

The Gospel of John

Chapter 2, Verses 18-25

Review

- General Introduction to the Gospel of John
 - one of the five ***Johannine*** books, all of which are among the last books in the Bible to be written
 - one of the four ***gospels***, each of which is a biography of Jesus and an historical narrative of his life
 - originally written in Greek ***to Jews and Gentiles***, including but not limited to those who had already accepted Christ
 - First read within the context of ***early Christian literature***, the ***Jewish Bible*** and ***other*** religious and philosophical writing.

Review

- **Prolog (1:1-18)**
 - Jesus Christ was the Word become flesh (1:14).
 - “***Flesh***” emphasizes that Jesus was exactly what we are.
 - Word (translates the Greek, ***Logos***) was what God was and did what God did from the beginning.
 - God is full of ***grace*** and ***truth*** as revealed in Jesus.
 - He is ***rejected by the world***, in general.
 - But he is ***the savior of all who receive him***.

Review

- **Jesus is revealed to Israel by John the Baptist (1:19-34)**
- **Disciples begin to follow Jesus (1:35-51)**
 - Andrew, John(?), Simon (Peter), Philip, Nathanael
 - They call Jesus the Lord, the Lamb of God who takes away the sin of the world, the one who baptizes with Holy Spirit, the Son of God, Rabbi, Messiah, and King of Israel,
 - Yet they are only beginning to understand who Jesus really is, and this lends a strong sense of irony to this narrative.
 - ***At the same time, their ignorance resembles our own.***

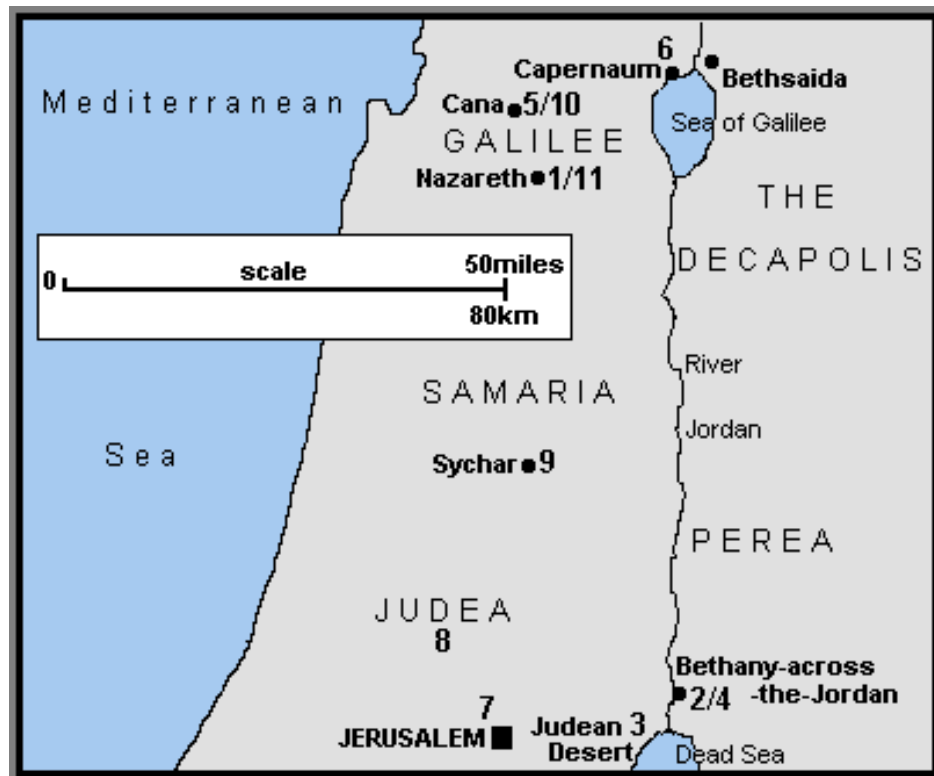
Review

- **Jesus does his first sign at Cana of Galilee (2:1-11)**
 - Jesus and his disciples attend a wedding there.
 - The wine ran out, and Jesus mother told him of this.
 - Based on his response, Jesus' mother instructs the servants to do whatever Jesus tells them.
 - He tells them to fill six Jewish ceremonial jars with water, to draw some out, and take it to the master of the feast.
 - The master drinks it and finds that it is high quality wine.
 - This manifested Jesus' glory and his disciples believed him.

Review

- **Jesus cleanses the temple in Jerusalem (2:12-17)**
 - After a brief stay in Capernaum Jesus and his followers travel to Jerusalem, because the Passover was at hand.

Down to Capernaum & Up to Jerusalem



Review

- **Jesus cleanses the temple in Jerusalem (2:12-17)**
 - After a brief stay in Capernaum Jesus and his followers travel to Jerusalem, because the Passover was at hand.
 - In Jerusalem Jesus found men sitting in the temple selling oxen, sheep and pigeons and changing money.
 - He drove them out and told them to take their things with them, and not to make the temple a house of trade.
 - His disciples remembered the first half of Psalm 69:9, of which Paul (in Romans 15:3) remembers the latter half.

Psalm 69

- Psalm 69 is not a messianic psalm, in general.
 - Certainly the Jews did not and do not read it that way.
 - Jesus' disciples did not (I think) see him in this text at first.
- Psalm 69 is cited several times in the New Testament
- Three citations connect Psalm 69 with Jesus explicitly.
 - Psalm 69:9 is cited in **John 2:17** and **Romans 15:3**
 - Psalm 69: 4 is cited in **John 15:25**
- Christians have generally found Christ foreshadowed in the zeal and humiliation of David described in Psalm 69.

Typology

- When Christians read the Old Testament, we see Adam, Noah, Abraham, Moses, David, and others as imperfect figures of the Christ who was to come.
 - Thus, for example, we perceive Christ in Psalm 69 which was originally written by and primarily about King David.
- This does not apply only to people. We see Christ prefigured in Israel, the Law, Old Testament ceremonies and sacrifices, the tabernacle, the temple, and so forth.
 - This is seen, for example, in John 2 in the account of how Jesus cleanses the temple.

John 2:18-22

2:18そこで、ユダヤ人はイエスに言った、「こんなことをするからには、どんなしるしをわたしたちに見せてくれますか」。

2:19イエスは彼らに答えて言われた、「この神殿をこわしたら、わたしは三日のうちに、それを起すであらう」。

2:20そこで、ユダヤ人たちは言った、「この神殿を建てるのには、四十六年もかかっています。それなのに、あなたは三日のうちに、それを建てるのですか」。

John 2:18-22

2:21 イエスは自分のからだである神殿のことを言われたのである。

2:22 それで、イエスが死人の中からよみがえったとき、弟子たちはイエスがこう言われたことを思い出して、聖書とイエスのこの言葉とを信じた。

John 2:18-22

- 18 So the Jews said to him, "What sign do you show us for doing these things?"
- 19 Jesus answered them, "Destroy this temple, and in three days I will raise it up."
- 20 The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?"
- 21 But he was speaking about the temple of his body.

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22 When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

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So the Jews said to him, "What sign do you show us for doing these things?"

- The extraordinary things that Jesus has just done and said (miraculously) did not result in his death or imprisonment.

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- The extraordinary things that Jesus has just done and said (miraculously) did not result in his death or imprisonment.
- This was a sign of his authority and of his identity, and the only sign he was willing to perform at this time and place.

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- The Jews requested some further proof of Jesus authority.

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- The Jews requested some further proof of Jesus authority.
- This is similar (it seems to me) to what the priests and Levites said to John the Baptist in 1:25.

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So the Jews said to him, "What sign do you show us for doing these things?"

- The Jews requested some further proof of Jesus authority.
- This is similar (it seems to me) to what the priests and Levites said to John the Baptist in 1:25.
- The Jews are challenging the self-evident authority of God

Discussion

- Remember: Jesus is the Word become flesh.
- In the baptism of John, the willingness of his disciples to follow, the faithfulness of his mother, the obedience of the servants at the wedding, and now in the clearing of the temple in Jerusalem, Jesus's divine authority is seen.
- Furthermore all that he does is consistent with scripture.
- Yet seeing these things, people still refuse to see.
- They demand yet another a sign.
- We have all been guilty of this.

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Jesus answered them, "Destroy this temple, and in three days I will raise it up."

- He has just revealed his **divinity**, by defying the religious and secular authorities at the temple in Jerusalem, but they have asked for something more frankly supernatural.
- Now (ironically) Jesus appears to offer something more.

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- He says if you will destroy this temple, then **I** will raise it up in three days.

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- Later before the Sanhedrin (Mark 14:58) and on the cross (Mark 15:29) Jesus will be falsely accused of saying this.

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- But from this passage in John, we know that the miracle Jesus promised was a miracle of pure **restoration**, of raising up something that the Jews themselves would destroy.

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Jesus answered them, "Destroy **this temple**, and in three days I will raise it up."

- They seem to take this to mean **the sanctuary in Jerusalem**

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- Needless to say, the Jews have no intention of destroying the sanctuary in Jerusalem, just to see if Jesus will fix it.

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- Therefore no additional sign will be performed by Jesus at this time and place; which is precisely what Jesus intends.

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John 2:20

そこで、ユダヤ人たちは言った、「この神殿を建てるのには、四十六年もかかっています。それなのに、あなたは三日のうちに、それを建てるのですか」。

The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?"

- The lesson begins with the Jews seeming to understand what Jesus said as being a literal statement.

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- The lesson begins with the Jews seeming to understand what Jesus said as being a literal statement.
- They should have realized that this was not his meaning.

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- I think some of them did realize this.

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- I think some of them did realize this, and more would later.

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The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?"

- To us now this statement by the Jews is highly ironic:
 - First of all, to he who in six days had created the universe and everything in it, it would have been easy literally to raise up the temple in three days, or three seconds...

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The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?"

- To us now this statement by the Jews is highly ironic:
 - Second, when Jesus answered them, the Jews had been working on restoration of the temple for almost half a century and they still weren't finished with it.

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- To us now this statement by the Jews is highly ironic:
 - Restoration of the temple would not finally be completed until 63 AD, just seven years before it would be destroyed forever, and long before John wrote this gospel.

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The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?"

- To us now this statement by the Jews is highly ironic:
 - The temple in Jerusalem, and all it represented, was never anything more than a vague shadow of the eternal Word of God, become flesh in Jesus Christ, now standing before them.

John 2:21

イエスは自分のからだである神殿のことを言われたのである。

But he was speaking about the temple of his body.

- Jesus body was the temple where God's Spirit dwelt fully.
- It would be destroyed but raised up again in three days.
- The earthly temple had served its purpose, in preparing the way for Christ, but would now no longer be needed.

John 2:22

それで、イエスが死人の中からよみがえったとき、弟子たちはイエスがこう言われたことを思い出して、聖書とイエスのこの言葉とを信じた。

When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

- All of this became clear to the disciples much later, after Jesus was raised from the dead, and after the Holy Spirit was poured out in the church on the Day of Pentecost.

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When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

- Much that is written in the Gospel of John is this way, it can only be understood looking back from the other side of the cross and with the help of the Holy Spirit.

John 2: 23-25

2:23 過越の祭の間、イエスがエルサレムに滞在しておられたとき、多くの人々は、その行われたしるしを見て、イエスの名を信じた。

2:24 しかしイエスご自身は、彼らに自分をお任せにならなかつた。それは、すべての人を知っておられ、

2:25 また人についてあかしする者を、必要とされなかつたからである。それは、ご自身人の心の中にあることを知っておられたからである。

John 2:23-25

- 23 Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing.
- 24 But Jesus on his part did not entrust himself to them, because he knew all people
- 25 and needed no one to bear witness about man, for he himself knew what was in man.

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- The cleansing of the Temple was a sign, in one sense, of the divinity and the authority of Christ, but this remained obscure even to his disciples until after Pentecost.

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- After the cleansing of the temple, the Jews had asked for a another sign of a different kind, presumably meaning some more frankly supernatural miracle.

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- After the cleansing of the temple, the Jews had asked for a another sign of a different kind, presumably meaning some more frankly supernatural miracle.
- But Jesus refused to perform one.

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- Jesus did perform signs in Jerusalem, however, although none of these were recorded.

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- Jesus did perform signs in Jerusalem, however, although none of these were recorded.
- When they saw these signs, many believed in his name (i.e. his power and authority).

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But Jesus on his part did not entrust himself to them, because he knew all people

- However Jesus knew that not all who professed to believe in his name were genuine believers.

John 2:25

また人についてあかしする者を、必要とされなかったからである。それは、ご自身人の心の中にあることを知っておられたからである。

and needed no one to bear witness about man, for he himself knew what was in man.

- Jesus did not need anyone to tell him what was in the mind and heart of any man. He knew.

Discussion

- Especially in the synoptic gospels, Jesus often complained that it is a wicked generation that demands a sign and said that none would be given.
- Yet Jesus does perform signs in order that some will believe in his name, and this is especially seen in the Gospel of John.
- Sometimes people contrast the synoptic gospels with John in this way --- i.e. with the latter being less critical of signs.
- What we have just read (John 2:23-25) shows that this distinction is not so sharp, and sets up next week's reading.

Next Reading

- John 3:1-15 – Jesus tells Nicodemus that one must be born again.