10:22 Then came the feast of the Dedication in Jerusalem. 23 It was winter, and Jesus was walking in the temple area in Solomon's Portico. 24 The Jewish leaders surrounded him and asked, "How long will you keep us in suspense? If you are the Christ, tell us plainly." 25 Jesus replied, "I told you and you do not believe. The deeds I do in my Father's name testify about me. 26 But you refuse to believe because you are not my sheep. 27 My sheep listen to my voice, and I know them, and they follow me. 28 I give them eternal life, and they will never perish; no one will snatch them from my hand. 29 My Father, who has given them to me, is greater than all, and no one can snatch them from my Father's hand. 30 The Father and I are one."

John 10:31 The Jewish leaders picked up rocks again to stone him to death. 32 Jesus said to them, "I have shown you many good deeds from the Father. For which one of them are you going to stone me?" 33 The Jewish leaders replied, "We are not going to stone you for a good deed but for blasphemy, because you, a man, are claiming to be God."

John 10:34 Jesus answered, "Is it not written in your law, '*I said, you are gods*'? 35 If those people to whom the word of God came were called 'gods' (and the scripture cannot be broken), 36 do you say about the one whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? 37 If I do not perform the deeds of my Father, do not believe me. 38 But if I do them, even if you do not believe me, believe the deeds, so that you may come to know and understand that I am in the Father and the Father is in me." 39 Then they attempted again to seize him, but he escaped their clutches.

John 10:40 Jesus went back across the Jordan River again to the place where John had been baptizing at an earlier time, and he stayed there. 41 Many came to him and began to say, "John performed no miraculous sign, but everything John said about this man was true!" 42 And many believed in Jesus there.

### INITIAL COMMENTS

- Link with Succoth (Solomon's Temple)
- Link with the Good Shepherd (10)
- Link with Lazarus (11)
- Place within the Fourth Gospel

### GOING DEEPER

- Cf. Luke 22 (next slide)
- Final Jewish interrogation in John
  - Messiah — a clear "given"
  - Son of God — hotly disputed
- NB insistence on faith
- Temple and worship sayings

Luke 22:66 When day came, the council of the elders of the people gathered together, both the chief priests and the experts in the law. Then they led Jesus away to their council 67 and said, "If you are the Christ, tell us." But he said to them, "If I tell you, you will not believe, 68 and if I ask you, you will not answer. 69 But from now on the Son of Man will be seated at the right hand of the power of God." 70 So they all said, "Are you the Son of God, then?" He answered them, "You say that I am." 71 Then they said, "Why do we need further testimony? We have heard it ourselves from his own lips!"

Luke 22	John 10
..and said, “If you are the Christ, tell us.” (Luke 22:67)	“If you are the Christ, tell us plainly.” (John 10:24)
But he said to them, “If I tell you, you will not believe (Luke 22:67)	Jesus replied, “I told you and you do not believe. (John 10:25)
But from now on the Son of Man will be seated at the right hand of the power of God.” (Luke 22:69)	The Father and I are one.” (John 10:30)
So they all said, “Are you the Son of God, then?” He answered them, “You say that I am.” Then they said, “Why do we need further testimony? We have heard it ourselves from his own lips!” (Luke 22:70–71)	If those people to whom the word of God came were called ‘gods’ (and the scripture cannot be broken), do you say about the one whom the Father set apart and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? (John 10:35–36)

- Final Jewish interrogation NB: brought forward in the narrative — perhaps because the whole ministry is a kind of trial in John
- Jn 5
  - Works (5:36); Scripture (5:39ff); making himself equal to God (5:18)
- Jn 18:13-19:16
  - Denial by Peter / Pilate and kingship
- Christ: John 1:17, 20, 25, 41; 3:28; 4:25, 29; 7:26–27, 31, 41–42; 9:22; 10:24; 11:27; 12:34; 17:3; 20:31
- Christ: John 1:41; 4:25
- Son of God: John 1:34, 49; 3:18; 5:25; 10:36; 11:4, 27; 20:31
- NB Frames in the overall narrative
- *Christ*: 1:41 (Andrew - and earlier)
- *Son of God*: 1:34 (John the Baptist)
- Both: But these are recorded so that you may believe that Jesus is the *Christ*, the *Son of God*, and that by believing you may have life in his name. (John 20:31)

Jn 20:30-31: *Christ, Son of God, signs (deeds), believe*

John 10:24 ...the **Christ**.. 25 ...you do not **believe**. The **deeds** I do...26 But you refuse to **believe** ... 29 **My Father... my Father’s** hand. 30 The Father and I are one.” 33 ...you, a man, are claiming to be **God**.” 36 ‘I am the **Son of God**? 37 the **deeds of my Father**, do not **believe** me. 38 ... even if you do not **believe** me, believe the deeds, ...**I am in the Father and the Father is in me**.” .... 42 ...And many **believed** in him (Jesus) there.

- John 2:18-22 - The Temple sayings John
- 4:19-26 - Worship in Spirit

## COMMENT

*John 10:22 Then came the feast of the Dedication in Jerusalem. 23 It was winter, and Jesus was walking in the temple area in Solomon’s Portico.*

- Lit. feast of *renewal*: used in the LXX for the consecration of the altar of the Tabernacle (Num 7:10–11), the altar of the temple of Solomon (1 Kgs 8:63; 2 Chr 7:5), and the altar of the second temple (Ezra 6:16).
- “And from that time to the present we observe this festival, which we call the festival of Lights, giving this name to it, I think, from the fact that the right to worship appeared to us at a time when we hardly dared hope for it” (Ant. 12.7.6)
- Solomon’s portico or stoa or covered way
- Winter: “It was winter,” and they were chill; because they were slow to approach that divine fire. St Augustine

24 *The Jewish (leaders) surrounded him and asked, "How long will you keep us in suspense? If you are the Christ, tell us plainly."*

- The *Jews* - in this Gospel, the Jewish leaders. To *surround* or to circle (as with enemies)
- Question is difficult in *this Gospel*, because Jesus has not been secretive
- Question of *John the Baptist* in 1:19-34
- Lit. "How long will you *take away* our life?" (A rare idiom, perhaps at the service of Johannine irony. Cf. 10:18)
- *Plainly* or even *publicly*. Contrast: The woman said to him, "I know that Messiah is coming" (the one called Christ); "whenever he comes, he will tell us everything." Jesus said to her, "I, the one speaking to you, am he." (John 4:25–26)
- Jesus replied, "I have spoken publicly to the world. I always taught in the synagogues and in the temple courts, where all the Jewish people assemble together. I have said nothing in secret. (John 18:20)

25 *Jesus replied, "I told you and you do not believe. The deeds I do in my Father's name testify about me.*

- To *believe* is vast in this Gospel
- "But I have a testimony greater than that from John. For the deeds that the Father has assigned me to complete the deeds I am now doing—testify about me that the Father has sent me. (John 5:36)
- *Name* (x25) (x 98)
- Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." (John 12:28)
- *Deeds or works* of Jesus (x27)
- *Testify* (x33 - esp. in Jn 5; NB—here: vv. 25, 32, 37, 38)
- I testify about myself and the Father who sent me testifies about me." (John 8:18)

26 *But you refuse to believe because you are not my sheep. 27 My sheep listen to my voice, and I know them, and they follow me.*

- Shepherd etc. in ch. 10 (David, Ps 23, Ezekiel), although that is supposed to be three months earlier
- I.e., *you turned out to be* not my sheep
- Listening (very ironic)
- He answered, "I told you already and you didn't listen. Why do you want to hear it again? You people don't want to become his disciples too, do you?" (John 9:27)

28 *I give them eternal life, and they will never perish; no one will snatch them from my hand. 29 My Father, who has given them to me, is greater than all, and no one can snatch them from my Father's hand.*

- *Life* (x36) In him was life, and the life was the light
- of mankind. (John 1:4)
- But these are recorded so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. (John 20:31)
- *Eternal life* (x8)
- Now this is eternal life—that they know you, the only true God, and Jesus Christ, whom you sent. (John 17:3) i.e. already *now*.
- Profound eschatological assurance.
- *Snatch* (x3)
- The hired hand, who is not a shepherd and does not own sheep, sees the wolf coming and abandons the sheep and runs away. So the wolf attacks (lit. snatches) the sheep and scatters them. (John 10:12)
- NB a parallel here: So he told them, "My Father is working until now, and I too am working." (John 5:17)
- *Greater than all: a puzzle in the MSS*

30 *The Father and I are one.*

- Listen, Israel: The LORD is our God, the LORD is one! You must love the LORD your God with your whole mind, your whole being, and all your strength. (Deuteronomy 6:4–5)
- The word "one" is neuter and not masculine. I.e. one *in action*.
- In the beginning was the Word, and the Word was with God, and the Word was fully God. (John 1:1)
- No one has ever seen God. The only one, himself God, who is in closest fellowship with the Father, has made God known. (John 1:18)

- Do you not believe that I am in the Father, and the Father is in me? The words that I say to you, I do not speak on my own initiative, but the Father residing in me performs his miraculous deeds. Believe me that I am in the Father, and the Father is in me, but if you do not believe me, believe because of the miraculous deeds themselves. (John 14:10–11)
- The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. (John 17:22–23)

*John 10:31 The Jewish leaders picked up rocks again to stone him to death. 32 Jesus said to them, “I have shown you many good deeds from the Father. For which one of them are you going to stone me?”*

- The same charge was *implied* earlier
- So they picked up stones to throw at him, but Jesus hid himself and went out of the temple. (John 8:59)

*33 The Jewish leaders replied, “We are not going to stone you for a good deed but for blasphemy, because you, a man, are claiming to be God.”*

- Lit. *you a man, make yourself to be God*; the expression is harder than the previous formulation
- For this reason the Jewish leaders were trying even harder to kill him, because not only was he breaking the Sabbath, but he was also calling God his own Father, *thus making himself equal with God*. (John 5:18)
- Later, they can’t avoid being explicit
- The Jewish leaders replied, “We have a law, and according to our law he ought to die, because *he claimed to be the Son of God!*” (John 19:7)

*John 10:34 Jesus answered, “Is it not written in your law, ‘I said, you are gods’? 35 If those people to whom the word of God came were called ‘gods’ (and the scripture cannot be broken), 36 do you say about the one whom the Father set apart and sent into the world, ‘You are blaspheming,’ because I said, ‘I am (the/a) Son of God’?”*

- Rabbinic-type argument from Scripture
- I thought, ‘You are gods; all of you are sons of the Most High.’ (Psalms 82:6)
- Argument *a minori ad maius* (or *qal wa-homer*): if this is true of any Israelite, all the more so true of the one God has sent
- No article before “Son” in Greek

*37 If I do not perform the deeds of my Father, do not believe me. 38 But if I do them, even if you do not believe me, believe the deeds, so that you may come to know and understand that I am in the Father and the Father is in me.”*

- Second argument: from experience
- Cf. If I had not performed among them the miraculous deeds that no one else did, they would not be guilty of sin. But now they have seen the deeds and have hated both me and my Father. (John 15:24)

*39 Then they attempted again to seize him, but he escaped their clutches. John 10:40 Jesus went back across the Jordan River again to the place where John had been baptizing at an earlier time, and he stayed there.*

- V. 39: cf. 2:4; 7:30; 8:20, 59 (time not yet come)
- Additional vv. make up a conclusion
- No one takes it away from me, but I lay it down of my own free will. (John 10:18)
- Back to the start of the ministry and the story comes full circle
- Last mention of the Baptist in this Gospel

*41 Many came to him and began to say, “John performed no miraculous sign, but everything John said about this man was true!” 42 And many believed in Jesus there.*

- Last comment on John the Baptist
- NB: still inferior!
- NB: always a witness; cf. 1:19-28 and 3:27-30
- “Many” is emphasised



## BACK TO ANTIOCHUS

- Antiochus IV Epiphanes =
- ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΥ ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ
- So Antiochus carried off eighteen hundred talents from the temple, and hurried away to Antioch, thinking in his arrogance that he could sail on the land and walk on the sea, because his mind was elated. (2Maccabees 5:21)
- And when he could not endure his own stench, he uttered these words, “It is right to be subject to God; mortals should not think that they are equal to God.” (2Maccabees 9:12)
- Only God has the power to give life and to judge (2 Macc 7:9, 11, 14, 22-23, 35-36)
- To give life and to judge are divine prerogative given to Jesus in all of John 5-10, illustrated climatically in John 11.

## SUMMARY

- Hanukkah: rededication of the Temple
- Hanukkah: a petition for restoration of the nation
- Jesus is being rejected because he resembles Antiochus (!)
- Jesus does the “works” of God, i.e. giving life and judging
- *Therefore*, Jesus may be identified with God
- *Therefore*, national restoration has begun (Jn 10:16)
- *Therefore*, renewed worship (precisely) is through Jesus (cf. Jn 4:23-26)

John 4:19 The woman said to him, “Sir, I see that you are a prophet. 20 Our fathers worshiped on this mountain, and you people say that the place where people must worship is in Jerusalem.” 21 Jesus said to her, “Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22 You people worship what you do not know. We worship what we know, because salvation is from the Jews. 23 But a time is coming— and now is here—when the true worshipers will worship the Father in spirit and truth, for the Father seeks such people to be his worshipers. 24 God is spirit, and the people who worship him must worship in spirit and truth.”

## LECTIONARY

10:27-30: Easter 4C  
 10:22-30: Easter, week 4, Tuesday (1+2)  
 10:31-42: Lent, week 5, Friday (1+2)

## AND TODAY?

How to pray the passage  
 Jesus as our access to God