



Bloch, "Jesus Raising Lazarus"

Jesus and the Feasts of the Jews 2; Lazarus John 7–12

Tabernacles—Discourses on the Life-giving Spirit and the Light of the World; Healing of the Blind Man; Discourse on the Good Shepherd. At Dedication—Jesus the Messiah and Son of God.: "I and my Father are one." The Raising of Lazarus and its Aftermath—Jesus the Resurrection and the Life. The Book of Signs Closes.

Jewish Feasts and Their Replacement by Christ

Structure of 5:1–10:42, plus the final scenes, 11:1–54

- [Jesus on the **Sabbath** (Shabbat, 5:1–47)]
 - **Third Sign:** Healing of the Lame Man at the Pool of Bethesda (5:1–16)
 - Discourse on the Divine Son (5:17–47)
- [Jesus at **Passover** (Pesach, 6:1–71)]
 - **Fourth Sign:** Feeding of the 5,000 (6:1–15)
 - **Fifth Sign:** Walking on Water (6:16–21)
 - Discourse on the Bread of Life (6:22–58)
 - Reactions to the Bread of Life discourse (6:59–71)
- Jesus at **Tabernacles** (Sukkot, 7:1–10:21)
 - **Discourse on the Life-Giving Spirit (7:16–52)**
 - **Discourse on the Light of the World (8:12–59)**
 - **Sixth Sign: Healing of the Man Born Blind (9:1–41)**
 - **Discourse on the Good Shepherd (10:1–18)**
- Jesus at **Dedication** (Chanukah, 10:22–42)
- Raising of Lazarus and Its Aftermath (11:1–54)
 - **Jesus, the Resurrection and the Life (11:7–27)**
 - **Seventh Sign: Healing of the Man Born Blind (1:8–44)**

Jesus at Tabernacles (Sukkot, 7:1–10:21)

DISCOURSE ON THE LIFE-GIVING SPIRIT (7:16–52); DISCOURSE ON THE LIGHT OF THE WORLD (8:12–59); SIXTH SIGN: HEALING OF THE MAN BORN BLIND (9:1–41); DISCOURSE ON THE GOOD SHEPHERD (10:1–18)

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Feast of Tabernacles



- **Sukkôt: “booths, tabernacles, or temporary shelters”**
 - Commemorated the wanderings of the Children of Israel in the wilderness
 - **One of the three pilgrimage festivals, during Sukkot worshipers filled Jerusalem**
 - modern observant Jews still live, eat, and study in a *sukkah* during this festival
- **Later also celebrated as an autumn harvest festival**
 - Celebrated by waving palm, willow and leafy branches together with a citrus fruit
 - **The time when the king was anointed, some of its imagery will be adopted for Jesus’ triumphal entry**
 - Sukkot at the Western Wall in Jerusalem:
http://www.youtube.com/watch?v=IOTxfETVsmo&feature=player_detailpage
- Second Temple Sukkot rituals of **pouring water** and **lighting lights** set the context for **Christ’s discourses on His being the source of living waters and light**
 - See Andy Skinner’s discussion at <https://www.youtube.com/watch?v=qYWTReAN87w>

17. John 7-12

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Tabernacles and Water



- Sukkot had become a festival in which prayers were offered for winter rains
- Water from the spring of Gihon was drawn and poured on the altar

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Pool of Siloam Excavations Today



Pool of Siloam, meaning "Sent"

Water from the Gihon Spring, from which the water offering for Sukkot was drawn, flowed into and was stored here (top: painting of the Herodian Pool; bottom: picture of the archaeologically confirmed pool)



20. Jesus and the Feasts of the Jews 2; Lazarus (John 7-12)

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Discourse on the Life-Giving Spirit (John 7:14-44)



- John 7:37-38, “In the last day, that great day of the feast, Jesus stood and cried, saying, ***If any man thirst, let him come unto me, and drink.*** He that believeth on me, as the scripture hath said, ***out of his belly shall flow rivers of living water.***”
 - While the Jews were praying to *YHWH* for water, **the Incarnate Word was standing right there offering them living water!**
 - **Messianic flow of healing and life-giving water** (Ex. 17:6; Num. 20:11; Ezekiel 47:1-12; Zechariah 14:8; JST John 7:39 and the Spirit promised to those who believe in Christ)
- “**Out of his belly (*koilia*) shall flow rivers of living water.**”
 - “From **his heart (*koilia*)** shall flow streams of living water” (NJB)
 - “Out of **the believer’s heart (*koilia*)** shall flow rivers of living water” (NRSV)
 - *Koilia* = belly = heart = womb! **As a woman gives birth to a child, so Jesus gives new birth to the believer**

18. The Divine Son: Jesus in John

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Jesus and “Spirit”

- “But this spake he of the Spirit, which they that believe on him should receive: for <the Holy Ghost> [*oupō gar ēn pneuma*] was not yet <given> because that **Jesus was not yet glorified.**” (John 7:39)
 - The Greek text *oupō gar ēn pneuma*, literally rendered, simply states, “**there was not yet spirit,**” without specifying that it was the Holy Ghost that was absent or that it was somehow not yet “given.”
 - In John, **Jesus is glorified through his saving death and resurrection**
- **The water flowing from Jesus (and later the believer) represents life-giving spirit?**
 - “After the resurrection from the dead our bodies will be **spiritual bodies**, but they will be bodies that are tangible, bodies that have been purified, but they will nevertheless be bodies of flesh and bones, but they will not be blood bodies, they will no longer be quickened by blood **but quickened by the spirit which is eternal** and **they shall become immortal and shall never die. . .**” (Joseph F. Smith, Conference Report, April 1917, 63.)

17. John 7-12

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Story of the Adulteress

(8:1–11, dramatic episode; teaching story)

- *This pericope is ancient but generally held to be textually suspect; nevertheless, it fits the Sukkot context because of its connection with the Law*
- “Moses in the law . . . Jesus stooped down and **with his finger wrote** on the ground . . .” (8:5–6)
 - **Jehovah wrote the Ten Commandments on the stone tables with his finger!** (see Exodus 31:18)
 - **Sukkot commemorated the giving of the law**
 - **“he that is without sin . . .” (8:7)**

20. Jesus and the Feasts of the Jews 2; Lazarus (John 7–12)

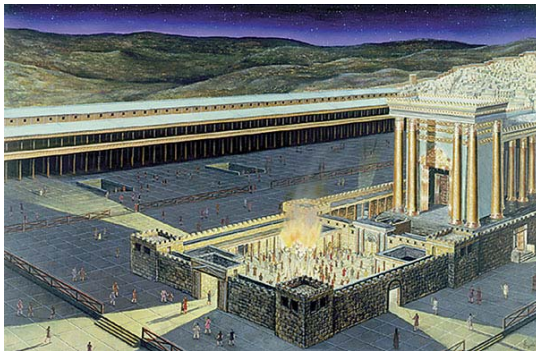
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Tabernacles and Light

Great lamps were lit in the temple courts each night

- **Discourse on the Light of the World** (8:12–59; Sukkot and **Light**)
- **Physical and Spiritual Blindness** (9:1–41; More on Jesus as **Light**)



17. John 7–12



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Discourse on the Light of the World (8:12–59; Sukkot and Light)

- **Proclamation: Jesus is Light (8:12)**
 - “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”
- **The Father Witnesses of the Son (8:13–20)**
- **Jesus is from Above (8:21–30)**
 - “Then said Jesus unto them, *When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself*; but as my Father hath taught me, I speak these things. (8:28; cf. 3:14 to Nicodemus)
- **Jesus and Abraham (8:31–59; addressed to “those Jews which believed)**
 - “. . . If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and *the truth shall make you free*.” (8:31a–32)
 - *A spat ensues over being children of Abraham, Jesus’ parentage, and children of the devil . . .*
 - “Verily, verily, I say unto you, If a man keep my saying, **he shall never see death**.” (8:51; set up for 11:26)
 - “. . . **Before Abraham was, I Am**” (8:58) equates himself with **YHWH!**

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Physical and Spiritual Blindness (9:1–41; more on Jesus as Light)

- **Sixth Sign: Healing of the Man Born Blind (9:1–12)**
 - clay/spittle = dust/water-breath-spirit! (cf. Gen 2:7)
 - Pool of Siloam: *Silōah* means “sent”
 - *Washing away blindness*
 - *Baptism is the means of applying the re-creating power of the Atonement?*
 - <https://www.youtube.com/watch?v=Yk24nA4pI8o>
- **Pharisees Persecute the Blind Man (9:13–34)**
- **Jesus and the Blind Man (9:35–38)**
- **Jesus Condemns Spiritual Blindness (9:39–41)**
 - “Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.” (9:41)



17. John 7-12

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Jesus' Divine and Mortal Inheritance

From the Discourse on the Good Shepherd (John 10:1–21)

- “. . . **I am come that they might have life, and that they might have it more abundantly.**” (John 10:10)
- “Therefore doth my Father love me, because I lay down my life, that I might take it again. **No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.** This commandment have I received of my Father. (John 10:17–18)
- Jesus' death in John: “When Jesus therefore had received the vinegar, he said, **It is finished: and he bowed his head, and gave up the ghost.** (John 19:30)

Jesus at Dedication (Chanukah, 10:22–42)



The Feast of Dedication

- **Background**

- Hānukkāh is a festival established in the Intertestamental period to commemorate the Hasmonean defeat of the Syrian Greeks
- Christ is “dedicated” for sacrifice just as the altar was rededicated by the Hasmoneans
- The subsequent success of the Hasmoneans as priests and kings led to the “mistimed” messianic expectations of Jesus’ period

- **Jesus the Messiah and Son of God (10:22–30)**

- “Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.” (10:24)
- “**I and my Father are one.**” (10:30)
 - Jewish *Shema*: “Hear, O Israel, the Lord our God, the Lord is one.”

- **Jesus Rejected by “the Jews” (10:31–39)**

- **Conclusion of the Public Ministry, Jesus withdraws to Perea and “Many” Follow Him (10:42, narrative summary report)**

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Seven Important “I Am” Sayings (predicate, that is, Jesus = something else)

- 1 “I am the Bread of Life,” etc. (ch. 6)
- 2 “I am the Light of the World” (8:12)
- 3 “I am the Door” (10:7–9)
- 4 “I am the Good Shepherd” (10:11–14)
- 5 “I am the Resurrection and the Life” (11:25)
- 6 “I am the Way, the Truth, and the Life” (14:6)
- 7 “I am the Vine” (15:1–5)

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Raising of Lazarus and Its Aftermath (11:1-54)

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20. Jesus and the Feasts of the Jews 2; Lazarus (John 7-12)

The Lazarus Cycle

- **Death of Lazarus** (11:1-16)
- **Jesus the Resurrection and the Life** (11:17-27)
- **Reaction: The Plot to Kill Jesus** (11:45-54)
 - The “prophecy” of Caiaphas (11:49-52)

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Jesus the Resurrection and the Life (11:17–27)

- **Jesus the Resurrection and the Life (11:17–27)**
 - “Many of the Jews came to Mary and Martha to comfort them” (11:19, one of the few neutral uses of the term)
 - *When Martha speaks in faith, Jesus responds with teaching and testimony*
- **Jesus Mourns with Mary (11:28–37)**
 - *When Mary weeps, Christ responds with compassion*
- **Seventh Sign: Jesus raises Lazarus from the dead (11:38–44)**
 - “And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin [soudarion]. Jesus saith unto them, Loose him, and let him go.” (11:44)
 - Soudarion is the same word used in 20:7
 - *Jesus leaves his facecloth and graveclothes in the tomb because he will not need them again!*



Kirk Richards, Raising Lazarus

The Book of Signs Closes . . .

Jesus Prepared for Passover (11:55–12:50)

- “Will he come for the feast?” (11:55–57, narrative transition)
- **Jesus Anointed at Bethany (12:1–8; see next lecture)**
- **Plot to Kill Lazarus (12:9–11)**
- **Triumphal Entry (12:12–19; see next lecture)**
- **Jesus Predicts His Passion (12:20–36)**
 - Some Greeks Wish to see Jesus (12:20–22)
 - **The Father Promises to Glorify Jesus (12:23–30, looking forward to “The Book of Glory”)**
 - **Jesus Must Be “Lifted Up” (12:31–36; cf. John 3:14 and 3 Nephi 27:13–15)**
- **Responses to Jesus (12:37–43)**
- **Summary of Jesus’ Teaching (12:44–50)**