BIBLE STUDY
February 26, 2024

<u>THE THIRD SUNDAY OF LENT</u>
Exodus 20: 1-17
John 2: 13-25
1 Corinthians 1: 22-25

1. **Exodus 20: 1-17**
    - Different traditions enumerate the commands differently. Catholic and Lutherans make Vv. 1-6 one commandment and Vv. 17 as two. Anglicans, Greek Orthodox
    - The number 10 is mentioned in Dt. 34: 28 where they are referred to as ten words.and Reformed Churches count Viv 1-6 as two commandments and V. 17 as one.
    - Vv. 1-6: The commandments come directly from God. They are words spoken by God to the people. God demands that the people have exclusive worship and allegiance to him. They are to have no idols. Their exclusive worship and allegiance to God comes from the fact that he saved them from slavery in Egypt. They are in debt to him for their freedom. God is a jealous God. He does not tolerate any divided hearts. Anthropomorphism is the literary device of attributing a human emotion to God. God extends punishment to the 3rd and 4th generation, but mercy to the 1000th generation. God's mercy outweighs his punishment.
    - V. 7: A person's name was considered to have great power. If you know the name of someone, you have a certain power over them. The name of an important person can be used to gain influence. One should not use the name of God for no good purpose. One should not swear on the name of God and then lie, especially in court and other legal matters.
    - V. 8-11: The sabbath was one of the most important institutions on Hebrew life. It is rote don God himself who rested on the seventh day. It is the longest of the commandments indicating its importance.
    - The first three commandments have to do with obligations to God. The 4-10 deal with treatment of one's neighbor.
    - V. 12: One must honor their parents, especially in their old age.
    - V. 13: Killing refers to murder of a fellow Israelite due to hatred or other evil intents. It excludes self-defense and war.
    - V. 14-17: V. 17 is traditionally divided into two commandments for some churches; Thou shalt not covet thy neighbor's wife, they neighbor's goods.
2. **John 2: 13-25**
    - John places the Cleansing of the Temple at the beginning of Jesus' ministry whereas Mark, Luke, and Matthew place it in the last week of Jesus' life. In the latter, Jesus' prediction of the temple's destruction becomes the charge for his death. In John, it is the raising of Lazarus that is the catalyst for his arrest. John's placement of the cleansing of the temple at the beginning of his Gospel is a theological point that the

presence of God in the world will no longer be confined to the temple but that the presence of God will fill the entire world through the resurrected body of Christ.

- V. 13: Jesus celebrates three Passovers during his public ministry. This one mentioned in our passage, in John 6 when he multiplies the loaves ad fishes, and the last one in Jerusalem when he celebrates the last Supper and is killed as the Passover Lamb.
- V. 14: The animals and the money changers were necessary for the running of the temple. People needed to exchange Roman coins for temple coins to pay the tax. The animals were needed for the sacrifices to be offered.
- V. 15: Jesus' upsetting the marketplace of the temple is a prophetic sign that the need for the sacrifices of the temple is ended and will be replaced by the once and for all sacrifice of Jesus on the cross.
- V.16: could refer to Zechariah 14: 21 "And there shall no longer be traders in the house of the Lord of hosts on that day."
- V. 17: Throughout his life, zeal to make known the presence of the Lord in the entire world will be the mission of Jesus. He will literally be consumed with this zeal when he dies on the cross. That becomes clearer to the disciples after the Resurrection. They recall what he said and understand its deeper meaning.
- V. 18: The religious authorities ask Jesus for a sign that will prove that he has the authority to do this. Jesus does work signs that awaken faith, but faith that depends on signs is a weak faith.
- V. 19: The only sign that they will receive is the death and resurrection of Jesus when the temple of Jesus' body will be destroyed and will be rebuilt in the Resurrection.
- V. 20: The leaders take what Jesus says literally that he will destroy the temple of Jerusalem and rebuild it in three days. This is a common theme in John: Jesus words have a symbolic meaning and a deeper significance than the literal. Those who do not believe are stuck on the literal and cannot appreciate the deeper meaning.
- V. 21: The symbolism is made clear.
- V. 22: Once again, the resurrection becomes the time when the disciples gain a deeper understanding of the full meaning of Jesus' teaching.

3. 1 Corinthians 1: 22-25

- V. 22: he religious authorities wanted to see a sign as proof and the Greeks took pride in their philosophy and wisdom.
- V. 23: To them, the death of Jesus on the cross was failure.
- V. 23: However, those with faith saw the deeper meaning. God took the failure of Jesus and transformed it into victory.
- V. 24: This is the wisdom and the power of God.
- V. 25: God ways are greater than human ways. God's foolishness and weakness is stronger and wiser than the
- The paradox of Christianity is that God takes what appears to be human failure and transforms it into victory.