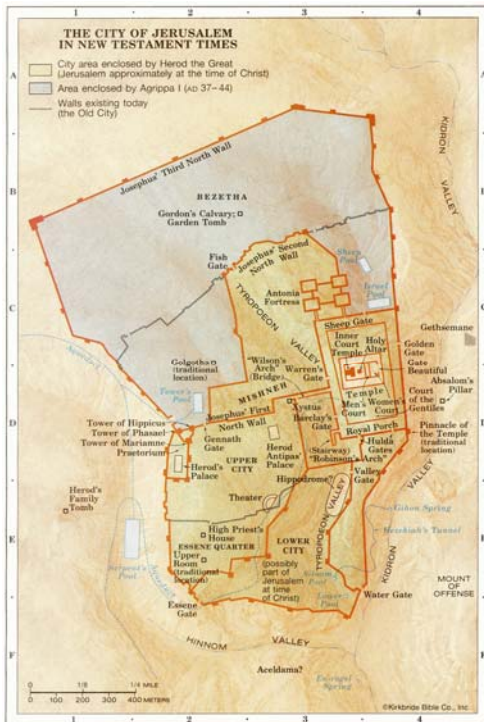


## When Jesus Get's Mad John 2: 12-22



1. The temple is where God dwells--it's a place of communication with and about God. It had come to resemble a market rather than a place of worship. This is different from [Zech 14:20-21](#); [Mic 6:6-13](#); and [Jer 7:4](#)..

a. The temple court (*hieron*) apparently had been turned over to the sale of animals and birds used in sacrifice. The pigeons or doves, the sin offering of the poor ([Lev 5:7](#)), and more expensive animals like a lamb or goat ([Lev 5:6](#)). Oxen are mentioned specifically in connection with the burnt offerings of [Numbers 7](#).

b. Each Israelite who was part of the annual poll was expected to provide a half-shekel tax/offering to the temple ([Exod 30:13](#)). Those who came from a distance instead of bringing offerings of animals or birds could bring money and purchase them from the temple staff, a practice that developed out of the alternative pattern provided in [Deut 14:25](#). The payments of these items, however, could not be made in foreign currencies like Roman denarii, which contained pagan symbols and the images of emperors. Therefore the money had to be exchanged for appropriate temple currency. The result was that the temple also became a major money exchange or bank.

2. Jesus was intolerant (zealous) when it came to the misuse of God's place by the religious leaders ([John 2:17](#)). This mirrors God's anger at Sinai when the people played the harlot and worshiped around the golden calf ([Exod 32:10](#); [Deut 9:14](#)). In this text the disciples are said to have viewed the action as righteous indignation and indeed as the fulfillment of Scripture ([2:17](#); cf. [Ps 69:9](#)).

3. Christ becomes the sacrifice for us. [John 2:17-22](#) <sup>17</sup> His disciples

*remembered that it is written: "Zeal for your house will consume me." <sup>18</sup> Then the Jews demanded of him, "What miraculous sign can you show us to prove your authority to do all this?" <sup>19</sup> Jesus answered them, "Destroy this temple, and I will raise it again in three days."<sup>20</sup> The Jews replied, "It has taken forty-six years to build this temple, and you are going to raise it in three days?"<sup>21</sup> But the temple he had spoken of was his body. <sup>22</sup> After he was raised from the dead, his disciples recalled what he had said. Then they believed the Scripture and the words that Jesus had spoken.*

4. We become the temple. [1 Corinthians 3:16](#) (NIV) *Don't you know that you yourselves are God's temple and that God's Spirit lives in you?*

**Monday, March 16<sup>th</sup>** Read John 2:12-22

Here we read that Jesus Christ has supremacy over God's house, that is, over the temple or church. He alone has the right to rule and reign over God's house. The lesson has the following parts:

1. Jesus left Cana (v.12-13).
2. His discovery of evil in the temple (v.14).
3. His right to cleanse the temple (v.15-17).
4. His power to erect a new temple (v.18-21).
5. His objective achieved: the disciples believed (v.22).

So, as we begin, Jesus left Cana. He went down to Capernaum and stayed there for just a brief time. Capernaum was His headquarters. He then left for Jerusalem to attend the Passover Feast. We'll have to back up and look at the Passover before we can go forward. I think it will make sense by the end here. Let me know if it does not! :)

**Let's look at Passover.** Read Matthew 26:17-30. This is the passage where Christ instituted the Lord's Supper, a sacrament which He charged His followers to practice on a regular basis (Matthew 26:2). He instituted the Supper in Matthew 26:26-30. Note that the preparations made in Matthew 26:17-25 are the preparations for the Passover. The disciples knew nothing about the Lord's intentions to institute a new ordinance in His name. They thought Christ was preparing to celebrate the Jewish Passover. This is significant, for it shows that Christ tied both His death and the Lord's Supper to the Passover. By so doing, Christ was saying two things.

**1. Jewish tradition held that the Messiah was going to redeem Israel during the Passover.** In fact, they believed He would redeem them on the very day that God delivered Israel out of Egyptian bondage. By tying His supper to the Passover, Christ was proclaiming Himself to be the Messiah whom Israel anticipated.

**2. The sacrificial lamb used in the Passover was a picture of Christ, the Lamb of God, sacrificing Himself for man.** By instituting the Lord's Supper on this day, Christ was not only tying His death to the Passover, He was proclaiming two new things:

- a. He was proclaiming Himself to be the Lamb of God who was to be slain for the sins of men.
- b. He was proclaiming the Lord's Supper to be the new celebration which was to be observed by His followers.

The Lord's Supper was to replace the Passover, a man's celebration of God's deliverance from bondage.

**Read Matt. 26:17-19:** the Lord's Supper is based upon and tied to the Passover.

1. The Lord's Supper is tied to the Feast of Unleavened Bread, to the first day of the Feast, the day of preparation and the sacrifice of the lamb.

- a. **It was on the first day of the Feast that the disciples came to Christ.** Again, they knew nothing about Christ's plans to institute a new celebration. They just assumed He was going to celebrate the Passover as always. But by instituting the Lord's Supper on this day, Christ definitely tied the Supper to the Passover.
- b. **It was the disciples who came to Christ.** Christ did not have to approach them. They knew that it was His practice to observe the celebration.
- c. **Christ faced great difficulty in observing the celebration.** He had no home, no place of His own for the observance. But there was a much greater obstacle confronting Him at this particular celebration: enemies within the city were seeking to kill Him. Note His faithfulness in observing the celebration despite this fact.

**Tuesday, March 17<sup>th</sup>** Read Matthew 26:26-28

**2. The Lord's Supper is tied to Christ's death.** Christ said "My time is at hand." "My time" (*kairos*) or "My hour" is a term which Christ constantly used to refer to His death (see John 2:3-5). He tied His death to the Passover with the words, "My time [death] is at hand; I will keep the Passover." And, of course, His death is what the Lord's Supper celebrates (Matthew 26:26-28).

**3. The Lord's supper is tied to religious obedience.** Christ said, "I will keep the Passover." Jewish tradition held that the Messiah was going to redeem Israel during the Passover. In fact, the Jews believed the Messiah would redeem them on the very day God delivered Israel out of bondage to Egypt. By obeying this religious celebration, the Passover, Christ was doing three significant things.

- a. He was proclaiming Himself to be the Messiah whom Israel had always anticipated.
- b. He was, again, definitely tying the Lord's Supper to the Passover.
- c. He was stressing the importance of *religious obedience*, that is, being obedient in celebrating the Lord's Supper.

**Christ kept the Passover.** Religious obedience is important to God; therefore, we are to be obedient and faithful to religious observances. Note how Christ was faithful in His observance, even in the face of death. What an awakening it should be to us to us because, won't you agree that there are some pretty simple and silly things that keep us away

from the Lord's Supper in church, reading the Bible and other religious observances? The fact that you're reading this probably puts you in the category of being serious about your walk BUT you may want to think about this.

**Read John 2:14.** Jesus discovers some bad stuff in the temple. You've got to understand the layout of the temple in order to see what was happening in this event. The temple sat on the top of Mt. Zion, and it is thought to have covered about thirty acres of land. The temple consisted of two parts, the temple building itself and the temple precincts or courtyards. The Greek language has two different words to distinguish which is meant.

1. **The temple building** (*naos*) was a small ornate structure which sat in the center of the temple property. It was called the Holy Place or Holy of Holies. Only the High Priest could enter its walls, and he could enter only once during the year, on the Day of Atonement.

2. **The temple precincts** (*hieron*) were four courtyards that surrounded the temple building, each decreasing in their importance to the Jewish mind. It is important to know that great walls separated the courts from each other.

- a. First, there was the Court of the Priests. Only the priests were allowed to enter this court. Within the courtyard of the Priests stood the great furnishings of worship: the Altar of Burnt Offering, the Brazen Laver, the Seven Branched lamp-stand, the Altar of Incense, and the Table of Showbread.
- b. Second, there was the Court of the Israelites. This was a huge courtyard where Jewish worshippers met together for joint services on the great feast days. It was also where worshippers handed over their sacrifices to the priests.
- c. Third, there was the Court of the Women. Women were usually limited to this area except for joint worship with men. They could, however, enter the Court of the Israelites when they came to make a sacrifice or worship in a joint assembly on a great feast day.
- d. Last was the Court of the Gentiles. It covered a vast space, surrounding all the other courtyards, and was the place of worship for all Gentile converts to Judaism.

Two facts need to be noted about the Court of the Gentiles.

1. It was the courtyard farthest removed from the center of worship, the Holy of Holies, which represented God's very presence.
2. A high wall separated the Court of the Gentiles from the other courts, disallowing any Gentile a closer approach into God's presence. In fact, there were tablets hanging all around the wall threatening death to any Gentile who went beyond their own courtyard or center of worship.

**Wednesday, March 18<sup>th</sup>** Read John 2: 14

Note two facts.

1. He entered the temple

2. He found the temple being desecrated. It was the Court of the Gentiles where so much commercialism took place. There was a regular commercial market within its walls. How did a commercial market ever get into the temple of God? Very simply, greed. Worshippers needed animals (oxen, sheep, doves), incense, meal, wine, oil, salt, and other items for their sacrifices and offerings. Pilgrims from foreign nations needed money exchanged. At some point in the history of the temple, the priests had decided to take advantage of the market themselves instead of letting retailers on the outside reap all the profits. Therefore, the priests began to set up booths within the Court of the Gentiles and to lease space to *outside retailers*. These often turned out to be family members. The owner of the booths or space was apparently the High Priest whose name was Annas. The outer courtyard of the temple, the very worship center for the Gentiles, was filled with booth-like spaces where worshippers could find any kind of service they needed. The atmosphere was one of commercial traffic and commotion, not of worship and prayer.

Remembering the teeming thousands who attended the great feasts, we can imagine the loudest commercial commotion, and our picture would still come short of the actual scene. Who can picture thousands of animals with their peculiar noises, wastes, and smells within the temple of God? And for what? What would cause people to so abuse the worship center of God? As said above, money—greed. It is no wonder Jesus did what He did. He could not do otherwise, for He was the Son of God, the Messiah sent into the world to bring about a true worship of God; and there was no hope of worship within the Court of the Gentiles. Prayer and worship were impossible.

Where is there commercial promotion in the church today? Well, I'm not sure I see it at Red Hill Lutheran--if you do let me know. But, there are some infomercials I've seen that can certainly be considered commercial and downright wrong. Here's a great exercise! If you want, go to the website <http://www.peterpopoffministries.com>. Click on the video. What does this do to the church and people's sense of Christianity? This guy is something. I called in for the "water" a while back just to see what this was about. Now he'll send you a bag of "Miracle Manna Loaf" which looks like a slice of pita bread. In the letter he asks that you write down your "Secret Way Miracle" (the sickness, problems, difficulties that you have) and to mail the empty bag back with your request. All they ask for this is \$19.68! But is you want God to

double his work (the call it "a double portion blessing") you double the amount you send in to \$39.36. Wow. There's a reason that Steve Martin uses this guy as his model in the movie "Leap of Faith." It's really a sad witness, however, you'd never know it from their mission statement: "*Peter Popoff Ministries ministers the good news of the Gospel around the world, using every means at our disposal to proclaim to the world that Jesus is Savior, Baptizer, Healer, and soon-coming King.*" Good news? Probably only for Peter. In 2005 he made \$628,000. Oh yeah, his "ministry" raised over \$23 million. What is your take on this? Let me know. Also, check out [www.charitynavigator.org](http://www.charitynavigator.org) to find out information about various charities.

**Thursday, March 19<sup>th</sup>** *Read John 2: 14-17*

Jesus cleans the temple. He has a right to. Three points show His right.

**1. The scourge of cords.** This was a symbol of His righteous anger, of His right to be obeyed, of His right to enforce obedience within the temple. The scourge was a symbol of the power and cleansing judgment of God—the kind of power and cleansing judgment that causes men to tremble before God (Phil. 2:9-11).

He ran through the temple doing three things: (a) He chased out *all* who were buying and selling; (b) He threw over the tables of the moneychangers; and (c) He threw over the chairs of the dove dealers.

The temple (church) can be abused by...

- forgetting what worship is all about.
- misusing the facilities and buildings of God's house.
- ignoring God's holiness and forgetting one's duty to reverence God.
- allowing questionable, non-worshipful activities.

**2. Jesus' unique relationship to God.** He called God "My Father," and called the temple "My Father's house."

**a. "My Father."** Jesus was continually calling God "My Father"

**b. "My Father's house."** Jesus was saying the temple was God's; therefore, it was to be a house of worship *for all people*. This included the Gentiles as well as the Jews. All people should be able to worship in quietness and peace within God's temple. No one should be barred, separated, or discouraged from worshipping God in His temple. All should be welcomed. Note another fact. The temple (church) was called a house of worship, not a house of sacrifice, offerings, teaching, prophecy, or preaching. Everything done within the House of God is to lead to the *worship* of the Father and *communion* with the Father.

The temple is not to be used as a commercial center. It is not to be a place for buying and selling, marketing and retailing, stealing and cheating. It is not to be profaned. The temple is the House of God, God's House of worship. It is to be a place of sanctity, refined and purified by God Himself. It is to be a place of quietness and meditation, a place set aside for worship, not for buying and selling where people get gain. This is really a big thing to think about. What do we do in our church? Where is the line crossed? Do you ever cross it? Are Girl Scout cookies okay to sell at a church? Hmmmm...

**Friday, March 20<sup>th</sup>** *Read John 2: 14-21*

The third thing that points to Jesus' right to clean the temple:

**3. Jesus' consuming zeal.** His zeal fulfilled Scripture and demonstrated that He was the Messiah. The Messiah was bound to be zealous for God's house, and to react in anger at such corruption within the temple. Scripture had predicted the Lord's zeal (Psalms 69:9); therefore, Jesus had the right to show *zeal and anger* against such desecration of the temple. He was the Messiah, and His act stirred the memory of the disciples.

*Leviticus 19:30 "Observe my Sabbaths and have reverence for my sanctuary. I am the Lord.*

*Habakkuk 2:20 But the Lord is in his holy temple; let all the earth be silent before him."*

*Psalms 89:7 In the council of the holy ones God is greatly feared; he is more awesome than all who surround him.*

**Here in this less we see Jesus' power to erect a new temple.** Note four things.

**1. The religionists questioned Jesus' authority.** What right did He have to do what He was doing? He claimed that the temple was His *Father's*. They knew that He was claiming to be the Messiah; therefore, they wanted proof that His claim was true. They wanted some spectacular sign.

**2. His sign was to be given in the future.** He was going to build a *new meeting place* for God. Note His exact words: "[You] destroy this temple and in three days I will raise it up."

**3. His puzzling statement was misunderstood .** They could not understand how He could possibly build a temple in three days. The present temple had taken forty-six years to build.

**4. His puzzling statement had a symbolic meaning.** Jesus was speaking of His body, of His death and resurrection.

- a. The proof that He was the Son of God with authority over God's house was to be given. The sign was to be His body, His death and resurrection. The resurrection was to be the supreme proof of His Messiahship. They were to destroy (kill) Him, but He would be raised from the dead after three days.

**b. His death and resurrection was to provide a new temple**, a new meeting place for God and us. It was to be *in Him* that we would thereafter meet God. The temple of His body was to become the temple of humanity, the temple whereby we would worship and be reconciled to God.