

A House Of 'Preyers'

John 2

Background information

13: Passover . . . a time to remember (Ex.12)

Josephus: days of Cestius, 256,000 lambs slaughtered, 10 men to each.
Jesus chose a time that would have greatest shock value.

- Mal.3:1-3
 - Lord's first great public act
 - Covetous people return to sinful ways

Background information

14-15: people needed animals for Passover

- Temple courts of priests, men, women, Gentiles
- 14: Money changers: large money to small (converted to Tyrian shekel).
- 15: Changers: charged percentage for service (~12½ %). Ex.30:13.
- 15: Jesus' reaction: whip of cords (Ac.27:32).

‘Christ had a powerful confederate in the consciences of the offenders’ –Hengstenberg

Think about it! (15)

- Lord's actions are as unexpected as the Jews' practices
- Not usual way of dealing with sinners / discipline
- People may be indifferent, but God cares what goes on in His house
- Violent Jesus...?
 - Drove them out with a whip
 - Poured out their coins
 - Overturned their tables

Background information

16: authority for His actions.

- Son condemns trading in Father's house of prayer.
 - They made it a house of 'preyers' (Mt.21:13).
- "Stop making..."
 - "How dare you turn My Father's house into a market!"

Mark 11:17,
den of robbers

John 2,
the practice itself

Background information

- 17: “It was written” – fulfills Scripture.
 - Ps.69:9
 - Lord’s actions would have embarrassed Jewish officials.
 - Lord’s quotation is a sign that Messiah has come.
- 22: helped disciples too

I. Jesus Separated Social and Spiritual Activities, 1-11, 13

Wedding “feast” = social occasion

- Jesus injected spiritual feature into wedding (sign)
- Jesus would not allow a social feature remain in spiritual setting (Father’s house)
 - 1-11: wedding
 - 13: Passover – a time to remember
 - Money changers wanted to remember one thing: tourist money
 - 14: Temple is religious setting; they use it for business / profit.

I. Jesus Separated Social and
Spiritual Activities, 1-11, 13

II. History Repeats, 14

- Israel was sliding. Jer.7. [11 = Mt.21:13]
- Jews were sliding. Jn.2.
 - Mk.11:...16, no short cuts.
 - Casual attitude eventually led to this indictment (den of robbers).
- Churches slide. 1 Co.3:9, 16-17.
 - UCMS.
 - Music.
- Christians slide. 1 Co.6:19-20. 2 Tim.3:5.

Christians slide

- Eph.5:25-27, church
- 1 Co.11:17-22 = Jn.2
 - Right in other places, not in Temple...
 - Morally right, religiously wrong
 - Lord is zealous for local churches...
- Mt.21:13, house of prayer
- 1 K.11-12 (2 K.17:21-23)

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II. History Repeats, 14

III. The Real Jesus, 15

Modern view:

- Watered down, strained.
- Some remove “impurities” from Jesus
 - Rebukes
 - Refusals
 - References to judgment...
 - They certainly dislike John 2

The true Jesus

- Shocking authority
- Declared war on religious leaders
- Acted for honor of His Father
 - Village carpenter!
 - Whip?
 - Overturned tables??
 - Merchants / temple guard do not oppose Him. Jn.18:6.
 - Proper use for money: 1 Co.16.

Who does
He think
He is!

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IV. Jesus' Spiritual Focus, 16

Parallel in Mt.21:13 (4:1-11)

- HAZMAT

- Trade has its place (Mt.25:27)

- Not in house of God (Is.56:7; 60:7)

Washing hands, Mk.7:4 Morally right; religiously wrong	Common meal, 1 Co.11:22 Morally right; religiously wrong
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- Mechanical music
- Making money
- Recreation / sports

Mk.11:17, house of prayer

- Not stock exchange, or barn...
- “But we can pray anywhere”
 - Temple is special: God’s house
 - Gentiles conclude: “Jews don’t miss an opportunity to make money. They even get rich off their God.”
- Rv.2-3 – Jesus is concerned with works of local churches.

Conclusion

- Summary:
 - Selling in temple
 - Sending from temple
 - Speaking in temple
 - Sanctifying the temple
- Disciples would remember His zeal.
- His last encounter (Mk.11:15-17) – angers opponents.