

Books of the Book Series

The Gospel of John Outline of Script for TV Production 3ABN Studios March 4-12, 2013

13. *Conflict in the Temple (John 7:1 - 8:59)*

13. Scene A. The Setting

Jesus' third visit to Jerusalem

This time He stays in the area for six months, his final year

At least six months, perhaps a year and a half, between chapters 6 and 7

Feast of Tabernacles context continues at least through chapter 9

Last, great feast of the year

Largest delegations

Number one in popular sentiment

Therefore, brothers anxious for Jesus to go

Theme of joy and thanksgiving

Themes of **water and light**

Temple most brightly lit of whole year

Pilgrimage motif

No permanent abode

As God provided food in the wilderness so he can provide for present needs (rain)

Main Ceremony

Procession to Gihon Spring chanting [Isa 12:3](#)

Temple entered

15 steps– Ps 120-134

Sinks– water and wine

Pipes join and run to Kidron

On rainy day flows all the way to Dead Sea

Ezek 47 and Zech 14

13. Scene B. Palestinian Climate

Feast comes at time of fruit harvest, grain planting, early rain (fill cisterns)

Passover, etc. = harvest grain (feast of bread), latter rain

End of summer drought (never rains, but dew mitigates so fruit trees survive)

Occasional winter frost would hurt fruit if it ripened in the winter

Barely enough rain even in average years

Rainy season = sunny half the time

13. Scene C. Chapter 7

7:6–

God determines the time for Jesus
Brothers do their own thing
Temptations in John
– King 6:15
– Bread 6:31
– Show off in Jerusalem 7:3

(10-24)

What are the Jews mad about?
Sabbath breaking of John 5

7:22-23–

Circumcision = surgery on a body part
Jesus is interested in the whole man

(25-31)

Theme shifts from Sabbath healing to Jesus' person
Issue = Jesus' Messiahship

(40-44)

Problem of Jesus' origin was a major one in the early church
Matthew's answer: Jesus is from Bethlehem and Galilee
John's answer: Jesus is from heaven

This section is a typical Johannine double-stage

Foreground– Jesus debates with the crowd
Background– authorities plot his arrest

7:37-39–

Jesus speaks at moment of pouring, probably
pinetō– “let him keep on drinking”

Theology:

The vessels of the priests are filled for just a short time.
Those in Jesus have flowing water all the time.
Prayers for water answered in an unexpected way.
The Holy Spirit is the living water, Jesus is the source
Cf. Ezek 47– temple = source
Cf. John 4– Jesus = source
Cf. John 7– believer = source?

13. Scene D. Woman Caught in Adultery (7:53 - 8:11)

The Manuscript Problem

- 1) Omitted from the earliest Greek MSS
- 2) Not in most old versions
- 3) No Greek commentator on John mentions it before 12th Century

- 4) Earliest Fathers don't mention it at all (as part of John)
- 5) Many MSS flag it as problematic
- 6) Confused location

After:

Jn 7:52
 Jn 21:25
 Lk 21:38
 Lk 24:53
 Jn 7:36

- 7) Style is more like the Synoptics

The Positive Evidence

Jerome mentions story (4th Cent)
 Didascalia (3rd Cent)
 Papias (2nd Cent)
 D = earliest major MS
 Fits in with theme of judgment in (John 8:15)
 Functions as acted parable

Theology

He knows the accusers
 He knows her
 Yet He forgives (pastoral)

13. Scene E. Chapter 8

8:12-20

Temple lights = Judaism lighting up the world
 (Jesus says, "No, it's me")

Isa 60:1-3

8:12–

Israel followed "the light" in the wilderness
 (Pillar of Fire)

Egō eimi = inclusio with 8:58

8:15– "I judge no one"

Cf. 3:17

Contradicts judgment by the gospel?

No, His presence causes men to judge themselves

Theology:

The Light of the World is passing judgment on the religious leaders
 because of their persistence in sin.

(Issue and Evidence)

8:21-30

Further debate about Jesus' identity and relationship with His Father

8:33-59

Johannine parallel with Matt 23

8:32-33—

Double misunderstanding

- Freedom
- Abraham's seed

Free? As the seed of Abraham

Jesus says: "They are slaves to sin like the Gentiles and need salvation" v.34

Freedom from sin is what really matters

8:39— A Jewish son is to behave like his father

8:44— He is challenging their status as God's people

Cf. Gal 3:26-29 and Matt 23:15

Cf. Targum to Gen 5:3

Cain = son of Eve by an evil angel

8:46— Sinlessness of Jesus