

Book of John: A Walk with the Beloved Disciple
 (from Transcription Notes with permission from Janet Crisler)

ly is, "What is it to Me and to thee, Woman?" Perhaps these are trappings of an earthly concept of marriage. Is there something higher? We find that a ritualistic approach to this concept of marriage.

Even in John 1:6, where we find part of the institutionalized celebration, we have "waterpots" sitting there with water. And now a new and higher meaning symbolically is being given to this whole event. The water apparently transformed into wine.

What we find in the next chapter or two is a series of giving up the old way of doing things for a new way. It's interesting to take an overview here. Not just to understand, which is a Latin concept, but to "over stand," which is a Greek concept. To look down at, over, and study the total picture that we have. In other words, the marriage of Cana is part of a series of things that all bring out the same thing. We must give up the old and put on the new. Don't be hidebound in traditionalism, ecclesiasticism, ritualism, and things like this.

2:13

For instance, in John 2:13 you find the second sign. This word "sign," translated "miracle" in the Bible, does not mean "miracle." The Greek word is "*semeion*" often translated "miracle." Here is what Dodd says about this,

"*Semeion*" is not in essence a miraculous act, but a significant one, which for the seeing eye and the understanding mind, symbolizes eternal reality. It is the sign that one is often identified by. For Jesus it was the sign of works, results, not theory but results. Results follow what he said.

In John 2:13, we find "*the time of Passover.*"

And in John 2:14, "*the money changing going on in the temple.*"

This is a picture of the outside of the temple mount area. This is the southern wall. This arcade above it is called the Royal Arcade, the columned area with the roof over a building. It was in that area that the money changing occurred before they went into the main area of the temple and polluted it.

They used money there which would not have idolatrous images on it. That's why the money changing occurred. To get it out of the Caesars' coins with their profiles which were considered gods. The Caesars were considered gods. It was not allowed to use that money in the temple. It was a big commercial enterprise

because you could also buy animals for sacrifice in the temple. The money changers sat there with a little shekel in their ear. According to Dr. Bull, that identified them as the official money changers. They made a percentage on what they were selling.

John 2:15 and 16, Jesus walked into this concept of church with its commercialism and said it's time for something new, and underlined it by removing all who were there.

What we miss here in the *Gospel of John* is given to us in some other gospels. After this happened, do you know what he does. Do you remember he brought in those who needed healing? For the first time in history we have indications that healing was a part of church activity and was normal and identified with church. It replaced the ritual of commercialism with an active proof of mankind's needs being met within the concept of church. This is a whole new idea that he introduces. He's also rejecting the animal sacrifices part of that theology, too.

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In John 2:19, Jesus says, "*Destroy this temple, and in three days I will raise it up.*" This shows that John understands the deeper meaning behind the *logos*, word. The Jews take him to mean the big temple building itself. Which, by the way, that temple mount area may be as much as two and a half times as large as the Roman forum, if you want to get an idea of what Herod the Great had built there. It took forty-six years and they were still building at the time of Jesus. They were still building it up to the year it was destroyed by the Romans.

But John 2:21 tells us that "*he spake of the temple of his body.*"

If that's what he was speaking of, look at also the concept of religion, at least as far as worshipping structures is concerned. Where do you and I really worship in the basic terms? Right within ourselves. Therefore, if there's any temple for worship, it's our body. Do we treat our body as a temple. That's the thing that Paul asks. ^{(B-18) 1 Cor. 3:16} Know ye not that's the temple? Know ye not that ye are the temple? Whether we actually have that concept of the body itself or not is something we can just ask ourselves. Notice his disciples do not get what he means at the time he says it. Also notice that many crowd around Jesus.