

The Gospel of John Chapter 2

1. On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.

A. On the third day there was a wedding in Cana of Galilee,

1. third day- Gr. *tritos hemera*

- a. This was the third day after leaving John the Baptist.
- b. Three is the number of redemption. When the term "third day" is mentioned, there is a redemptive aspect to it. Here we see that Jesus redeems a shameful lack into a joyous abundance by turning water into wine.

2. wedding- Gr. *gamos*

- a. *In Jesus' day, Jewish wedding celebrations lasted for one week, during which time relatives and friends would stay in the home of the bride and groom—sort of a honeymoon/family reunion/bachelor party/wedding shower all rolled into one! During this seven-day celebration, the bride would be tucked away in a secluded part of the house and would not be seen by anyone but her groom. At the end of the week, she would emerge with great fanfare and celebration. This is fascinating as it relates to the Marriage Feast of the Lamb. You see, when the Rapture takes place, we—the bride of Christ—will be carried away into heaven for seven years. Just as the Jewish bride was in seclusion with her groom for seven days, we will be tucked away in intimacy with our Lord Jesus Christ, away from the Tribulation that will be unleashed upon the earth. -Courson Commentary*

3. Cana- means *place of reeds*

- a. *Cana was a town about nine miles north of Nazareth. The only references to the town of Cana are found in John's Gospel. Two of Jesus' miracles are connected with that location: creating wine from water ([Joh 2:1-11](#)) and healing an official's son ([Joh 4:46-54](#)). Nathanael, one of the twelve disciples, is described as a native of Cana ([Joh 21:2](#)). -Life Application Commentary*

4. of Galilee- means *circuit*

B. and the mother of Jesus was there

1. **mother-** Gr. **meter**

- a. Mary was either a relative or close friend of one getting married or the parent of one getting married. She showed a familiarity with the servants of the house.

2. **Now both Jesus and His disciples were invited to the wedding.**

A. **Jesus**

1. Whoa! Jesus went to a wedding celebration! Did He not know that there was drinking and dancing going on there? Would the Son of God go to a party and allow Himself to be seen there? Yep.
2. Often we try to be more sanctified and holy than Jesus was!
3. Not only was Jesus around wine, but instead of bringing some, He made some for the party! It came from Messiah winery!

B. **disciples-** Gr. **mathetes-** *a learner*

1. A disciple is a learner. What did they learn from Jesus that we need to learn? He was not afraid to associate with unbelievers. He was not intimate friends with them or sin with them, but He spent time with them and loved on them.
2. Many Christians shut themselves off from all contact with unbelievers with a holier-than-thou attitude. We are called to be salt and light. The salt needs to get out of the salt shaker and mix with the world to impact the world, not to fit in with them but to minister the gospel to them.

C. **invited-** Gr. **kaleo**

1. We see Jesus accepting the invitation. When we see people say to Jesus in the Bible, "Please come", we see Him going. This does not mean we can accept all invitations, of course, but we need to be open to invitations from others.

D. **wedding-** Gr. **gamos**

1. The Lord created marriage and celebrates it. Marriage by the way is between one woman and one man for life. Marriage is a picture of Christ Himself and His Bride, the Church.
2. *Jesus' attendance and his actions at this wedding indicate his approval of the celebration. (See Jesus' comments about marriage in [Mat 5:31-32](#); [Mat 19:3-9](#).) Images of Jesus as a dour-faced Messiah, passing judgment on all in his path simply fail to account for the biblical evidence that he was completely at home in festive*

occasions. In fact, part of his rejection by religious leaders was based on their perception that he enjoyed being with sinners more than was appropriate (see [Mar 2:15-16](#) and [Luk 5:30](#)). Jesus' life is the most profound statement ever made against joyless spirituality.

-Life Application

3. And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."

A. And when they ran out of wine,

1. ran out- Gr. **hustereo-** *to lack*

a. *This was a major social mistake, and could shame the couple for a long time. A wedding was supposed to be the best party of all, and for a host to fail in providing adequate hospitality (partially in the form of food and drink) was a great dishonor.* -Guizik Commentary

2. wine- Gr. **oinos**

a. This is fermented juice from grapes. There is no ground for saying this was just nonalcoholic grape juice. Grape juice is the Greek word **leukos** and this word is not used in the New Testament.

b. Nowhere in the Bible does it forbid the drinking of wine [except for Nazirites], but it condemns drunkenness. Even for church leaders, the Bible says they should not give in to too much wine.

c. That being said, I think it is best for a minister to avoid alcohol entirely. Last time I checked, it was impossible to get drunk if you do not drink at all.

d. Issues like whether it is okay to have a glass of wine at dinner are what Paul calls "doubtful things" in the book of Romans. [Rom. 14:1](#) Doubtful things are things that the Bible does not address specifically as wrong or sin, but are matters of the conscience. Each Christian must follow their own conscience in the area of drinking wine or other such drinks.

B. the mother of Jesus said to Him,

1. mother- Gr. **meter**

a. Jesus had not begun working miracles yet. It was not yet His hour. However, it implies that Mary looked to Jesus to

provide supernaturally in this instance. Why would she if He had done no miracle? Jesus says in the next verse, "My hour is not yet come." Mary most likely had heard about this hour coming in which Jesus would do mighty works and hoped the hour had now come or He would start in this situation, and...He does!

2. **said**- Gr. **lego**

C. **They have no wine**

1. **wine**- Gr. **oinos**

- a. I am sure this was not news to Jesus. He was fully aware that they had run out of wine. We often try to inform God on things He already knows.
- b. This was presented in a way in which Mary was not telling Jesus what to do, but was a gentle hint for Him to do something. Mary presented this in a respectful way.

4. **Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come."**

A. **Jesus said to her,**

1. **said**- Gr. **lego**

B. **Woman**- Gr. **gune**

1. John is the lone gospel that does not give Jesus' mother's name, Mary. This is because in John, Jesus is shown as God. In being God, Mary has no equal footing with the Lord Jesus Christ, although some in church history have tried to elevate her to divine status. To avoid this, John does not mention Mary by name.
2. *The English words convey an impression of disrespect and harshness which is absent from the original. This use of the Greek word for 'woman' is consistent with the utmost respect. This Gospel itself shows that the word is not out of place where the deepest love and compassion are expressed: see chap. [Joh 19:26](#), [Joh 20:13](#); [Joh 20:15](#). -Popular NT Commentary*

C. **what does your concern have to do with Me?**

1. The literal Greek says, "what to me and you?" Jesus was saying, "what has that got to do with me and you". He is saying this is none of our business or responsibility.
2. Some commentators have speculated that Mary was somehow in

charge of the party, but Jesus saying, "What has this got to do with us?" shows it was not either one of their responsibilities to provide the wine.

D. My hour has not yet come

1. hour- Gr. **hora**

a. The words "My hour" is used by Jesus seven times in the book of John. Seven speaks of completion and perfection.

2. come- Gr. **erchomai**

a. *The meaning of 'My hour' and 'His hour' in this Gospel depends in each case on the context. There cannot here be any reference to His death; rather it means His hour for 'manifesting forth His glory' (Joh 2:11) as the Messiah by working miracles.* -Cambridge Commentary

5. His mother said to the servants, "Whatever He says to you, do it."

A. His mother said to the servants,

1. mother- Gr. **meter**

a. John as the narrator of this gospel uses the term "mother" for Mary. Jesus does not use this term but used the word, "woman" in addressing His mother.

2. said- Gr. **lego**

3. servants- Gr. **diakonos-** *servers*

a. These were attendants at the wedding who served the guests.

B. Whatever He says to you,

1. says- Gr. **lego**

a. Many have exalted Mary to a status far above what she actually was. She was born a sinner who needed salvation like all others. She is not divine, nor was she a perpetual virgin all her life. She had other children naturally with Joseph.

b. Many have purported to have had visions of Mary in which she gave them instructions and revelations. This is all false. If Mary did show up to talk with you, all she would say is all that she said here: "Whatever He [Jesus] says to you, do it!"

C. do it

1. do- Gr. **poieo**

- a. This is the "Nike principle"- Whatever Jesus tells you, **JUST DO IT!** Nike comes from a Greek word that means **victory**. You want victory in your life? You will have it when you do whatever He tells you to do!
- b. Mary put her faith out there by telling the servants this. Faith is released through actions and words. Mary released her faith by telling the servants this. I believe she said this in the presence of Jesus, and He heard her.
- c. Why did Jesus go ahead and perform this miracle when He had just said, "My hour has not yet come"? All the commentaries I could possibly find ignore this question altogether. This needs to be addressed.
- d. I believe it was because faith put a demand on the grace and calling inside Him. He might have been waiting for this demand to be placed on His grace and calling to know when His hour had come, and He recognized it was now here.
- e. Often, we do not know what is in us until a demand is put on our grace and calling inside of us.

6. Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.

A. Now there were set there six waterpots of stone,

1. **set-** Gr. Gr. **keimai**

2. **six waterpots-** Gr. **hex hudria-** *a water jar*

a. *Representing the human heart, which is hard and empty. The Word of God compares the human being to a vessel ([2Co 4:7](#); [2Ti 2:20-21](#)). The sinner's life may look lovely on the outside, but God sees it is empty and useless unless He is able to work a divine miracle. -Wiersbe Commentary*

3. **stone-** Gr. **lithinos-** *made of stone, stony*

a. *The six water jars were made of stone because stone was more impervious than earthenware and did not contract uncleanness. Also, this made them more suitable to ceremonial washing (cf. [Mar 7:3-4](#)).*

-MacArthur Commentary

B. according to the manner of purification of the Jews,

1. **manner of purification-** Gr. **katharismos-** *ceremonial cleansing*

a. *Strict Jews washed their hands before a meal, between courses, and after the meal. This “purifying” extended not only to washing hands, but also to washing cups and vessels ([Mar 7:3-4](#)). Because the roads were not paved and people wore sandals, water was needed for foot washing. At a large Jewish wedding, a large amount of water would have been required. -Nelson's Commentary*

2. Jews

C. containing twenty or thirty gallons apiece

1. **containing**- Gr. **choreo**

2. **twenty**- Gr. **duo**- *two*

3. **thirty**- Gr. **treis**

4. **gallons**- Gr. **metretes**- *a measurer, the name of a utensil known as a amphora, which is a species of measure used for liquids and containing somewhat less the nine English gallons*

a. *The six pitchers, therefore, holding from 18 to 27 gallons each, would together hold 106 to 162 gallons.*

-Cambridge Commentary

7. Jesus said to them, "**Fill the waterpots with water.**" And they filled them up to the brim.

A. Jesus said to them,

1. **said**- Gr. **lego**

B. Fill the waterpots with water

1. **fill**- Gr. **gemizo**- *to fill entirely*

a. The Lord does nothing half measure.

He fills all things. [Eph. 1:23](#)

b. These empty waterpots represent empty human vessels.

God will save us and then fill us with the Holy Spirit.

[Eph. 5:18](#)

2. **waterpots**- Gr. **hudria**

3. **water**- Gr. **hudor**

C. And they filled them up to the brim

1. **filled up**- Gr. **gemizo heos**- *to fill entirely to the point of*

2. **brim**- Gr. **ano**- *the top*

a. Obedience is very important. Mary told them to do what

Jesus had said and the servants did just as Jesus had asked. They did not almost fill them; they filled them to the brim.

8. **And He said to them, "Draw some out now, and take it to the master of the feast." And they took it.**

A. **And He said to them,**

1. **said-** Gr. **lego**

B. **Draw some out now,**

1. **draw out-** Gr. **antleo**

a. Did they draw out wine or water? The next verse, **vs. 9**, says the servants drew out water. It was an act of faith for these servants to take water to the master of the feast!

Somewhere between when they drew the water and when the master of the feast drank it, it had turned into wine.

b. Some of the miracles of Jesus took place as He and His disciples went. [Luke 17:14](#)

c. Sometimes the Lord will tell you to do something that looks foolish on the surface, and it would be foolish if God did not come through. He will come through if He indeed told you to do it. If the water had not turned to wine, the servants would have looked foolish and would have been reprimanded by the master of the feast.

C. **and take it to the master of the feast**

1. **take-** Gr. **phero-** *to bear or carry*

2. **master of the feast-** Gr. **architriklinos-** *the superintendent of the dining room, a table master*

a. *Some explain the word as meaning the superintendent of the banqueting-chamber, a servant whose duty it was to arrange the table-furniture and the courses, and to taste the food beforehand. Others as meaning one of the guests selected to preside at the banquet according to the Greek and Roman usage. -Vincent Word Studies*

D. **And they took it**

1. **took-** Gr. **phero-** *to bear or carry*

9. **When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.**

A. When the master of the feast had tasted the water that was made wine,

1. **master of the feast-** Gr. **architriklinos**

2. **tasted-** Gr. **gueomai**

3. **water-** Gr. **hudor**

4. **made-** Gr. **ginomai-** *become*

5. **wine-** Gr. **oinos**

- a. Jesus is still turning bland water into the finest wine in marriages today. Many marriages have become dull and bland. The touch of Jesus on a marriage can bring new joy and excitement back. You just need to invite the Lord again to move in your marriage and in each of you.
- b. Your marriage might be like those empty waterpots. It may be empty of love and void of any closeness. It might be totally dry. God can fill your marriage with new wine!
- c. The Lord is the first cord in the threefold marriage cord that is not easily broken. [Ecc. 4:12](#)
- d. Jesus turning water into wine is not a call for us all to start drinking. I heard of a pastor who ordered a glass of wine at a restaurant, and a church member showed up and was shocked to see the pastor was drinking. When the church member pointed out the fact, the pastor looked down at the glass with a shocked look and exclaimed, "Oh my, Jesus did it again!"
- e. The first of the ten plagues under Moses was turning water into blood which was a curse. The first miracle of Jesus was turning water into wine which was a blessing!

B. and did not know where it came from

1. **know-** Gr. **eido**

2. **came-** Gr. **pothen esti-** *where it was*

- a. This is how it is with people looking at our lives. They see the work of God in our lives but do not know where it came from. We must give testimony that it was God who did it and not us.

C. but the servants who had drawn the water knew

1. **servants-** Gr. **diakonos-** *servants*
2. **drawn-** Gr. **antileo**
3. **water-** Gr. **hudor**

a. Here we see that the servants drew out water and not wine. It became wine as it was being carried to the master of the feast.

4. **knew-** Gr. **eido**

D. the master of the feast called the bridegroom

1. **called-** Gr. **phoneo-** *to address by voice*
2. **bridegroom-** Gr. **numphios**

a. By this time, it was likely made known to the bridegroom that the wine had been depleted, if Mary knew about it. The bridegroom came expecting to hear more bad news about the wine situation, but instead heard about the excellent new supply of wine. This, of course, surprised and elated him! Grace will bring you great joy!

10. And he said to him, "Every man at the beginning sets out the good wine, and when the *guests* have well drunk, then the inferior. You have kept the good wine until now!"

A. And he said to him,

1. **said-** Gr. **lego**

B. Every man at the beginning sets out the good wine,

1. **man-** Gr. **anthropos**
2. **beginning-** Gr. **proton-** *at first*

a. Before people started getting drunk, their senses were acute. The best wine would be served to impress the guests.

3. **sets out-** Gr. **tithemi**
4. **good wine-** Gr. **kalos oinos-** *wine good to the taste and senses*

C. and when the guests have well drunk,

1. **guests-** not in Greek- omit
2. **well drunk-** Gr. **methuo-** *to drink to intoxication, that is, get drunk*

a. This is proof that fermented wine was being used. This word means to be intoxicated.

b. Once someone is drunk or is beginning to be drunk, their senses, including taste, are dulled.

D. they the inferior,

1. inferior- Gr. **elasson-** *smaller (in size, quantity, age or quality)*

- a. Once the senses are dulled, it was not noticed that the quality and taste of wine were of inferior quality.

E. You have kept the good wine until now

1. kept- Gr. **tereo**

2. good wine- Gr. **kalos oinos**

- a. Whatever the Lord makes or creates is always good. It was good wine. I believe this was the finest wine ever produced by man in any vineyard on the planet, from any time period. It was the very best vintage!
- b. This wine smelled good and tasted good.

11. This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

A. This beginning of signs Jesus did in Cana of Galilee,

1. beginning- Gr. **arche**

- a. *The statement that this was the "beginning of signs" rules out the silly miracles attributed to our Lord in His childhood. These are found in such pseudo-gospels as "The Gospel of Peter." -Believer's Bible Commentary*
- b. The first miracle God the Father ever did was take the woman out of the man and make a marriage. Likewise, Jesus, the Son, performed His first miracle at a marriage wedding.

2. signs- Gr. **semeion-** *a sign, a mark, token, by which anything is known or distinguished, pledge, assurance, a proof, evidence, convincing token; in NT a sign, wonder, remarkable event, wonderful appearance, extraordinary phenomenon, a portent, prodigy, a wonderful work, miraculous operation, miracle, meton. a sign, a signal character – Bill Mounce*

- a. *Four hundred years had elapsed since the Jews had seen a miracle. The era of Daniel was the last age of Jewish miracles. Since the three children walked in the burning fiery furnace, and Daniel had remained unhurt in the lions' den, and had read the hand-writing on the wall, no miracle is recorded in the history of the Jews until Jesus made this*

beginning of His 'signs' at Cana of Galilee. No wonder therefore, that the almost simultaneous appearance of a Prophet like John and a worker of miracles like Jesus attracted the attention of all classes.

-Cambridge Commentary

3. **Cana**- means *place of reeds*

4. **Galilee**- means *circuit*

B. and manifested His glory,

1. **manifested**- Gr. **phaneroo**- *to make apparent, to shine forth, to make manifest*

2. **glory**- Gr. **doxa**- *a seeming; appearance; a notion, imagination, the opinion which obtains respecting one; reputation, credit, honor, glory; in NT honorable consideration, praise, glorification, honor, dignity, majesty, a glorious manifestation, glorious working, splendid array, magnificence, radiance, dazzling lustre*

a. All miracles reveal the glory of God and bring glory to God.

b. Jesus performed miracles as a man anointed by the Holy Spirit. However, the miracles pointed to Him as the glorious Messiah.

c. *In the Gospel of John the miracles of Jesus are called signs to indicate that these miracles point to His Messiahship. There are seven signs in John, which are an organizing principle of this Gospel ([Joh 4:46-54](#); [Joh 5:1-9](#); [Joh 6:1-14](#); [Joh 6:15-21](#); [Joh 9:1-7](#); and [Joh 11:38-44](#)). Here the text specifically mentions that the sign signified Christ's glory, that is, His deity. When He transformed water into wine He demonstrated His creative power. He did in a moment what is ordinarily done in weeks or in months.*

-Nelson's Commentary

C. and His disciples believed in Him

1. **disciples**- Gr. **mathetes**

a. At this point, the full number of 12 disciples had not yet been assembled.

2. **believed**- Gr. **pisteuo**

a. They believed because they saw the miracle. This is religious faith. Bible faith comes by hearing and hearing by the Word of God.

- b. Jesus told Thomas after He was raised from the dead that he believed because he saw Him. He went on to say, "Blessed are those who have not seen but have believed." [John 20:29](#)

12. After this He went down to Capernaum, He, His mother, His brothers, and His disciples; and they did not stay there many days.

A. After this He went down to Capernaum,

1. went down- Gr. **katabaino**

- a. Cana was 700 feet higher than Capernaum on the Sea of Galilee.

2. Capernaum- means *village of comfort*

- a. *A city celebrated in the Gospels, being the place where Jesus usually resided during the time of his ministry. It stood on the sea coast, that is, on the coast of the sea of Galilee, in the borders of Zebulun and Naphtalim, [Mat 4:15](#), and consequently toward the upper part of it. As it was a convenient port from Galilee to any place on the other side of the sea, this might be our Lord's inducement to make it the place of his most constant residence. Upon this account Capernaum was highly honoured; and though "exalted unto heaven," as its inhabitants boasted, because it made no proper use of this signal favour it drew from him the severe denunciation, that it should "be brought down to hell," [Mat 11:23](#). This sentence of destruction has been fully realized; the ancient city is reduced to a state of utter desolation. Burckhardt supposes the ruins called Tal Houm, near the rivulet called El Eshe, to be those of Capernaum. Mr. Buckingham, who gives this place the name of Talhhewn, describes considerable and extensive ruins; the only remains of those edifices which exalted Capernaum above its fellows.*
-Watson Commentary

B. He

C. His mother,

- 1. mother-** Gr. **meter**

D. His brothers,

- 1. brothers-** Gr. **adelphos**

- a. Mary had other children after Jesus. Two of them being

James and Jude, who wrote books of the Bible. They were Jesus' half-brothers because they had the same mother but different fathers. Jesus' father was God the Father and the father of James and Jude was Joseph. She also gave birth to daughters.

- b. Catholics refute this and claim that Mary was a perpetual virgin after the birth of Jesus. They say she herself was immaculately conceived from a virgin as Jesus was and was caught up to heaven at the end of her life. There is no scriptural backing for this at all. Mary was a natural human being that was a sinner who needed salvation through Christ. She died and was buried in a tomb.

E. and His disciples

1. disciples- Gr. mathetes

- a. The few He had at this time.

F. and they did not stay there many days

1. stay- Gr. meno- to remain

- a. This was home base for Jesus' earthly ministry.

2. days- Gr. hemera

13. Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.

A. Now the Passover of the Jews was at hand,

1. Passover- Gr. pascha

- a. *This is the first of three Passovers which John mentions ([Joh 2:13](#); [Joh 6:4](#); [Joh 11:55](#)). Jews selected the lamb on the tenth of the month, and celebrated Passover on the fourteenth day of the lunar month of Nisan (full moon at the end of March or beginning of April). They slaughtered the lamb between 3:00 and 6:00 p.m. on the night of the feast. Passover commemorates the deliverance of the Jews from slavery in Egypt when the angel of death "passed over" Jewish homes in Egypt whose "doorposts" were sprinkled with blood ([Exo 12:23-27](#)). -MacArthur Commentary*

2. at hand- Gr. eggus

B. and Jesus went up to Jerusalem

1. went up- Gr. anabaino

a. Jerusalem was one of the highest points in Palestine. From every direction approaching the city, one would ascend.

2. Jerusalem- means *habitation of peace*

a. Called also Salem, Ariel, Jebus, the “city of God,” the “holy city;” by the modern Arabs el-Khuds, meaning “the holy;” once “the city of Judah” ([2Ch 25:28](#)). This name is in the original in the dual form, and means “possession of peace,” or “foundation of peace.” The dual form probably refers to the two mountains on which it was built, viz., Zion and Moriah; or, as some suppose, to the two parts of the city, the “upper” and the “lower city.” Jerusalem is a “mountain city enthroned on a mountain fastness” (compare [Psa 68:15](#), [Psa 68:16](#); [Psa 87:1](#); [Psa 125:2](#); [Psa 76:1](#), [Psa 76:2](#); [Psa 122:3](#)). It stands on the edge of one of the highest table-lands in Palestine, and is surrounded on the south-eastern, the southern, and the western sides by deep and precipitous ravines. It is first mentioned in Scripture under the name Salem ([Gen 14:18](#); compare [Psa 76:2](#)). When first mentioned under the name Jerusalem, Adonizedek was its king ([Jos 10:1](#)). It is afterwards named among the cities of Benjamin ([Jdg 19:10](#); [1Ch 11:4](#)); but in the time of David it was divided between Benjamin and Judah. After the death of Joshua the city was taken and set on fire by the men of Judah ([Jdg 1:1-8](#)); but the Jebusites were not wholly driven out of it. The city is not again mentioned till we are told that David brought the head of Goliath thither ([1Sa 17:54](#)). David afterwards led his forces against the Jebusites still residing within its walls, and drove them out, fixing his own dwelling on Zion, which he called “the city of David” ([2Sa 5:5-9](#); [1Ch 11:4-8](#)). Here he built an altar to the Lord on the threshing-floor of Araunah the Jebusite ([2Sa 24:15-25](#)), and thither he brought up the ark of the covenant and placed it in the new tabernacle which he had prepared for it. Jerusalem now became the capital of the kingdom. -Easton Commentary

14. And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business.

A. And He found in the temple those who sold oxen and sheep and doves,

1. found- Gr. **heurisko**

a. The eyes of the Lord are always looking into His temple. We are the temple of the Lord now. What is He finding going on in your temple?

2. temple- Gr. **hieron**

a. Jesus cleansed the temple twice, once at the beginning of His ministry and another time at the end of it. This is the first cleansing.

b. *The Temple was on an imposing hill overlooking the city. Solomon had built the first Temple on this same site almost one thousand years earlier (949 B.C.), but his Temple had been destroyed by the Babylonians (2 Kings 25). The Temple was rebuilt in 515 B.C., and Herod the Great had recently remodeled it.* -Life Application Commentary

3. sold- Gr. **poleo-** *to be busy, to trade; to barter (as a pedlar), that is, to sell*

a. *In the court of Gentiles, oxen, sheep, and doves were sold. Why? Because the priests were filled with greed and covetousness. Coveting being simply wanting more of that which one already has enough, these Jewish pseudo-religious leaders wanted more money to increase their own coffers. Thus, the oxen, sheep, or doves brought by the people to sacrifice at the temple were, upon inspection by the priests, usually declared unfit for sacrifice due to some microscopic flaw or blemish. Worshipers were then instructed to purchase "preapproved" animals from the stalls in the courtyard. The prices for the "pure" animals were exorbitant, so the priests made a killing off the unsuspecting supplicants.* -Courson Commentary

b. *According to Josephus, 256,500 animals were sacrificed each passover, so the market must have been great. The priests sold licenses to the venders, so this profanation must have been a large source of revenue.* -Dake Commentary

c. *God had originally instructed the people of Israel to bring from their own flocks the best animals for sacrifice ([Deu 12:5-7](#)). This would make the sacrifice more personal. But the Temple priests instituted a market for buying sacrificial animals so the pilgrims would not have to bring their animals on the long journey.*
-Life Application Commentary

4. **oxen**- Gr. **bous**

5. **sheep**- Gr. **probaton**

6. **doves**- Gr. **peristera**

a. The wealthy would purchase oxen, while those of more ordinary means would obtain sheep, and the less fortunate could only afford doves to make their sacrificial offerings. All three were available for purchase in the temple.

B. and the money changers doing business

1. **money changers**- Gr. **kermatistes**- *to cut into smaller pieces, to change money*

a. *The moneychangers employed a similar tactic as those who sold the animals. When foreigners came to the temple to pay their temple tax and to make offering, their money was declared unfit due to the image of Caesar or other foreign deity inscribed upon it. The moneychangers would then exchange foreign currency for shekels at a cost of up to ten times the normal exchange rate. Jesus entered this scene and saw immediately that His people were being robbed and ripped off. In the court of the Gentiles—the very place where the world should have been introduced to the True and Living God—the priests were fleecing His flock instead of feeding them.* -Courson Commentary

b. *Every Jew paid a half-shekel annually to the support of the temple ([Exo 30:13](#)), but Gentile money was the coin in usual circulation, and this was refused at the temple. These money brokers, agents of the priests, furnished Jewish coin at a heavy charge. Edersheim says that this traffic alone cleared the priests what would be equivalent to about \$300,000 a year.* -B.W. Johnson Commentary

2. **doing business**- Gr. **kathemai**- *sitting*

- a. There are those who sit in the seat of the scornful. [Ps. 1:1](#)
These men were scorning the holy things of God.

15. When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.

A. When He had made a whip of cords,

1. **made-** Gr. **poieo**

2. **whip of cords-** Gr. phragellion schoinion- *whip of cords made of bulrushes*

a. *Likely some of the rushes spread for bedding, and when twisted used to tie up the cattle there collected.*

- Jamieson-Fausset-Brown Bible Commentary

b. From those looking on, it looked like Jesus went berserk with this whip and was out of control. Nothing could have been further from the truth. Before Jesus dealt with those crooks in the temple, He calmly sat down and braided a whip. This took Him a while to do. This shows that He was under control and not out of His mind with blind rage. While He braided this whip, He just calmly looked around and maybe nodded to onlookers.

B. He drove them all out of the temple,

1. **drove-** Gr. **ekballo**

a. I am sure this was a sight to behold!

2. **temple-** Gr. **hieron**

C. with the sheep and oxen,

1. **sheep-** Gr. **probaton**

2. **oxen-** Gr. **bous**

a. We see that Jesus did not handle the doves in a harsh way. Jesus was far from being out of control and left these fragile birds alone. The second cleansing of the temple shows Jesus opening the cages and letting the birds go free. He did not overturn their cages and hurt them. This shows both the firmness and gentleness of our Savior!

D. and poured out the changers' money and overturned the tables

1. **poured out-** Gr. **ekcheo**

a. Notice, that Jesus poured out the money. He did not

confiscate it and take it with Him. Those in the ministry need to be very careful with money.

2. **changer's**- Gr. **kollubistes**- (*a small coin*); *a moneychanger*
3. **money**- Gr. **kerma**- *a slice, hence a small coin*
4. **overturned**- Gr. **anastrepho**
5. **tables**- Gr. **trapeza**- *counter or table*

16. And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!"

A. And He said to those who sold doves,

1. **sold**- Gr. **poleo**
2. **doves**- Gr. **peristera**

B. Take these things away

1. take away- Gr. **airo**

- a. Instead of overturning the dove's cages or driving out those who sold them, He told those who sold the doves to take them away. He did not drive them out with a whip because in their haste to get away, they may have hurt the doves. Jesus was in perfect control of Himself.

C. Do not make my Father's house a house of merchandise

1. make- Gr. **poieo**

2. Father's- Gr. **pater**

- a. Jesus referred to God as His Father 60 times in the gospels.
- b. For Jesus to refer to God as His Father revealed that He had divine origins.

3. house- Gr. **oikos**

4. merchandise- Gr. **emporion**- *a mart, marketplace, emporium*

- a. We get our English word emporium from this Greek word.
- b. *Two years later things seem to have grown worse instead of better; the Temple had then become 'a den of robbers' or 'a bandits' cave.'* -Cambridge Commentary
- c. We should beware that we do not turn the holy things of God into a profit-making venture.

17. Then His disciples remembered that it was written, "ZEAL FOR YOUR HOUSE HAS EATEN ME UP."

A. Then His disciples remembered that it was written,

1. **disciples**- Gr. **mathetes**

a. Here we observe a characteristic of a disciple of Jesus: they will recall the Word of God and allow it to direct their lives.

[John 8:31](#)

2. **remembered**- Gr. **mnaomai**

a. You cannot remember what you have not first heard, which has entered your mind and heart. The Holy Spirit will bring back to your memory all that the Lord has spoken and revealed to you. [John 14:26](#)

3. **written**- Gr. **grapho**

a. This shows that the disciples had put God's Word in their heart.

b. We also need to remember what was written when we go about our day.

B. Zeal for your house has eaten me up

1. **zeal**- Gr. **zelos**- *ardor*

a. We all will have an appetite for something, which will end up consuming us.

2. **house**- Gr. **oikos**

3. **eaten up**- Gr. **katesthio**- *to consume or devour*

a. Zeal will consume you. Let it be zeal for the things of God, not for the things of the world.

18. **So the Jews answered and said to Him, "What sign do You show to us, since You do these things?"**

A. So the Jews answered and said to Him,

1. **Jews**

a. The Jews always seek a sign. [1 Cor. 1:22](#), [Joh 4:48](#); [Joh 6:30](#), [Mat 12:38](#), [Mat 16:1](#), [Mar 8:11](#)

b. Peter was called to the Jews. He operated in miracles.

[Acts 5:15](#) Paul would try to reason with the Jews and would get nowhere. Peter did not know enough to reason with the Jews, he just operated in the supernatural power of God and it would attract them.

2. **answered**- Gr. **apokrinomai**

3. **said**- Gr. **epo**

B. What sign do you show to us,

1. **sign-** Gr. **semeion**

- a. The requirement of the Jews for a sign from those claiming to be sent by God as their Deliverer harkens back to Moses. Moses came forth with signs to demonstrate that he was sent by God to lead and deliver them. This event can be found in [Exo 4:8](#), and since then it has been a desire of the Jews to receive such a sign from anyone proclaiming themselves sent by God to guide and liberate them.
- b. This was seen in the Jews, in idolatry, only turning back to God when Elijah called down fire from heaven. These people spoke with wanted similarly to see a sign from heaven, like fire descending. [1 Kings 18:38-39](#)

2. **show-** Gr. **deiknuo**

- a. The Jews had religious faith. Religious faith is first seeing it and then believing it. [Mark 15:32](#), [John 4:48](#), [John 6:30](#), [John 20:25](#)
- b. Bible faith is to believe it first and then see it. [John 11:40](#)

C. **since you do these things**

1. **do-** Gr. **poieo**

- a. They were basically asking for what divine authority did He have to do this in God's temple.

19. **Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."**

A. **Jesus answered and said to them,**

1. **answered-** Gr. **apokrinomai**
2. **said-** Gr. **epo**

B. **Destroy this temple,**

1. **destroy-** Gr. **luo**
 - a. This word was used of physical death. [2 Cor. 5:1](#)

2. **temple-** Gr. **naos**

- a. I believe Jesus pointed to His own body when He said this. He was speaking of the temple of His body, not the natural temple that He just cleansed.

C. **and in three days I will rise it up**

1. **three days-** Gr. **treis hemera**

- a. This speaks of the three days He would be in the tomb after

His crucifixion.

2. raise up- Gr. egeiro

- a. This speaks of His resurrection.
- b. Notice Jesus said He would raise it up in three days. Jesus said that He had the power to lay down His life, and He had the power to take it up again! [John 10:18](#)

20. Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?"

A. Then the Jews said,

1. said- Gr. epo

B. It has taken forty-six years to build this temple,

1. taken- not in Greek- omit

2. forty-six years- Gr. tessarakonta kai hex etos

- a. Jesus was speaking in spiritual terms about His own death, but the Jews thought Jesus was speaking naturally about the physical temple. Natural men cannot understand spiritual speech.

3. build- Gr. oikodomeo

4. temple- Gr. naos

- a. *The temple in which they then were was that which was commonly called "the second temple," built after the return of the Jews from Babylon. This temple Herod the Great commenced repairing, or began to rebuild, in the eighteenth year of his reign - that is, sixteen years before the birth of Christ. The main body of the temple he completed in "nine years and a half" yet the temple, with its outbuildings, was not entirely complete in the time of our Saviour. Herod continued to ornament it and to perfect it even until the time of Agrippa. As Herod began to rebuild the temple sixteen years before the birth of Jesus, and as what is here mentioned happened in the thirtieth year of the age of Jesus, so the time which had been occupied in it was "forty-six years." -Barnes Commentary*

C. and will you raise it up in three days

1. raise up- Gr. egeiro

2. three days- Gr. treis hemera

21. But He was speaking of the temple of His body.

A. **speaking-** Gr. **lego**

B. **temple-** Gr. **naos**

C. **body-** Gr. **soma**

1. Jesus called His body a temple. Our body is also called a temple.

[1 Cor. 6:19](#)

2. We are to glorify God not only with our spirit but also with our body. [1 Cor. 6:20](#)

22. Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.

A. **Therefore,**

B. **when He had risen from the dead,**

1. **risen-** Gr. **egeiro**

2. **dead-** Gr. **nekros**

C. **His disciples remembered that He had said this to them,**

1. **disciples-** Gr. **mathetes**

a. Jesus said His disciple is one who continues in His Word.

[John 8:31](#)

2. **remembered-** Gr. **mnaomai**

a. In the middle of a trial, we need to remember the Word of God and believe in it. We often forget what we know the Word of God in the midst of trouble or a battle and are filled with fear and unbelief.

3. **said-** Gr. **lego**

D. **and they believed the Scripture and the word which Jesus had said**

1. **believed-** Gr. **pisteuo**

a. Faith comes by hearing and hearing by the Word of God. The second hearing comes by remembering the Word of God and hearing it again!

2. **Scripture-** Gr. **grapho**

a. At this time this referred to the Old Testament. Today there are some that say that we do not need the Old Testament. No my friend, the New Testament tells us that we need the Old Testament! [Rom. 15:4](#), [1 Cor. 10:6](#), [2 Tim. 3:16](#)

3. **word-** Gr. **logos**

- a. The word of Jesus is also scripture. His words are New Testament words. The Word of God in the Old and New Testaments agree and confirm one another.

4. **said-** Gr. **epo**

23. Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did.

A. Now when He was in Jerusalem at the Passover,

1. Jerusalem

- a. The Law commanded that all Jewish males come to Jerusalem for three festivals a year- at Passover, Pentecost, and at Tabernacles

2. Passover- Gr. **pascha**

- a. This was the first feast on the calendar of feasts. It was during the first calendar month of Nisan.
- b. The Passover lamb was killed on the fourteenth day of the month of Nisan.
- c. This was the first Passover mentioned during His ministry. There are three mentioned that Jesus attended in John. [John 2:13](#), [6:4](#), and [13:1](#) This corresponds with the three-year ministry of Jesus.

B. during the feast,

1. feast- Gr. **heorte-** *festival*

C. many believed in His name when they saw the signs which He did

1. believed- Gr. **pisteuo**

2. saw- Gr. **theoreo**

- a. Again, we see religious faith demonstrated here. They saw and then believed. Biblical faith first believes based on hearing and then seeing.

3. signs- Gr. **semeion**

- a. It is not mentioned here what signs Jesus exhibited.

4. did- Gr. **poieo**

24. But Jesus did not commit Himself to them, because He knew all *men*,

A. But Jesus did not commit Himself to them,

1. commit- Gr. **pisteuo-** *to entrust*

- a. We cannot safely entrust ourselves with unbelievers or

carnal people. They are selfish by nature and will turn on you at any given moment.

2. to them

- a. To those who had mere religious faith but not true biblical faith.
- b. *The Son of God knows all about human nature. Jesus was well aware of the truth of [Jer 17:9](#), which states, "The human heart is the most deceitful of all things, and desperately wicked. Who really knows how bad it is?" Jesus was discerning, and he knew that the faith of some followers was superficial. Some of the same people claiming to believe in Jesus at this time would later yell "Crucify him!" It's easy to believe when it is exciting and everyone else believes the same way. But keep your faith firm even when it isn't popular to follow Christ. -Life Application*

B. because He knew all men

1. **knew**- Gr. **ginosko**- *to know by experience*
 - a. Jesus knew mankind very well. He created man and for six thousand years had observed every one of them closely!
 - b. For thirty years He had walked and talked with many men and saw firsthand what is in them and their character.
2. **men**- Gr. **anthropos**

25. and had no need that anyone should testify of man, for He knew what was in man.

A. and had no need that anyone should testify of man,

1. **need**- Gr. **echo chreia**
2. **testify**- Gr. **martureo**- *bear witness*
3. **man**- Gr. **anthropos**

B. for He knew what was in man

1. **knew**- Gr. **ginosko**- *to know by experience*
 - a. As mentioned in the previous verse, Jesus knew by experience what was in man and had viewed man for six thousand years and in person, for thirty years.
2. **man**- Gr. **anthropos**
 - a. He knew there was no good thing in man unless God put Himself in man.