

John 2 Part 2

[Slides 4-8] [Jhn 2:13-25 KJV] 13 And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. 23 Now when he was in Jerusalem at the passover, in the feast [day], many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all [men], 25 And needed not that any should testify of man: for he knew what was in man.

The First Temple Cleansing.

[Slide 10] 13 And the Jews' passover was at hand, and Jesus went up to Jerusalem, **14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:**

Hailey's Bible Handbook: *Evidently there were two cleansings, three years apart: this one, at the beginning of his public ministry (note the word "after," 3:22), the other one at its close, during His last week (Matthew 21:12–16; Mark 11:15–18; Luke 19:45–46). In this cleansing He drove out the cattle; in the other, He drove out the traders. In this one He called the temple a market; in the other, a "den of robbers."*

The commentary goes on to say, this is how Jesus both opened and closed his ministry.

What was it that was so displeasing to Jesus in the temple? They were profiteering to such an extent that the whole service of God had been commercialized and trivialized—inside the sacred area that had been dedicated to other purposes.

The temple, built by Herod the Great of marble and gold, was magnificent. Surrounded by four courts, on lower successive levels: for priests, male Israelites, women, and Gentiles. The temple area was bordered by covered colonnades, with pillars of whitest marble, each 40 feet high and made of a single stone. The colonnade on the east was called Solomon's Portico, or Colonnade, which is where the traders were. The whole area was surrounded by a massive wall, about 1000 feet on each side, and was about the size of 25 football fields or four average city blocks.

Zondervan's King James commentary says, Oxen and sheep and doves (v. 14) were required for sacrifices. Jews who came great distances had to be able to buy sacrificial

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animals near the temple. The merchants, however, were selling them in the outer court of the temple itself, the one place where Gentiles could come to pray. Changers of money were necessary (see discussion on Mark 11:15) because many coins had to be changed into currency acceptable to the temple authorities. They should not have been working in the temple itself, however.

From strands of rope lying about, Jesus fashioned a whip and drove out the merchants and livestock. He could not very well drive out the doves (v. 16), so He reproached the vendors. House of merchandise (Greek, emporion; “market,” “emporium”) identifies a marketplace and the moneymaking (buying and selling of goods) that had eclipsed the purpose of sacrificial offering and the sanctity of the temple.

[Slide 14] 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

[Slide 15] 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

[Psa 69:9 KJV] 9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

[Slide 18] 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

My conversation with a person from another religion. We both held Jesus very highly but her Jesus was not the same Jesus as my Jesus.

Our body is a temple.

[Slide 19] 21 But he spake of the temple of his body.

[1Co 3:16-17 KJV] 16 Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye are.

[Jhn 14:23 KJV] 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

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[Slide 21] 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. 23 Now when he was in Jerusalem at the passover, in the feast [day], many believed in his name, when they saw the miracles which he did.

Bob Hoekstra says, The Scriptures clearly declare that the knowledge of the Lord is for developing a relationship, not merely cataloging correct information about Him. Grace and peace are to be “multiplied to” us (2 Peter 1:2), not just memorized by us. “All things that pertain to life and godliness” (2 Peter 1:3) are to be drawn upon for godly living, not merely listed to validate our orthodoxy. As we get to know the Lord, His goodness is to be experienced in our lives.

[Slide 22] 24 But Jesus did not commit himself unto them, because he knew all [men], 25 And needed not that any should testify of man: for he knew what was in man.

Zondervan King James Commentary says, In ancient times, an individual’s “name” summed up his whole person, and here John used the characteristic expression “believed in” (or “on”), which is elsewhere used in the most positive sense of moving into a believing relationship with Jesus.

Jesus had a knowledge of the human heart. He had no confidence in their enthusiasm. Much like Peter’s response of never deserting Jesus in Matthew 26:33.

Because of his miracles many began to trust in Him but he didn’t trust them because he knew all about people. Think about human nature. Human wisdom. Jesus knows all people.

Often, young people are told, “Make all the money you can, just so you make it honestly.” And we say, “Well, a man has to live.” No, he has to die. And after he dies, he has to face God.