



The Divine Son: Jesus in John

THE SIGN OF WATER TO WINE; AT THE POOL OF
BETHESDA; BREAD OF LIFE DISCOURSE; THE LIFE-GIVING
SPIRIT; MAN BORN BLIND; INTERCESSORY PRAYER
John 2:1-11; 5:1-7:53, 9:1-10:21.

"Rock of Ages" <https://www.gutenberg.org/files/10000/10000-h/10000-h.htm>

“Rock of Ages” (hymn no. 111)

1. Rock of Ages, cleft for me,
Let me hide myself in thee;
Let the **water** and the **blood**,
From thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.

2. Not the labors of my hands
Can fill all thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and thou alone.

3. While I draw this fleeting breath,
When mine eyes shall close in death,
When I rise to worlds unknown
And behold thee on thy throne,
Rock of Ages, cleft for me,
Let me hide myself in thee.



Johannine Christology: A More Divine Jesus

- **Person of Jesus**
 - **Divine Word** (preexistence christology)
 - As stirringly described in the gospel's opening hymn (John 1:1-18), the premortal Jesus was **the divine "Word" (logos)**
 - Directly and frequently **describes himself as God's son**
 - Frequently **associated with the OT Jehovah, especially through "I AM" statements**
 - **Incarnate Word**
 - The Word "**becomes flesh**"
 - *The Johannine Jesus knows all things, speaks truth in a divine way, cannot be killed but voluntarily lays down his life*
- **Work of Jesus**
 - **Bear witness of the Truth**
 - "... To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37)
 - Save all given to him by the Father, losing none
 - **Lay down his life for his friends**
 - **Give life, both physical and spiritual (eternal)**
 - "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25)

3

Structure of John

- **Prologue (1:1-18)**
 - the *Logos* Hymn (1:1-18)
 - The First Witnesses and Disciples (1:19-51)
- **The Book of Signs (1:19-11:57; *sēmeia* or "signs," miracles in KJV)**
 - First Signs and Dialogues (John 2:1-4:54)
 - Jewish Feasts and Their Replacements by Christ (5:1-10:42)
 - Raising of Lazarus and its aftermath (11:1-12:50)
- **The Book of Glory (Passion and Resurrection Narratives; 12:1-20:31)**
 - Setting the Scene for the Passion (John 12:1-12:50)
 - The Last Supper and the Farewell Discourses (John 13:1-17:26)
 - Crucifixion, Death, and Burial (John 18:1-19:42)
 - Resurrection (John 20:1-31)
- **Epilogue (21:1-25)**
 - Resurrection Appearance to Seven at the Sea of Galilee (21:1-15)
 - Jesus and Simon Peter (21:15-19)
 - The Fate and Testimony of the Beloved Disciple (21:20-25)

The Incarnate Word

The word becomes flesh: the divine word creates, the incarnate word recreates

5

The *Logos* Hymn of John 1:1–18

- A poetic introduction in the form of a **hymn**
 - Poetic sections separated by prose asides or explanations
- Focuses on Jesus as “*the Word*” (Greek, *logos*)
 - Semantically rich in Greek, it means “word, expression, rational thought,” etc.
 - Sc. The New Translation: “In the beginning the gospel was preached through the son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God.” (John 1:1 JST)
 - Just as words are the way people communicate with each other, *Jesus is the way that the Father communicates and interacts with his children*, linking the divine mind with the human
- In several poetic statements, the hymn establishes the following points:
 - **The preincarnate Word was divine**
 - **The Word** is the source of **Light and Life**
 - **The Light of the World** was not accepted by his own
 - **The Word makes those who accept him sons and daughters of God**
 - **The Word became flesh and his glory was seen in witnesses**
 - *Prose asides stress that first among these witnesses was John the Baptist*

The Book of Signs (12:1–20:31)

- **First Signs and Dialogues** (John 2:1–4:54)
 - **First Sign: Water to Wine** at the Wedding at Cana (2:1–11)
 - **Dialogue with Nicodemus** on the New Birth (3:1–15)
 - **Dialogue with the Samaritan Woman at the Well** and the response of the Samaritan village (4:4–45)
 - **Second Sign: Healing the Nobleman's Son** in Cana (4:46–54)
- **Signs and Discourses in the Context of Jewish Feasts** (John 5:1–10:42)
 - 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** (6:5–15)
 - **Fifth Sign: Walking on Water** (6:16–21)
 - **Discourse on the Bread of Life** (6:26–59)
- Jesus at Tabernacles (*Sukkôt*, 7:1–10:21, commemorating Law, Water, and Light)
 - **Discourse on the Life-Giving Spirit** (7:16–44)
 - [Story of the Adulteress (8:1–11)]
 - **Discourse on the Light of the World** (8:12–59)
 - **Sixth Sign: Healing of the Man Born Blind** and the reaction to it (9:1–41)
 - **Discourse on the Good Shepherd** (10:1–21)
- Jesus at Dedication (*Chanukah*, 10:22–42)
- **The Family of Martha, Lazarus, and Mary of Bethany** (John 11:1–54)
 - **Seventh Sign: Jesus Raises Lazarus from the Dead** (11:38–46)

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7

The Wedding at Cana (John 2:1–11)

- Jesus and his disciples called to the wedding
- **Symbolism of a wedding feast**
 - *YHWH* and Israel people in a covenant relationship, but his people were most often unfaithful and left him
 - *Now as the Word Made Flesh, Jesus has come to live with his people*
- **The role of the Mother of Jesus** (cf. John 19:25)
 - “Woman” (or *gynē*) address (cf. Gen. 3:15, Rev. 12:1–17)
 - Her intercession with Jesus > Catholic belief in her role
 - *Her role as means of the Incarnation and as a witness of her son . . .*



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8

The First Sign: Water to Wine



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- **Symbolism of 6 stone water pots**
 - Old law of Moses (6, imperfect) contrasted with new law of Christ
- **Sacramental imagery**
- **Creator symbolism**
 - *YHWH* creates/organizes, Jesus re-creates/re-organizes
- **Incarnational theology**
 - **Water:** divinity, spirit, eternal nature
 - **Blood/wine:** mortality, flesh, physical/fallen nature
 - **Presence of Mary—the means of Incarnation**



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9

Jesus at the Pool of Bethesda

- Jesus goes to Jerusalem for a feast, which is not named (and the emphasis will be on the weekly festival of Sabbath rather than a particular annual festival)
- “Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches” (5:2)
 - *bêt heseda`* or “House of Mercy”
- “In these lay a great multitude of impotent folk, of blind, halt, withered, **waiting for the moving of the water.** (5:3)
 - “. . . darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters” (Genesis 1:2)



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10/23/2018

10

Jesus Heals the Infirm Man at Bethesda

Jehovah creates, Jesus re-creates/heals



Bloch, "The Pool of Bethesda"

- 5:4 with its story of the angel troubling the water is missing from the earliest and best Greek mss.
- “And a certain man was there, **which had an infirmity thirty and eight years**” (5:5)
 - **38 years**: the period of time that Israel wandered between Kadesh-barnea and Wadi Zereb (Deuteronomy 2:14)
 - 40 years is symbolic of the time of our mortal probation
 - **For most of that time we are in a state of rebellion and sin**
- Jesus comes to him: “**Rise [egeire], take up thy bed, and walk**” (5:8)
 - *egeire*, the word used for “rise” is also used for resurrect!

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11

Discourse on the Divine Son (John 5:17–47)

• **Breaking the Sabbath**

- “The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.” (5:10)
- “And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.” (5:16)

• **Christ and the Father (5:17–21)**

- “**My Father worketh hitherto, and I work**” (5:17), equating the earlier work of creation with his current work of healing and salvation
- “The Son can do nothing of himself, but what he seeth the Father do: **for what things soever he doeth, these also doeth the Son likewise**” (5:19); cf. King Follett Discourse

• **Christ as Judge (5:22–23)**

• **Christ and Life (5:24–29)**

- **Realized eschatology**: “He that heareth my word, and believeth on him that sent me, **hath everlasting life, and shall not come into condemnation; but is passed from death unto life.**” (5:24)
- **Future eschatology**: “. . . for the hour is coming, in the which all that are in the graves shall hear his voice, and **shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.**” (5:28–29; cf. revelation of D&C 76)

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10/23/2018

12

Jesus and Passover

*Miracles and teachings illustrating that he was the same
Jehovah who delivered and sustained Israel*

13

Structure of Jesus at Passover

- A Multitude Gathers at the Time of Passover (6:1–4)
- Miracles Preceding the Discourse (6:5–21)
 - **Fourth Sign: Feeding of the 5,000** (6:5–15)
 - **Fifth Sign: Walking on Water** (6:16–21)
 - Cf. John's use of **the divine "I Am"** (Ex. 3:13-15; Is. 41:4)
- Narrative Transition: the People, or *ho ochlos*, Follow Jesus (6:22–25)
- **Discourse on the Bread of Life** (6:26–59)
 - **Words to the crowd**
 - **Words to "the Jews"** (*hoi Ioudaioi*)
- **Reaction to the Bread of Life Discourse**
 - **Words to His Followers** (disciples and then Twelve, 6:60–71; presumably after leaving the synagogue)
- **The Crowd, "the Jews," and even Jesus' followers are exhibit Christological misunderstanding—that is, they do not understand, or accept, who Jesus actually is and/or what he came to do**

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14

Feeding of the 5,000 (6:5–15)

- A miracle in all four gospels
- **Miracle of provision**
 - In the Old Testament God provides for his creation (see Genesis 1:29–30; Psalm 104:10–11, 14–15, 27–28; cf. Matthew 6:25–26)
 - John’s detail that there were 5 **barley** loaves
 - connects Jesus’ miracle with that of Elisha, who fed 100 men with 20 barley loaves (2 Kings 4:42–44)
- “Then those men, when they had seen the miracle (*sēmeion*) that Jesus did, said, ***This is of a truth that prophet that should come into the world***” (6:14)
 - “When Jesus therefore perceived that they would come and take him by force, **to make him a king**, he departed again into a mountain himself alone (6:15)



Feeding The Five Thousand by Harold Copping

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15



Walking on Water (John 6:16–21)

- “**It is I [egō eimi]**” (6:20)
 - *egō eimi* = the Hebrew *‘ehyeh ‘ašer ‘ehyeh*, or “I Am that I Am,” by which YHWH revealed himself to Moses (see Exodus 3:14)
- **Jesus’ epiphany on the Sea of Galilee resonates with other powerful Old Testament revelations of Jehovah** (see Job 9:8, 38:16; Habakkuk 3:15)
- As Bertil Gärtner writes, “Just as the Lord ploughed a path for Israel through the sea, leading them to freedom from bondage, so Jesus, when he walks on the water, shows that as Messiah he has power over the seas.”

Ivan Aivazovsky, *Christ Walks on Water* (although this is clearly depicting the Matthean miracle, because it has Peter walking out to meet Jesus!)

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10/23/2018

16

Discourse on the Bread of Life (6:26–59)

- **Words to the Crowd** (*ho ochlos*, 6:26–40; presumably at the dock or outside in Capernaum)
 - Bread Come Down from Heaven (6:26–34)
 - **The Crowd's Incorrect Expectation of Who the Messiah Would Be** (6:26–34, this time a lawgiver like Moses)
 - *Jesus, the Bread of Life, a Lawgiver* (6:35–40)
- **Words to “the Jews”** (*hoi Ioudaioi*, 6:41–59; in the synagogue at Capernaum)
 - Murmuring of “the Jews” and Jesus’ Response (6:41–50)
 - **Jewish leaders reject Jesus as the Son of God**
 - *Jesus, the Son come down from heaven*
 - **Jesus’ Flesh and Blood Give Life (6:51–59)**
 - **Jesus’ Jarring Image of Flesh and Blood, Concentrating on the Central Act of His Work—his Salvific Death—and How Believers Appropriate it** (6:51–59, focuses on what Jesus came to do)

Words to His Followers

(Disciples and then Twelve, 6:60–71)

- Reaction to the Bread of Life Discourse: to his disciples and then Twelve in particular, presumably after leaving the synagogue)
- “Many therefore **of his disciples**, when they had heard this, said, ***This is an hard saying; who can hear it?***” (6:60)
 - Many of Jesus’ followers **may have accepted him as the Son of God**, but they were not prepared to accept that he must suffer and die
 - “From that time many of his disciples went back, and walked no more with him.” (6:66)
- “Then said Jesus unto **the twelve**, ‘Will ye also go away?’ Then Simon Peter answered him, ‘Lord, to whom shall we go? **thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.**’” (6:67–68)
- “**The lesson taught by ‘the Jews’ and the faithless disciples: part of accepting Jesus as the Son of God includes accepting—indeed, focusing on—the salvific necessity of His suffering, death, and resurrection**” (Huntsman, “The Bread of Life Sermon,” packet)

Jesus at Tabernacles

Jesus gives water, law, and light

19

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>

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10/23/2018

20



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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10/23/2018

21

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**

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10/23/2018

22

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.)

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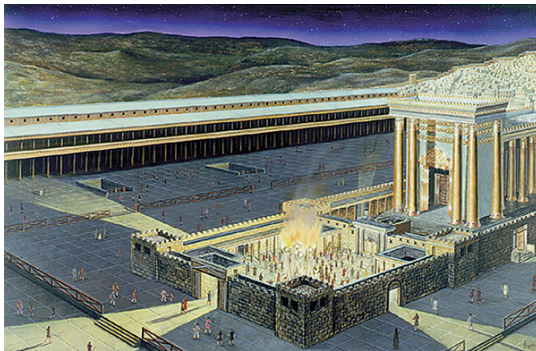
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23

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**)



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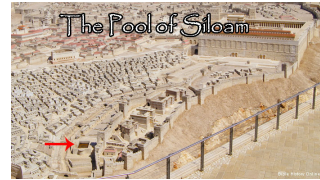
10/23/2018

24

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: *Siloah* 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)



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10/23/2018

25

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)

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10/23/2018

26

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*
- (11:38–44) **Seventh Sign: Jesus raises Lazarus from the dead**
 - Greater than previous restorations of the dead—Lazarus had been dead 4 days!
 - **Not just an anticipation of Jesus’ own resurrection but a symbol of how all need to be raised from spiritual death**
 - “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*