



#3: THE FIRST PASSOVER | FEBRUARY 19, 2017 | JOHN 2:14-25

## JESUS THE JEW | JOHN 2:13

- John mentions a total of four Passovers. These four Passovers are key to understanding the chronological timeline of the life of Jesus. John 2:14, 5:1, 6:4, 11:55.
- The Jewish people were given the Passover as a *perpetual* observance (Exodus 12:14) of their deliverance from Egypt.
  - They were to kill and eat a Lamb
  - They were to eat the Lamb with “the bread of affliction” (Deuteronomy 16:3) and “bitter *herbs*” (Exodus 12:8).
  - After arriving in the Land, they were to eat it in assembly at the place the Lord would instruct (Deuteronomy 16:5-6)
- The Bible tells us that Jesus’ parents went to Jerusalem every year at Passover. Luke 2:41

## JESUS CLEANSSES THE TEMPLE | JOHN 2:14-17

- The Temple was always meant to be reserved for holy activity, and had become “a house of merchandise” (v. 16)
- Jesus clearly claimed to be the Son of God, not the son of Joseph (v. 16).
- Making a modern connection to activity in the church can only be done in principle, not in activity.
- The disciples recognized the fulfillment of prophecy being displayed in Jesus (v. 17).
  - The recognition of Psalm 69:9 as a pre-incarnation testimony of the Messiah shows us-
    - The level of understanding the Jewish people had of their Scriptures.

- The degree to which they knew the direction of the ministry of the Messiah (Consider Ps. 69:21, 25, 35).

## THE QUESTIONS AND THE SIGN | JOHN 2:18-22

- The Jewish people wanted a sign: If God is your Father, give us a sign. (v. 18)
- The sign Jesus gave was incomprehensible at the time Jesus spoke it, but was perfectly clear after His resurrection. (v. 19-22)

## JESUS REFUSES KINGSHIP | JOHN 2:23-25

- We only have a partial record of “the miracles which He did” (v. 23, John 21:24-25).
- Each of Jesus’ miracles was a “sign” to display His identity. It was about Him, not about the recipient.
- Though many believed, Jesus “did not commit himself to them.”
  - This passage is not about the saving Gospel, or we have a great contradiction of Scripture (Compare Acts 16:31). Many commentators fail to *rightly divide the word* and end up having to create untenable reasons for the failure of belief in this passage:
    - “The spectators in Jerusalem must have exercised only intellectual assent.”<sup>1</sup>
    - “the man had faith, but faith alone does not save people”<sup>2</sup>
    - “That the reason why he did not commit himself to them was because he knew them (v. 25)”<sup>3</sup>
  - Jesus is not committing themselves to them as *King*. This is not a passage about the salvation of the soul, but of the salvation of the nation of Israel. *If you understand these verses to be about the salvation of the soul, then it is impossible to build a doctrine of assurance.*
  - Only when the nation of Israel accepts Him nationally will His Kingship begin. The coming Tribulation (“Day of Jacob’s Trouble”) will bring the nation to “mourn Him whom they have pierced,” and to accept Him nationally.

<sup>1</sup> Gangel, Kenneth O. *John*. Vol. 4. Nashville, TN: Broadman & Holman Publishers, 2000. Print. Holman New Testament Commentary.

<sup>2</sup> *Ibid.*

<sup>3</sup> Henry, Matthew. *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume*. Peabody: Hendrickson, 1994. Print.