

## E-Series

### Your Lunch Box (Part I)



*"Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias), 2 and a great crowd of people followed him because they saw the miraculous signs he had performed on the sick. 3 Then Jesus went up on a mountainside and sat down with his disciples. 4 The Jewish Passover Feast was near. 5 When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?" 6 He asked this only to test him, for he already had in mind what he was going to do. 7 Philip answered him, "Eight months' wages would not buy enough bread for each one to have a bite!"*

*8 Another of his disciples, Andrew, Simon Peter's brother, spoke up, 9 "Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?" 10 Jesus said, "Have the people sit down." There was plenty of grass in that place, and the men sat down, about five thousand of them. 11 Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish. 12 When they had all had enough to eat, he said to his disciples, "Gather the pieces that are left over. Let nothing be wasted." 13 So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten. 14 After the people saw the miraculous sign that Jesus did, they began to say, "Surely this is the Prophet who is to come into the world." –John 6:1-14*

Yesterday we looked at John's version of Jesus' miraculous feeding of the five thousand. We find in the above passage a couple of details that are peculiar to John—that is, none of the other gospels record them ([click here to view all four gospels side by side](#)). For example, only John mentions anything about Passover.

This is a very curious detail. It seems to be unnecessary. Sure, it explains why Jesus might be so insistent on having bread for the crowd, but is that the only reason for its inclusion? Why don't the other three gospels mention it?

I shared with you that most good Jews in Jesus' day made at least an annual [pilgrimage to Jerusalem for Passover](#). People would have traveled from all over Israel to get to Jerusalem for this feast. Jerusalem is the site of the [temple](#). The temple is the meeting place between God and people. If you want to get to God, you've got to go to the temple.

It's interesting to note that, in the Gospel of John, Jesus' cleansing of the Temple takes place at the beginning of his ministry (right after his first miracle of turning water into wine). In the three synoptic gospels (syn-optic means "seeing together," since generally Matthew, Mark and Luke agree with each other often), the cleansing of the Temple takes place at the end of Jesus' ministry, just before he is arrested and crucified. For John, this is an identifying moment for Jesus' whole ministry.

Also peculiar to John is the linking of Jesus saying, "Destroy this temple, and in three days I'll raise it up" to his overturning the tables and running out the money changers. From the very beginning of the gospel, John seems to be saying that Jesus is the New Temple. He is the new way for us to get to God. Or, maybe more accurately, he is the new way for God to get to us.

I couldn't get into all this yesterday without going too far afield, but I am convinced that John didn't just include this detail about Passover haphazardly. John seems to be implying that this crowd of five thousand is making their pilgrimage to Jesus (the New Temple) *instead* of to the temple in Jerusalem.

And Jesus, the New Temple who will eventually become the [Passover Lamb](#), feeds this crowd. More on that tomorrow.

Looking for My Lunch Box,  
*Pastor Michael*