

Bible Study #7

10/26/21

John 2 (Cont)

The Travels of Jesus in John's Gospel

- | | | |
|--------------------|-----------------------|--------|
| • <i>Bethany</i> | Baptism | John 1 |
| • <i>Cana</i> | Wedding | John 2 |
| • <i>Capernaum</i> | Headquarters | John 2 |
| • <i>Jerusalem</i> | Cleansing the Temple | John 2 |
| • <i>Judea</i> | Meets Nicodemus | John 3 |
| • <i>Samaria</i> | Samaritan woman | John 4 |
| • <i>Capernaum</i> | Heals son of official | John 4 |
| • <i>Jerusalem</i> | Heals the invalid | John 5 |

John 2 (Review)

- John also depicts Jesus as moving the center of His mission to *Capernaum* in *Galilee* (where the house of Peter was located)
- The village of *Cana* was in the *Galilean* hills above *Capernaum*
- Father said that there were many things that John presented that are similar to those in the Synoptics, but John emphasized other events that are not in the Synoptics
- One issue was John's presentation of the many trips Jesus made to *Jerusalem* over his three year ministry
- Early on, (**John 2:13-22**) John presents Jesus' **cleansing the temple** during his **second trip** to Jerusalem) and saying that if they destroyed the temple, He would rebuild it in three days (obviously He was talking about His body)
- This happened during His first Passover in Jerusalem
- Father pointed out that we could see how these Passovers were related to what was coming

Entry into Jerusalem

- Mark presents a literary technique by bracketing the very important Temple cleansing passage between two brief stories about a fig tree! (Mk 11:12-14; 20-21)
 - Jesus curses the fig tree for not having any fruit even though it was not in season
 - Upon exiting the temple, Peter was amazed to find the cursed tree withered and dead

Entry into Jerusalem (Cont)

- In between His words against the fig tree, Jesus speaks against the Temple
 - When He came out of the Temple, His words to the fig tree had been fulfilled
 - This was a prophetic sign to warn the people to heed His words
-
- When Jesus, like Maccabeus, went to the Temple, the people expected Him to throw out the Romans

Entry into Jerusalem (Cont)

- Instead, He chastised the Jewish leaders
 - In doing this, He used both prophetic words and deeds
 - He turned over the tables of the money changers and animal sellers
 - He combined the words of **Is 56:7**, “Is it not written, My House shall be called a house of prayer for all the nations” with **Jr 7:11**, “But you have made it a den of robbers”

Destruction of the Temple

- Destruction of the First Temple – **587 B.C.**
- “...for my house shall be called a house of prayer for all people.” (Is 56:7) 515 – 500 B.C.
- “Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it, says the Lord.” (Jr 7:11) – 626-586 B.C.
- “And he taught, and said to them, ‘Is it not written, **My house shall be called a house of prayer for all the nations? But you have made it a den of robbers.**” (Mk 11: 17-18) 33 A.D.
- Destruction of Second Temple – 70 A.D.

3rd Isaiah 525-500 BC

- 3rd Isaiah (Is 56-66)
 - Focus on Judah's reconstruction after the exile
 - May have been a disciple of 2nd Isaiah
 - Prophesied during the period of rebuilding of the temple between **525-500 BC**
 - A contemporary of Haggai and Zechariah but his career lasted longer than theirs
 - Expressed great zeal for the reconstruction of the temple

3rd Isaiah

- Concerned with devotional practices and prayer
- Reprimands the people for idolatry and infidelity
- Focuses on three themes:
 - The renewal of Jerusalem
 - The glory of God which is about to overshadow the people as a source of new life
 - God's re-creation of his people through judgment and promise

Jeremiah 625-580 BC Pre Ex

- Jeremiah:
 - Born into a priestly family in 646 BC about a century after 1st Isaiah
 - Called to prophesy as a young man in 626 BC during the 13 year reign of the good King Josiah
 - Lived through the tragic years before the destruction of Judah
 - Was a man of deep human emotions who actually suffered with his people

Jeremiah (Cont)

- Speaks of the fall and restoration of Jerusalem at the same time Ezekiel was preaching the same thing to those in exile
- Prophesied for 40 years through four of the most turbulent decades in Jewish history:
 - The reigns of five kings and a governor of Judah
 - Periods of optimism (Josiah) to despair and desolation during the fall and aftermath of Jerusalem which he foretold (586 BC)
- The temple in Jerusalem was destroyed in **586 B.C.**

Entry into Jerusalem (Cont)

- Jesus could not have used a more powerful reference than the prophet **Jeremiah** whose oracle against the Temple (Jr 7) came just before its destruction in 586 B.C.
 - Jeremiah stood at the gate of the Temple when he prophesied its destruction
 - Jesus, like Jeremiah, stood within the gates of the Temple
 - Jeremiah kept telling the people that the Temple would be destroyed

Entry into Jerusalem (Cont)

- The people refused to believe this because God had promised to live in His temple
- Yet, even the Ark of the Covenant had been captured by the Philistines leading to the defeat of Israel's army (1 Sam 6-8)
- Many of the prophets embodied their message:
 - Ezekiel shaved his beard with a broad sword (the beard of a Hebrew man was his honor)

Entry into Jerusalem (Cont)

- Isaiah ran around the city naked to show how God was about to despoil and remove His glory from them
- Hosea was called to marry a prostitute to reflect the idolatrous relationship between Israel and God
- Jeremiah, as a young man, was not allowed to marry because marriage reflected joy and merriment which were about to be lost to Israel
 - This is why Jesus' disciples said that some people thought that He was Jeremiah
- John the Baptist and Jesus also embodied their messages

Entry into Jerusalem (Cont)

- Understanding Jesus' Temple actions help us understand why the people turned against Him on Good Friday
- Jesus did not lose His temper; He performed prophetic acts
- These actions were symbolic of what God was about to do to the Temple and Jerusalem (70 A.D.)

Entry into Jerusalem (Cont)

- After Peter's amazement over the fig tree, Jesus calls Peter to place his faith in God, then He references using faith to move mountains
 - Jesus does not speak about "**a mountain,**" but "**this mountain**" (Mount Zion, the Temple Mount)
 - The Temple was where people went to pray, find forgiveness, and offer sacrifices

Entry into Jerusalem (Cont)

- Jesus is saying that the importance of the Temple Mount is about to end
- The two things Jesus is talking about here include: forgiveness and prayer, which happened in the Temple
- Jesus told the people that they won't be going to the Temple in the future to seek forgiveness via animal sacrifices
- Instead, the Jews will pray directly to the Father for forgiveness

Entry into Jerusalem (Cont)

- Then, the Pharisees again asked Jesus by what authority He used to conduct these actions (Mk 11:27)
- Jesus turns the question around and asked them by what authority did John the Baptist say and do what he did
- The Pharisees did not want to answer because they did not believe that he was a true prophet, but the people believed in John
- So, when they refused to answer, Jesus refused to identify His authority

John 2 (Cont)

- **John 2:23-25** *“Now when he was in Jerusalem at the Passover feast,...for he himself knew what was in man”*
 - It would appear that many in the crowd trusted in Jesus based on the signs, but Jesus believed that trust in “signs” was an inadequate belief
 - He wanted them to believe in His words, regardless of what He did or did not do
 - Jesus will later say, “Blessed are they who believe because they have heard but not seen”
 - Father asked how do we believe?
 - Today, for the most part, we believe because of His words

John 2 (Cont)

- Throughout the gospels, we see people responding to His signs and say “Come, let us make him a king!”
- Then, Jesus ran the other way
- It was Jesus’ intent to get the people to believe in Him via His words not his signs
- Father asked, “What will happen when they see Him on the cross?”
- Will they still believe in Him?
- What about after He ascended into heaven and they see Him no more?
- Thus, belief has to be based on the word and not on signs