

John Chapter 2 Part 2

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one of the things that I shared with you, as we began our study of John's gospel was how important right understanding of the biblical festivals. Now oftentimes we talk about the Jewish festivals, but a more accurate way of understanding them are the Jewish or the biblical festivals. They are God's appointed time for his people. And one of the things we know historically, is because of these festivals, Gentiles were coming to Jerusalem, they would want to witness these. And historically we know that it was the festivals, that was a cause for many Gentiles wanting to be part of the family of Israel. So God uses festivals in order to speak forth His truth, not just to Israel, but to the nations. And that's exactly why John use the festivals in order to tell his story, his gospel message to the world. Well, with that said, take out your Bible, and look with me if you would, to the Gospel of John chapter two. And now we're ready for verse 13. John's Gospel chapter two and verse 13. We're going to see an expression that appears here for the first time. But it's also going to appear in several different chapters in verses throughout the study of John's gospel. We read here, verse 13, and the Passover of the Jewish people, we're near, and you show a one up to Jerusalem. Oh, why is that there? And that's that expression. There was a festival and you show a one up to Jerusalem? What do we know about that? It's telling us that he's obedient to the scripture that he submitted to the law of Moses, because when there was a festival, and we're talking about one of the three pilgrim Festival, and Hebrew we call Shalosh, regaline. Why that will the term rego means feet, and therefore we had to go up? And how do we get there we walked, we had to walk up to Jerusalem. And that's exactly what your show it was doing. But here it says not just any festival. But it was Passover, it was the Passover of the Jewish people, therefore you should have been obedient to the law. He went up to Jerusalem. And he found in the temple, those who were selling cattle, and sheep, and also doves, and also money changers sitting there. Now, what we find here is that the temple is supposed to be a place of worship. Yes, we need a sacrifice. But there instead of the emphasis being upon the sacrifice, that is a sacrifice of praise, a desire to worship God, what was being done there. It became a place of commerce, it was a place of business, not known as a place of worship. So it comes there. And what stands out is that it's a marketplace, and not the house of God. There are people there selling all types of sacrificial animals. Here we see the term Belaz, which is a term for cattle, sheep, and doves. And in order to buy them, you couldn't use normal money, you had to change the normal money into the temple coins. And that was also a way of profit, because whenever you can convert money, there's a price a commission that you paid. And Jewish history tells us that this was a very expensive price. So people were profiting all these animals were certified that they were acceptable. And here again, you paid a premium price for them. So Messiah gaze upon all this, and he saw that the emphasis was not on God and what relationship with him. And let me just stop for a moment. What FESTIVAL Are we speaking of? It says here, Passover. Passover is the festival of

redemption. And what is redemption about? That's what we're speaking. We saw last week in our study a marriage, what is marriage? It is a establishment of a relationship, a covenant relationship. So marriage is a covenant of redemption. And now we're talking about Passover, which is the festival of redemption. And instead of the emphasis being upon man's relationship with God, what do we find here? The emphasis of the passage is on what? It's on profit. It's on doing business. So what's the response of Messiah, we'll move on to verse 15, what we see is this, he responded, He made a whip from the ropes, and he cast all of them out of the temple, and the sheep and the cattle. And those who were changing money, he poured out their coins, and it says here, he overturn their tables. So what did he do? Well, he cleanse the temple. Now, when I ask you a question, when when the term Passover comes into your mind, what's the first thing that you think of? Well, if you come from a Jewish background, when we hear Passover, yes, it's the festival of redemption. Yes, redemption is about intimacy with God knowing him. But But usually, when we think of Passover, what comes into our mind is cleaning, getting things ready for Passover, reading all the what's called hametz. Now, hametz is a term I guess it can be generally translated as loving getting rid of all the leaven. What's leaven synonymous with? Will Paul teach us in second Corinthians chapter 5:11? Is is synonymous with pride, what's pride, thinking of self? So all the people were there, it's the festival. They're not thinking of spiritual things. They're thinking about profit, and where are they conducting all their business? Right there in the house of God. So Messiah gets angry. It says here that he makes a whip. And what does he do? He drives out of the temple, all the sheep, all the cattle, and he he pours out the money of the money changers and He overturned their temple. And what else it says, And the ones who were selling Doug's, he said to them,

07:51

take these things from here, for you have made my father's house and don't miss this, this term father house. Now in a few minutes, they're gonna say, By what authority do you do this? This is his father's house. He's the Son of God, what his son and heir. In other words, this is his house, he has the right because of he's who will remember what we learn in chapter one, that important word get going in? What's that? That he is the past, the present, and the future. So he is God among us. He's cleansing his house, but they don't get this. So he says, take them from this place, because you have made my father's house, eighth house of commerce. Now, after doing that, it says move on to the next verse, verse 17. It says later on, the disciples, His disciples, remember that it had been written, the ZIL of your house has consumed me. Now, here again, we see an important biblical truth for the New Testament. Remember how I said, whenever we talk about the New Testament, and points are being made, they're always supported by what Old Testament truth there to tell us here what's going on? Is this, the disciples quote, this scripture, being inspired to do so by the Holy Spirit, so that we, the reader can understand the connection between your show his actions, all of his actions, and what his zeal for his heavenly father, his commitment to the Word of God, his commitment to the will of God, everything he's doing is in light of scriptural truth. We talked about Passover is the festival of redemption, intimacy with God, what's going on in this house isn't about intimacy and isn't about worship. It's about commerce, and therefore he makes it Change. Well look down to verse 18. Therefore, here again, oftentimes we want to translate this term as the juice. But in actuality, it's speaking about, as we studied in chapter one, a term for the leadership of the Jewish people, not speaking about Jewish people in general, but those who were in authority. And usually I translate that the God is speaking about this sect that was ruling over Judaism and the temple during this period. So they say to him, Look again at verse 18.

10:38

Therefore, the Judeans, they said to him, asked him and said to him, What sign do you manifest, that you do these things, so they want sign, they want a proof. Now, here's what we need to see. You're sure in and of himself, he is the proof. And he is going to demonstrate From this time on in the book of John, he is going to demonstrate his identity. But this is for the reader. And the reader should understand from John's proclamation, why he's doing these things, the Judaism of that day, as the Judaism of today, they are offended, because they don't want to make the changes that are so what so offensive to their goals and their purposes. And this gets to the heart of what this book is about. See, I want you to see that the new covenant is not about religion. Why? Because religion when we speak of religion today, and you can choose any religion you want. It is the manifestation of the thoughts of man. We're not speaking about religion, we're talking about truth. And truth is the revelation of Scripture. It is what God has given to us in order to bring his changes His purpose, His Will into our life, so that we can become that kingdom people. So they asked them saying, what sign do you manifest to us? And you're sure answered, and he said to them, this site, destroy the temple, this temple, and in three days, I will raise it up. Therefore, the Judeans said, 40 and six years, we find that this temple was built, and you in three days will raise it up. Now, of course, what your show is speaking about is himself, see the proof that he's going to give them ultimately as what? The resurrection. Why? What's the context here? The context is Passover. Passover is redemption, for what purpose, for the purpose of the kingdom, understand. Passover, the festival of redemption speaks about two aspects of God's redemptive work. The first is the payment, that Lamb of God that takes away sin, but the other part of redemption is the outcome, what that payment makes to be a reality. And ultimately, the outcome of redemption is the kingdom of God. And that kingdom power is seen in the resurrection, the victory over sin. So what he says here, is you destroy this temple, they're thinking the earthly temple, he's seen his life. And in three days, he will rise from the dead, of course, verse 21, it says, this, he said, concerning the Temple of his body, then we read, when, therefore, when he rose from the dead, his disciples remembered what he had said to them, and they believe what and they believed in the word that is the Scripture, which the Lord had spoken to them. So what I want you to see is this Passover festival of redemption, Passover speaks about the payment for the kingdom to be under under established in this word. And it's only after the fact that the disciples right here came to believe in what to believe the Scripture and in the word that you show spoke to them. Now, if you pay close attention to verse 22, what we find is this, that there's a connection between two things, according to verse, verse 22, what's the first the Scripture the word graphy. So, they remembered the scripture, and then it says, And the Word which he spoke to them, now, this word is the term logos, what is trying to do is to reveal to us a very important principle and that is this. It is scripture, that refers and reveals the A will of God to us God's purposes and plans. That's what they're trying to, to reveal to the reader. Look at verse 23.

15:10

And when in Jerusalem for Passover for the festival, it says, and many people believed in his What a name. Now why is that so important? Because name as we talked about, name is synonymous with character. name is synonymous with identity. It's to tell us that they saw through Passover, his name, his character, his identity, that foreshadow something, it foreshadows what Messiah is going to do, at the end of the three years of his ministry. See, what we're going to find is this, that the book of John focuses in on the festival, as I said to you, in our very first study of the Gospel of John, in order to

understand what John is revealing, you have to have a proper understanding of the festival of Israel. And what we learn in the Gospel of John is this. The second half of this book is almost entirely dedicated to the Passover, what Passover, your shoe is Passover, when he came into Jerusalem, and that triumphant way, when he was betrayed, when he was given over to the high priests and the elders, when he was sentenced to death, when he was turned over to the Romans under Pontius Pilate. And when he was ultimately crucified and buried. When did that take place on we're gonna see on Passover. And then what did he do within the festival? Within the festival, there's a very important day within the Festival of Unleavened Bread. The first Sunday after the first day of Unleavened Bread is known by important term, that term is Rashid. It is synonymous with the first, it is word of priority, it is a word of power. Why do I say that? Because this is the day that Messiah resurrected from the dead, that he was risen from the dead. And one of the points I always want to make is this, even though the scripture says that you're sure that he laid down his life, no one took it from him, that he laid it down, and that he had the power to take it up again, he did not utilize that power. That's not what the Scripture says, when we look at what the Word of God more frequently says, Is this not that you should rose from the dead, although he did, what the scripture says is that he was risen from the dead, by who? God the Father, and all of these things that happened, the death, burial and resurrection of Messiah, that gospel, that good news about the kingdom, it all comes to us within the framework of Passover. Therefore, it should not be surprising to us what we read in this scripture, Look again at verse 23. It says, And when in Jerusalem that is in Jerusalem was the Passover, and the festival, it says, and many people believed in his name, it's to tell us that it's through Passover, that we can understand his identity and his work and seen seen the signs in which he did. But he that is you sure, did not commit himself to them. Now we're getting into a very, very interesting two verses that that we're going to conclude Chapter Two with, it says that they believed in him, but he literally it's that same word belief, but it's usually translated, he did not commit himself to them. What is trying to say here? Well, he understood that the people who believed that him during the Passover, they were believing in Him for only one reason, and that is the kingdom. They wanted the kingdom, but not the biblical kingdom, but simply a inferior understanding of the kingdom of God. See, we're gonna see in the Gospel of John, that at one time the people they wanted to make him king, but he would not have that. Why? Because the people were not ready for the kingdom. This is a very important theological section in the Gospel of John. The scripture says they believed in him but he did not submit himself to them. Why? Because notice what it says on account that he knew them that is, he was in intimately aware of their thoughts? See, they were ready at this time to deal with and accept a Messiah that would bring about deliverance over their physical enemies. They wanted victory, not over sin, but they wanted victory over the Roman Empire. They wanted what? Well, here's the truth in our time frame. See, many people say, Oh, I love your shoe. I'm a follower of Jesus Christ. Why? Because they want what they want. And they think your shoe is a means to that. See, he's not going to be committed to them over such a theological fallacy. What is trying to say here is here, people were believing in him, but not understanding who he was. Remember, we talked about to concept of Messiah, they were ready for the Messiah Benda Veit the king, to defeat all their enemies and bring in a time of prosperity. But I'll tell you what they weren't ready for. They were not ready for a suffering servant who was going to lay down his life. And it's for this reason that Yeshua says he was not committed to them because he knew them. Look at verse 25. Because of this, there was a witness, there was a need for a witness concerning man. He knew what it was like, for he knew what men were like. He knew that in this state, even though they were ready to accept him, they really were not why. Because they did not have a sensitivity concerning sin. He knew

their spiritual condition. Oh, they say, Oh, we believe in you. But they were believing for the wrong purposes. So let me ask a question. Is your commitment to Messiah shoe rooted? And based in the purposes and plans of God? What drew you to him? Was it because of your being in bondage to sin? You missing out on God's Will his plans his objectives for your life? Or how are you a follower of his simply because you think that through St. I believe in Messiah, because you go to a place once a week and sing a few songs, do you think that that's good to ensure God's on your side, and that he is going to move in such a way to give you the victories that you want? See, that's what many people's faith is. But what we need to see is this, biblically speaking, whenever we're talking about Messiah, one of the ways that the prophets reveal Messiah to us, is the Holy One of Israel. Why is that? Because the primary purpose of Passover that is redemption. Remember what I talked to you about? One of the things that comes into our mind when we think about Passover is cleansing, getting rid of what getting rid of those things that are attached to pride, that is a sin, that is having our will, our thoughts, our desires, our selves crucified, and ordered that the purpose of God might be realized in our life, and understand this, there is a relationship between the plans and the purposes of God being realized and holiness. This is to say this, unless I'm submitting to God's purposes and plans, I am not going to be growing in sanctification. I am not going to be walking in holiness. If I am determined to get my will. What's going to happen? God is going to become distant. I'm going to be quenching and grieving the Holy Spirit, and we're not going to see a manifestation of God's glory. Why do I talk about God's glory? Well, simply because of this, there is a connection between glory and holiness. Holiness is rooted in the purposes of God. And when those purposes are being fulfilled, where there's holiness, the visual outcome of that is a manifestation of God's glory. So at this time, that people, oh, they were willing to accept Him as Messiah. If the purpose was, well, they understood the kingdom. See, all too often we have a wrong understanding of the kingdom. Let me give you an example of this. Think for a moment. What will be the constitution of the millennial kingdom? The answer is the law of Moses. We're going to say just like the prophet Isaiah says, he says, This is good come about in the last days. And when you look at what he says, he says, I'm talking about a time where the nation's will not learn war anymore, that they're going to beat their weapons into what? Into utensils of guarding. What is that speaking of the production of fruit, see the millennial time is going to be a kingdom of great production of fruit. What is that it's going to be a kingdom of holiness. But what we forget is this, when we look at that passage from Isaiah chapter two that he speaks about the last days, he says, In introducing all these good things, the nation's will not learn war any longer, that all men are going to know me. How does it begin? Came Etzion, to say, Torah would variado name a wish line, which means, and the law will go forth from Zion, and the word of the LORD from Jerusalem? So what I want you to see is this, whenever we talk about the Kingdom of God and having a right lens for understanding it, it's the law, what do we learn about the law? The law reveals righteousness, it is not by means of the law, that one is made righteous? No, it's the law that reveals what righteousness is, and creates within us a need for what? Forgiveness because when we look at the righteousness of law, we find how far away we are of it. So the law creates a need in our lives, a recognition of that need for salvation for the work of Messiah. And what's the outcome of the work of Messiah holiness? And how do we define holiness, it is in regard to the will of God. So the people at that time they didn't understand what Messiah was all about. They didn't understand the need for a sacrifice of His life, in order to bring about a kingdom in order to bring about a change in them. They had an adequate faith. And my question to you is this, do you have an adequate faith? Because when our faith is not rooted in truth, but read it rooted in what we want, what's going to happen? What does the Scripture say here, and you're sure did not commit himself to them.

It's only when we are committed to the things of God as a word of God reveals, then we can count on God's full commitment to us to bring about that change that his glory, His righteousness, and His Holiness will be manifested in and through us. Well, we'll have to conclude at this time until next week, when we move on into John Chapter Three