



MESSAGE/SERIES:

Series: JESUS IN JOHN

Message: "Clear the Table for Pure Worship"

Text: John 2:12-25

DATE: August 30, 2020

SCRIPTURE FOR THIS WEEK:

(These verses will help you understand themes within as you read our core text as scripture proves scripture)

John 2:12-25, Matthew 17:27 (Jesus & Money), Zechariah 14:21, Malachi 3:1,3 (Cleansing of the Temple), Ezekiel 10:15-19, **Psalms 69:9** (Passion for God's house), Mark 8:11 (Signs were Desired but not received), Luke 11:29 (Jonah foreshadow of Jesus), John 1:51 (A more perfect meeting place for God and Man), **John 4:21-24** (Worship in truth and in Spirit)

OPENING SCRIPTURE:

[John 2:12-25]

¹² After this he went down to Capernaum, with his mother and his brothers and his disciples, and they stayed there for a few days.

¹³ The Passover of the Jews was at hand, and Jesus went up to Jerusalem. ¹⁴ In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. ¹⁵ And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. ¹⁶ And he told those who sold the pigeons, "Take these things away; do not make my Father's house a house of trade." ¹⁷ His disciples remembered that it was written, "Zeal for your house will consume me."

¹⁸ So the Jews said to him, "What sign do you show us for doing these things?" ¹⁹ Jesus answered them, "Destroy this temple, and in three days I will raise it up." ²⁰ The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up

in three days?”²¹ But he was speaking about the temple of his body.²² When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

²³ Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing.²⁴ But Jesus on his part did not entrust himself to them, because he knew all people²⁵ and needed no one to bear witness about man, for he himself knew what was in man.

The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), Jn 2:12–25.

BACKGROUND & OTHER STUDY HELPS:

[PASSOVER OF THE JEWS] “It commemorated the night when the angel of death ‘passed over’ the homes daubed with blood in the prescribed manner, killing the firstborn in all other homes. In the consternation and revulsion that followed, the Jews escaped from Egypt (Ex. 12). Passover was immediately followed by the seven-day Festival of Unleavened Bread (15–22 Nisan).”

D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 176.

[BUYING & SELLING IN THE TEMPLE] “The *cattle, sheep and doves* were used in the sacrificial worship of the temple. Especially for worshippers coming from a distance, it was a convenience and a service to be able to purchase them on site instead of having to bring them from afar. At one time the animal merchants set up their stalls across the Kidron Valley on the slopes of the Mount of Olives, but at this point they were *in the temple courts*, doubtless in the Court of the Gentiles (the outermost court). Others who were *sitting at tables exchanging money* were also providing a service.”

D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 178.

[PURPOSE OF THE MONEY CHANGERS] “People from all over the Roman Empire gathered to Jerusalem for the high festivals, bringing many different coins with them; but the temple tax, to be paid by every conscientious Jewish male of twenty years of age or over, had to be deposited in Tyrian coinage (because of the high purity of its silver). This annual half-shekel (to use the language of the Old Testament) was equal to half a Tyrian stater or tetradrachm, and so two Jews often joined together to pay the tax in one coin (*cf.* Mt. 17:27; *NBD*, p. 792). The money-changers converted money to the approved currency, charging a percentage for their service. The tables of the money-changers were not set up all year round, but only around the time when the temple tax was collected.”

D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 178.

“Roman coins contained images of deities and inscriptions that proclaimed Roman domination, all of which were offensive to the Jews. Therefore, Jewish authorities insisted that the temple tax be paid with coins bearing more acceptable images, usually shekels minted in Tyre. For a nominal fee, money-changers exchanged other coins for Tyrian shekels. They may also have sold sacrificial animals to the pilgrims and lent money, also for a small commission.”

Steven M. Sheeley, “Money-Changer,” ed. David Noel Freedman, Allen C. Myers, and Astrid B. Beck, *Eerdmans Dictionary of the Bible* (Grand Rapids, MI: W.B. Eerdmans, 2000), 916.

[ISSUE OF 2 TEMPLE CLEANSINGS] The Synoptics present the temple cleansing at the end right before passion week and that this cleansing would have led to the authorities tracking Jesus down to be arrested. John presents it in a sequence of events that were at the front of His ministry and sets the ton for His ministry. It is likely that there were two temple cleansings with approximately 2 years in between. This is debated widely by theologians but it is the belief upon the evidence that we have that it is most likely two separate and pointed events.

[DESTRUCTION OF THE TEMPLE] “The destruction or desecration of a temple or other place of worship was judged a capital offence in the Graeco-Roman world.”

D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 181.

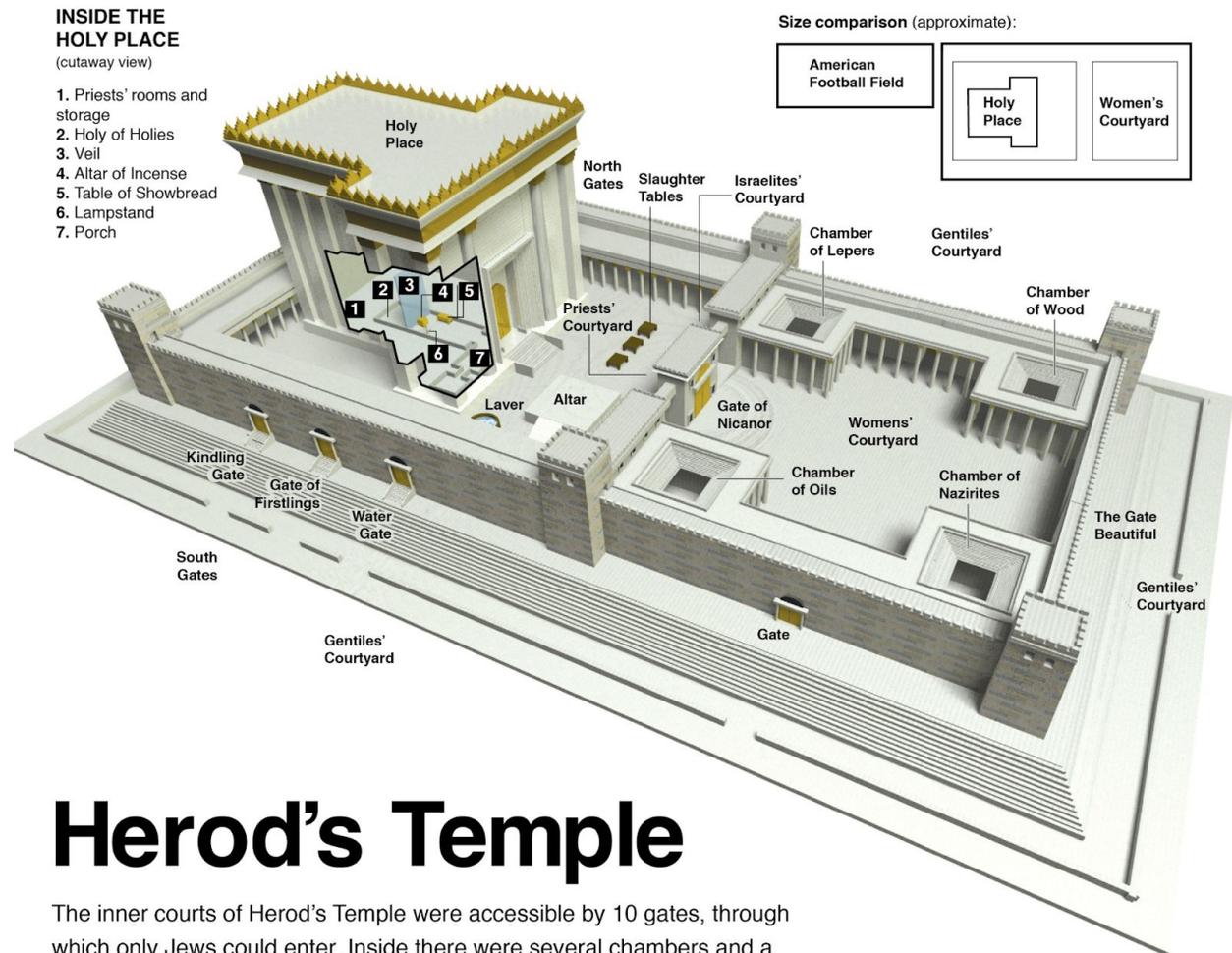
[OUTER COURT OF TEMPLE] “The Outer Court or Court of the Gentiles (John 12:20–22; Acts 21:27–29) was open to Jews and Gentiles. It consisted of a huge paved square surrounded by colonnades on the north, east, and west. This court was separated from the inner temple by a wall. This was the closest that non-Jews could get to the Jewish sanctuary, under penalty of death (the warning marker initially discovered in the vicinity of the temple is now on display in a Constantinople museum; Montefiore, *Jerusalem*, 91). Gentiles were likely allowed into this court because proselytizing was a common practice during the first century ad (e.g., Acts 10:22). The Jewish community wanted to welcome those who came to the temple not as Jews, but as “God-fearing” Gentiles interested in Judaism.”

Alan J. Hauser and Earl Kellett, “Temple, Herod’s,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

--"Large outer portion of King Herod's temple complex. The court was of irregular oblong shape, somewhat broader at the north than the south. In that court, which was open to Gentiles as well as Jews, sacrificial animals were sold and money was exchanged. A warning was posted on a partition wall instructing Gentiles not to stray into the temple's inner courts. Jesus' cleansing of the temple probably occurred in the Court of the Gentiles (Mt 21:12-13; Mk 11:15-18; Jn 2:14-16)."

Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary*, Tyndale Reference Library (Wheaton, IL: Tyndale House Publishers, 2001), 525.

HEROD'S TEMPLE



Herod's Temple

The inner courts of Herod's Temple were accessible by 10 gates, through which only Jews could enter. Inside there were several chambers and a courtyard where sacrifices were made. At one end was the holy place—a two-room sanctuary used by Jewish priests. The expansive building project of Herod's Second Temple and Temple Mount was completed in approximately AD 62-64, only to be destroyed by the Romans in AD 70.

“John has the most penetrating gaze into the eternal mysteries and eternal truths and the very mind of God.”

William Barclay

OUTLINE:

I. (v13-14) The Problem in the Temple

“The Passover of the Jews was at hand, and Jesus went up to Jerusalem. In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there.”

- A. “Passover of the Jews”- (Established in Exodus 12)
 - 1. The Passover is an important event in the timeline of the Jewish people
 - a) *“Of the Jews”- Exodus 12:43 makes it clear that no outsiders were allowed to eat the passover meal (only for the Jews)*
 - 2. The Passover is an important event in the timeline of the Jewish nation
 - a) *“Of the Jews”- The passover in exodus marked the moment when God established the nation of Israel in time*
- B. Every Jewish Male was mandated to be at the passover in worship and observation
- C. This sacred celebration of God’s deliverance had been *made light of by the scene inside the Temple complex*
 - 1. The only way they knew to worship and honor God had been desecrated by the allowance of other things to take residence alongside the sacred (giving preference to money and greed)
 - 2. They went as far as to only allow the Tyrian shekels (see other study helps section) as acceptable funds to be used to purchase the sacrificial animal and yet they use this as a way to make a profit
 - a) *Basically they used the mandated passover and a place of prayer to pad their pockets (selfish gains)*

II. (v15-16) The Passion for the Temple

“...And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. ¹⁶ And he told those who sold the pigeons, “Take these things away; do not make my Father’s house a house of trade.”

- A. Jesus drove out the money changers and the animals
- B. Jesus overturned the money changers tables
- C. Jesus commands that the Father’s house be restored to its rightful purpose

III. (v17-25) The Prophecy of a New Temple

*“His disciples remembered that it was written, “Zeal for your house will consume me.” ¹⁸ So the Jews said to him, **“What sign do you show us for doing these things?”** ¹⁹ Jesus answered them, **“Destroy this temple, and in three days I will raise it up.”***

- A. Jesus’ followers understood His zeal for the house of God
 - 1. It is notable that they needed to be reminded by His actions (no different with us)
 - a) *He reminds us by overturning tables in our lives to get our attention*
- B. Jesus’ Passion for the House of God is talked about throughout scripture
 - 1. Quote from Psalm 69:9 *“For zeal for your house has consumed me, and the reproaches of those who reproach you have fallen on me.”*
 - 2. Zechariah 14:21 *“...every pot in Jerusalem and Judah shall be holy to the Lord of hosts, so that all who sacrifice may come and take of them and boil the meat of the sacrifice in them. And there shall no longer be a trader in the house of the Lord of hosts on that day.”*
(the inner courts of the new temple open to all believers of all races)
 - 3. Malachi 3:3 *“He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the Lord.”*
 - a) *1 Peter 2:9-10 “You are royal priests, a holy nation, God’s very own possession. As a result, you can show others the goodness of God, for he called you out of the darkness into his wonderful light. “Once you had no identity as a people;*

now you are God's people. Once you received no mercy; now you have received God's mercy." (Christians today are God's Levites/Priests)

C. Jesus' passion for the house of God was anchored in the glory that is due God's name-

1. He deserves our praise
2. He is owed our praise
 - a) 1 Chronicles 16:29. Psalm 29:2, 96:8 *"Give to the Lord the glory due his name..."*
3. He will get our praise
 - a) Romans 14:11-12 *" 'As surely as I live,' says the Lord, 'every knee will bend to me, and every tongue will declare allegiance praise to God.' "* Yes, each of us will give a personal account to God.

D. Jesus' passion was because the money changers and the temple priest by default were guilty of commercializing God's house

1. We are no different than the money changers when we do not worship God in our daily lives (the modern temple of the Holy Spirit)
2. We are no different than the money changers when we do not remove idols from our lives (things that are placed higher than God)
3. We are guilty of the same sins when we use the blessings of God and the life God has given to us for personal gain

E. The Jews wanted to know what sign Jesus would perform to give him right for the actions he had taken

1. *The cleansing of the temple was a sign* and they missed it
2. They had *every right to demand a sign* as it was process to identify any claims made with a sign (as the Messiah was expected to perform signs)

F. Jesus prophecies about His body being the new temple

1. Jesus was the new temple as God had become flesh
2. Jesus would die and raise in three days
3. If the people Destroy or put Him to death God would raise His body up in three days (His resurrection from the dead)

G. (v20-22) The Jews did not understand His prophecy But the Disciples understood after His resurrection

H. (v23) Many believed in Jesus as Messiah because of the signs

I. (v24-25) Jesus did not entrust himself to anyone (place his confidence in any man)

1. He knew every man's heart was deceitful and wicked (Fallen heart condition)
2. He knew men were drawn to the miraculous but this was not saving faith (genuine faith is willing to surrender our lives for Christ)

Meditation Moment:

1. Jesus hated what the people had made the physical temple
 2. Jesus hates what we use our physical lives to do when our bodies are the temple of God
 3. What does Jesus want to clear from your life that your worship may be pure and true (full surrender)
 4. If Jesus is the new temple will you stay on the outer courts or will you enter into the inner courts with praise
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On the instance of Jesus' scene in the temple...
His actions were forceful but not enough to cause a riot as there were Roman Soldiers in the temple that would have responded...

D.A. Carson
