





2018



READING JOHN

2018

SEQUENCE

1. Welcome and overview
2. Sabbath: John 5
3. Passover: John 6
4. Succoth: John 7-10:21
5. Hanukkah: John 10:22-42
6. Prayer
7. Conversation

OVERVIEW

- 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: unique to John
- Dedication: unique to John
- John 13-20: Passover week

THE FEASTS

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

3. THE FEASTS
5-10

4. Lazarus
11-12

1. Sabbath
John 5

2. Passover
John 6

3. Succoth
John 7:1-10:21

4. Hanukkah
John 10:22-42

OVERVIEW

- 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**

SABBATH

- 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

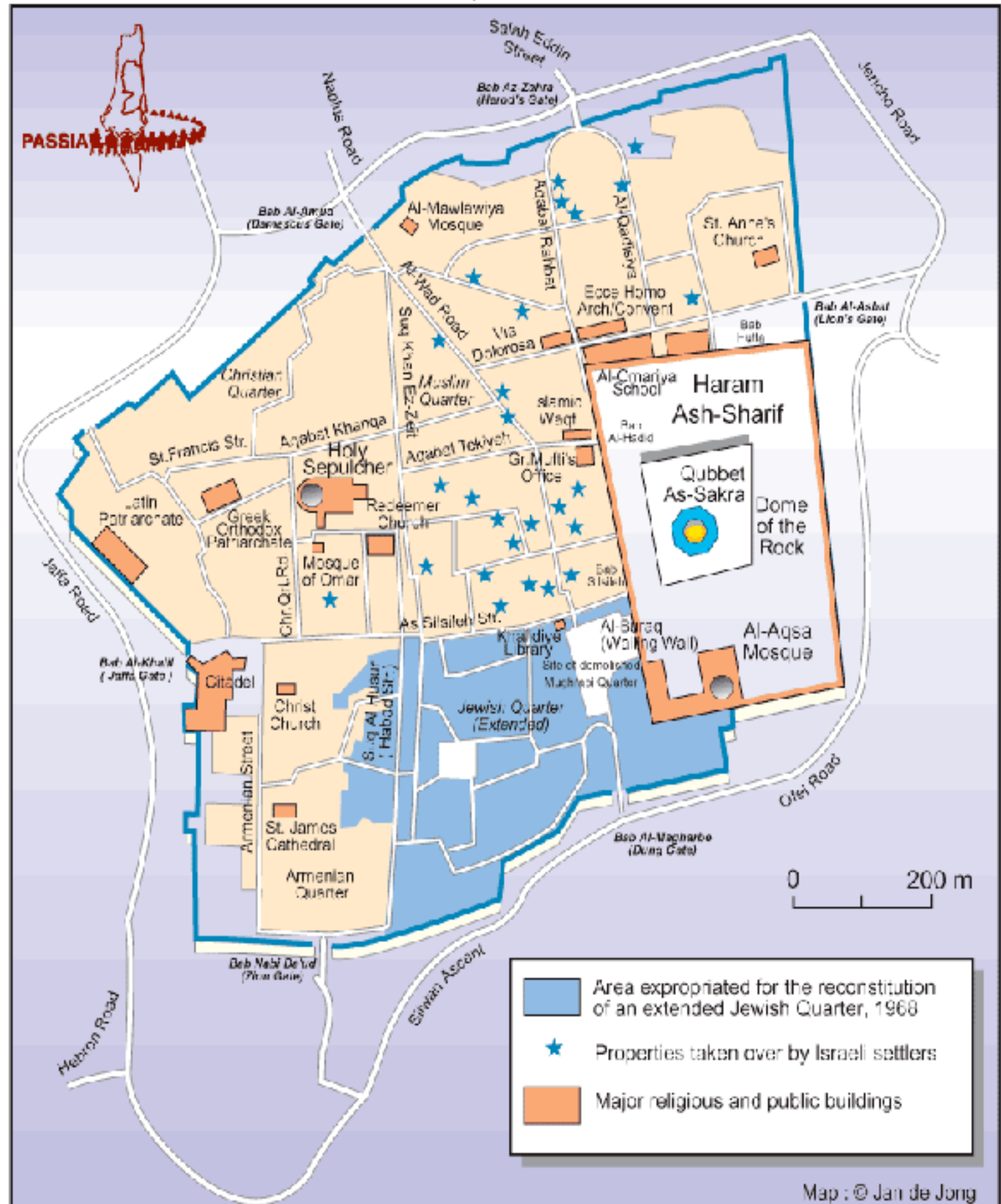
SABBATH

- No explanation works: astrological, menological, sociological, etymological or cultic.
- The 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

SABBATH

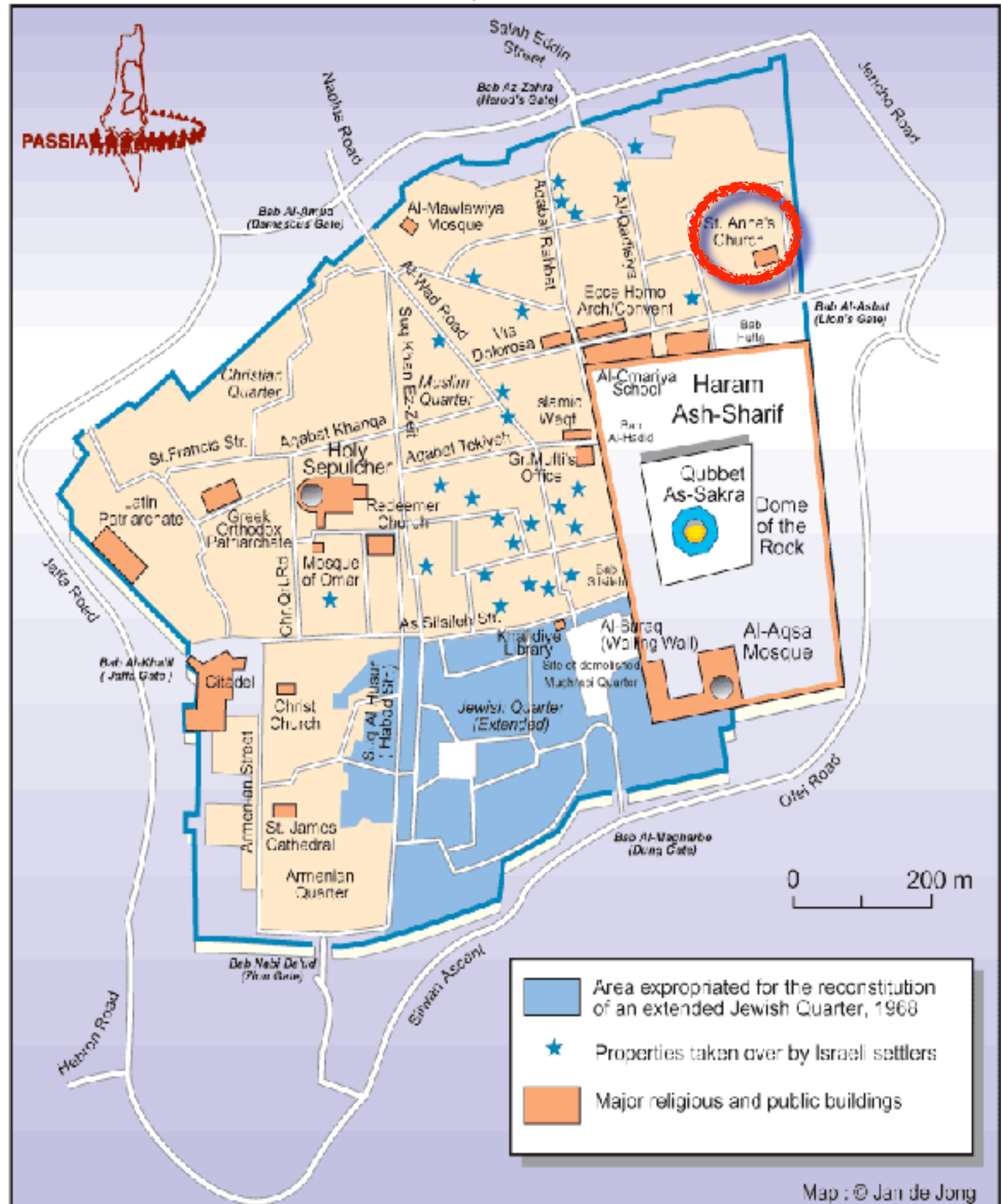
- Sabbath (frequent in John)
- Circumcision (once in John: 7:22-23)
- Kosher laws (absent)
- Synagogue (not quite absent: John 6:59; 18:20)

An aerial photograph of the archaeological site of Jericho. The image shows the extensive stone walls of the city, including the famous double wall. The surrounding area is a mix of ruins and modern structures, with a winding road visible in the foreground.



Map : © Jan de Jong

An aerial photograph of the archaeological site of the Temple of Bel in Babylon. The temple is a large, rectangular structure with a prominent inner courtyard. It is surrounded by a high wall, and a winding path or canal is visible to the left. The surrounding area is filled with other ruins and modern buildings, indicating its location within a contemporary city.




Map : © Jan de Jong

SABBATH

- The miracle (5:1-15)
- The debate (5:16-46)
- 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

SABBATH



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 paralysed 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 realised 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.)

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.



PASSOVER

- Passover (pesakh)
- Unleavened Bread (khagh hammatsoth)
- Two consecutive festivals, treated as one, in the biblical text
- Nomadic (sacrifice) and farming (absence of yeast) feasts
- Originally, Passover and Unleavened Bread were distinct feasts
- Passover was originally a new moon feast

PASSOVER

- 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


PASSOVER

Pesah. 10:5

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.

PASSOVER

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- Passover 1: John 3
 - Passover 2: John 6
 - Passover 3: John 13-20

JOHN 6

- **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

JOHN 6

John 6:1-13 **Miracle of the loaves**

John 6:14-15 Reaction: prophet and king

John 6:16-21 **Calming of the storm**

John 6:22-27 Reaction: seeking Jesus

John 6:28-58 **Bread of Life discourse**

John 6:59-65 Reaction: rejection

John 6:66-71 Reaction: faith / Passover

MOSES AND JESUS

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

- Passover Lamb (chapter 1)
- Passover Meal (chapter 6)
 - ✦ *Most extensive reference*
 - ✦ *Deepest consideration*
 - ✦ *Judaism–Jesus–Christian community*
- Passover Lamb (chapter 19)

SUKKOTH

- Last and greatest biblical 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

SYMBOLISM

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- Water
 - Light
 - Temple
 - Tents

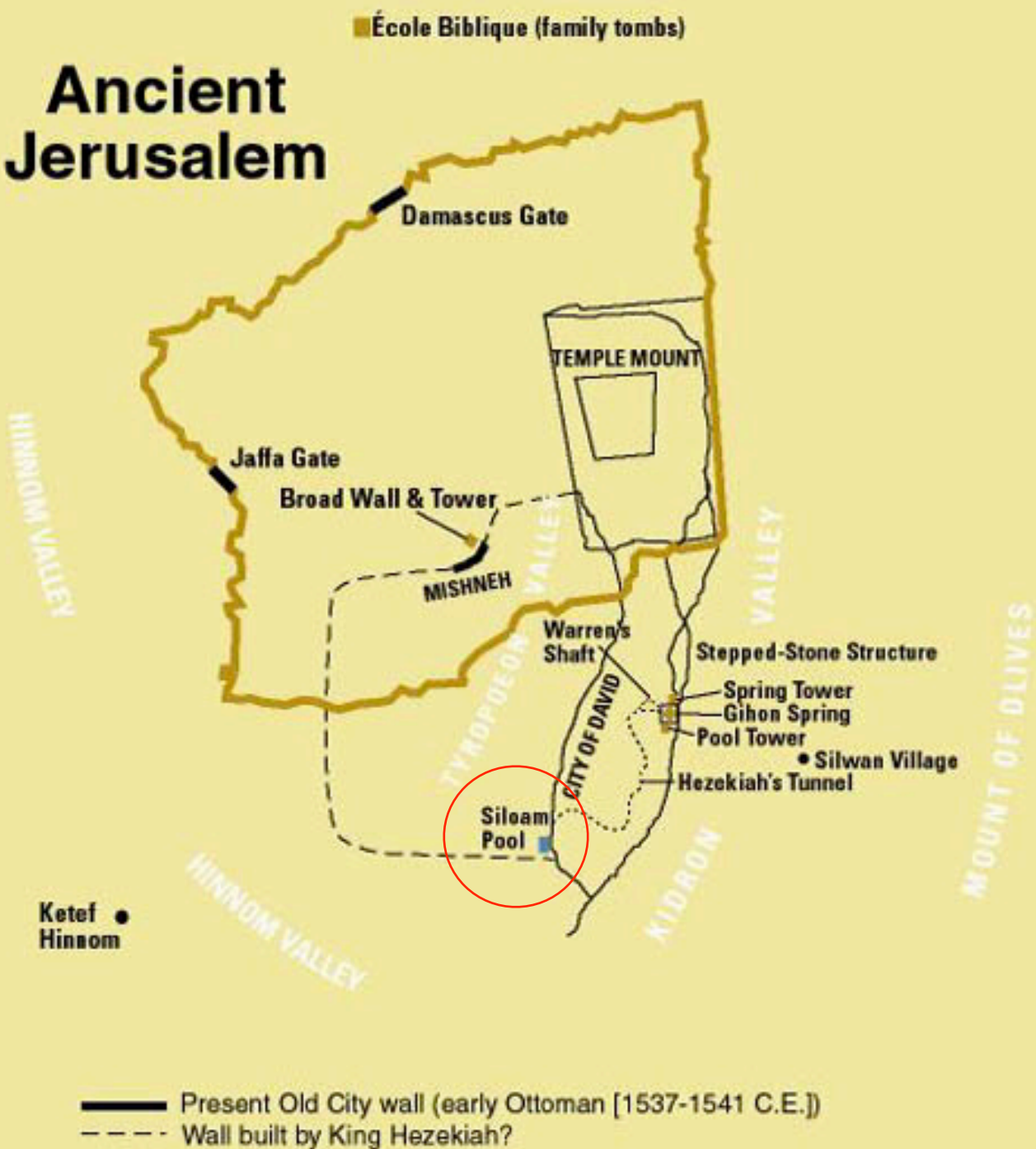
SYMBOLISM

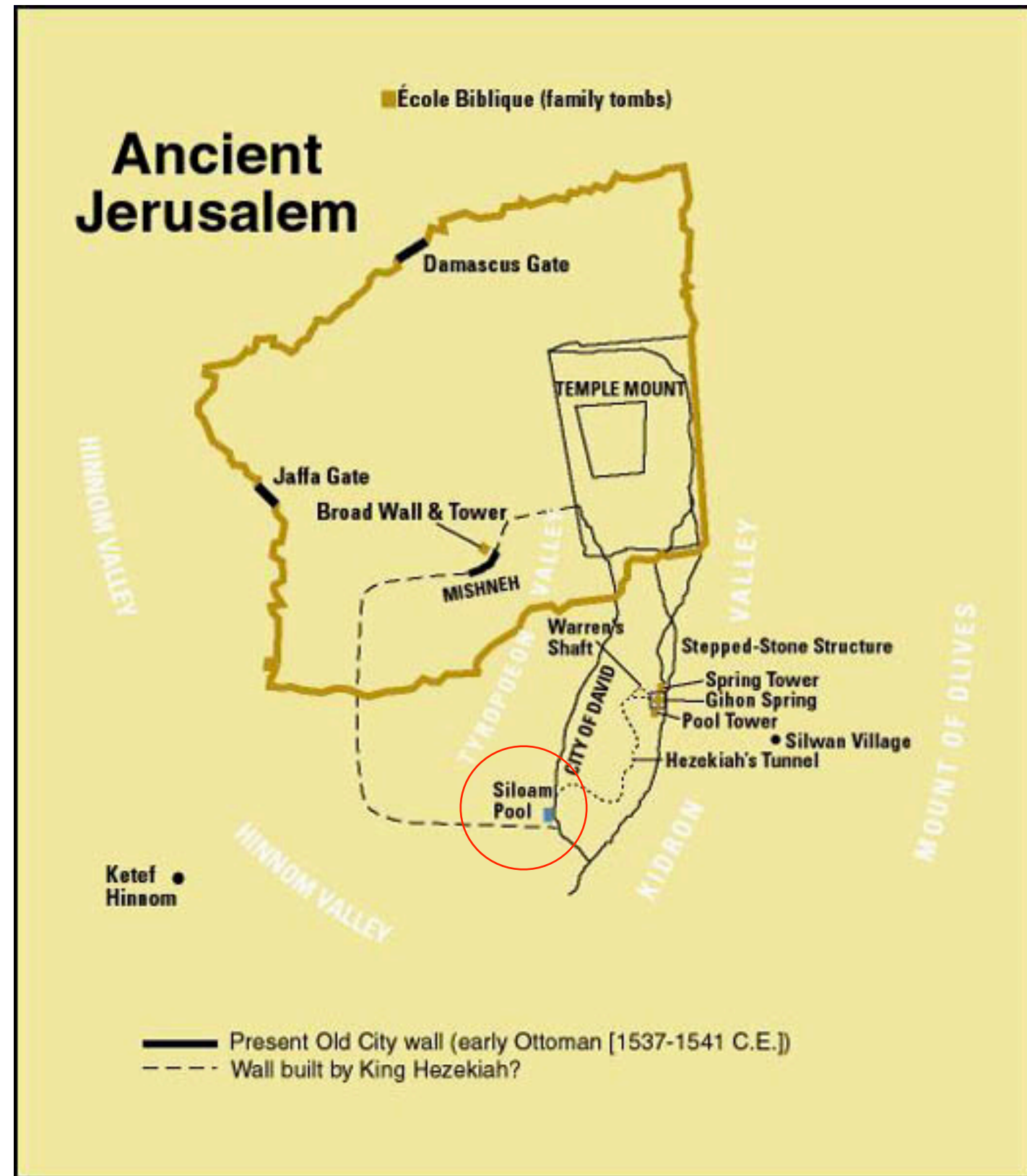
- Priests walked to the pool of Siloam
- Drew water and returned to the Temple
- This water was poured over the altar through two silver containers

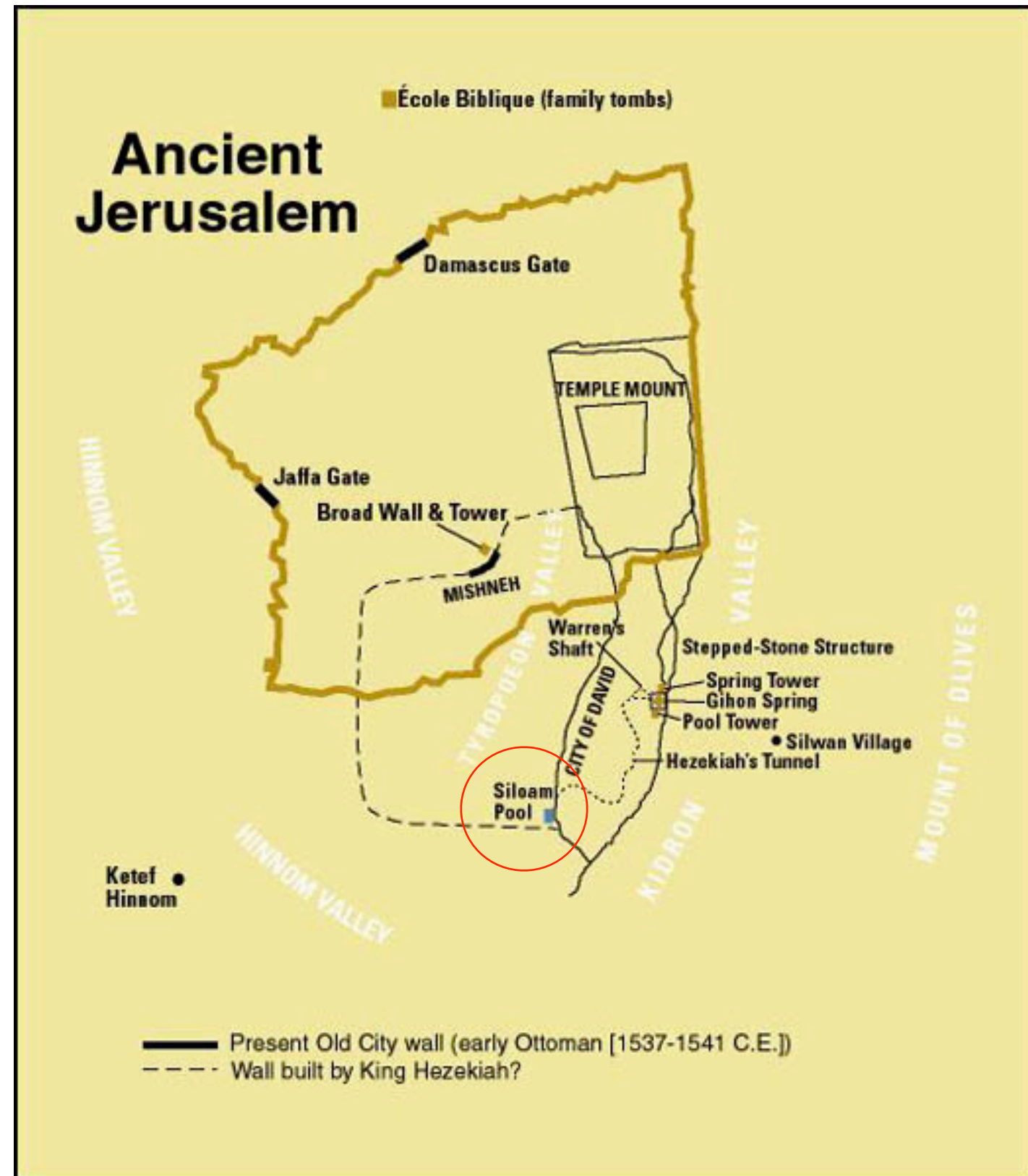
SYMBOLISM

- 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

Ancient Jerusalem











JOHN 7

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.)

JOHN 8 AND 9

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 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.)

JOHN 1 AND 7

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

HANUKKAH

- Hebrew: Hanukkah = inauguration, dedication
- LXX: engkainismoi renewal, restoration
- Greek NT: ta enkainia renewal(s)
- Feast of Dedication (Jewish tradition)
- Feast of Lights (Josephus)
- Feast of Renewals (LXX, Greek NT)

HANUKKAH

- 323 death of Alexander the Great
- 320-63 "Seleucid Empire"
- 175-163 Antiochus IV Epiphanes
- 164-63 Maccabean / Hasmonean rule
- 167-160 the battles of the revolt
- Mattathias the Hasmonean (+167)
- Judas Maccabaeus victorious
- 25 Chislev 164
- Rededicated the Temple
- The feast of Hanukkah

HANUKKAH

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**.



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 10:22-42

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 baptising 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.

Temple sayings

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

NOTICE

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.

HANUKKAH

- 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)

THE FEASTS

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1:1-18

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BOOK OF SIGNS
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4. Hannukah
John 10:22-42

A PRAYER

We praise you O God, for the light of Christ's Resurrection, which shines all the more brightly in our lives during this Easter season. May it illumine our hearts and minds as we ponder our call to be light for the world in your Son, Jesus.

We thank you, Lord, for the light of Christ's love that burns in our hearts. Help us to guard it well and share it with joy. We make this prayer in the name of Jesus. Amen

CONVERSATION

