

Books of the Book Series

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

7. *The Cleansing of the Temple (John 2:12-25)*

7. Scene A. Herod's Temple

Background:

Date: Construction began in Herod's 18th year (20/19 BC)

46 years up to that point

—> Passover of 28 AD

= 15th year of Tiberias (Luke 3:1)

Temple not actually finished until 63 AD

According to Josephus trading in the temple began with
Caiaphas (18-36 AD)

Priests profited greatly from the traffic

Disruption calculated to earn their animosity

Messiah expected to restore temple (1 Enoch 89-90)

Replace old house with a new one

Like Solomon

4 Ezra and 2 Baruch saw AD 70 as preparation for the Messiah

7. Scene B. The Temple Account (2:13-22)

2:12— In the Synoptics all that happens at Capernaum comes after the Baptist's arrest.

This is before (3:22-30)

2:12 = transition to Passover

2:17— cf. Ps 69:8-9 (Dodd)

Note the separation from his brothers

The challenge of 2:18,20: zeal for the temple would destroy J

2:19— They were destroying the temple (by implication)

2:21— Replaces the temple with His body

Theology:

In 28 AD?

A prophetic protest against profaning the temple
"I am the Messiah"

For John's Day?

Jesus drives out the sacrificial animals and replaces them with His body.

The better has come.

(3 temples: heaven, church, body)

Eucharist:

Wine = blood

Temple = body

Cf. Cana

7. Scene C. Foreshadows of the Cross (with Cana)

What is the glory of Jesus? ([John 2:11](#))

cf. 1:14 (*shekinah* in the Sanctuary)

Related to the hour of Jesus ([John 2:4](#))

[7:30](#); [8:20](#)

The hour of His arrest, trial and death

[12:23-24](#)

The hour of glory is the crucifixion (17:1)

How does the cross glorify Jesus?

[12:37-41](#)

Isaiah saw His glory, how?

Dodd and NT quotes

Isa 53 = passion

Isa 6 = divinity (Yahweh)

The glory of Jesus is His divine character as Yahweh

cf. [1:51](#)

God's problem:

To be understood must become human

To be human (as God) is to be misunderstood

The real manifestation of this glory is on the cross, there the divine character is most clearly revealed.

Justice, mercy, love for sinner, hatred for sin

Foretastes of the cross

Woman, hour, glory, third day, wine (blood), temple, body (bread)

Cana foreshadows the disciples eventual response to the cross

Beloved disciple is the only disciple at the cross, therefore He is the only one to see the glory

Foreshadowing of eucharist (not mentioned in John)

7. Scene D. Duodirectional Interlude (2:23-25)

Read [2:23-25](#)

Duodirectional

Linked to 13-22

Intros 3:1ff.

“Many signs” = selectiveness of gospel

Cf. 20:30

“He knew what was in man”

Rabbis: Seven things hidden from man:

- The day of death
- The day of consolation
- The depths of judgment
- One’s reward
- The time of the restoration of the kingdom
- The time when Rome would be destroyed
- What is within another

Things that only God knows (a statement of divinity)

Revelation of who Jesus is

Believe through seeing

First generation faith

7. Scene E. Spiritual Lessons

- Jesus knows all about humanity (2:25)

Confession = telling the truth about ourselves

Because Jesus already knows:

There is nothing to gain by hesitation

There is nothing to lose by coming to Him

Jesus is safe (defense mechanisms)

He is already committed to accept us

The greatest barrier to intimacy is unwillingness to be honest

If He knows all about us, He know how to build up our faith

He knows how to teach us to know Him

He knows how to teach us to work for Him

He can provide the answers we need

(Not the answers we want!)

- Superficial faith (2:23-25)

3 levels of faith

Saving faith that is not deep-rooted (2:11)

Not based on deep understanding but based on real relationship

Saving faith that is rich, full, and lasting

Based on deep and lasting knowledge

Superficial faith that cannot save

Based on excitement and miracles

Based on feelings

- Reason for lack of miracles today

People think that if they could see miracles they would have more faith
Gospel of John teaches the opposite

Miracles often get in the way of true faith

They block consideration and appreciation of the deeper spiritual
levels of Jesus' work

This may explain the lack of miracles today

In a secular context miracles might do more harm than good

Draw attention to the outward and the spectacular, rather
than the inward and the painstaking (lifelong attention
to Scripture and duty)