



# *Walking With the Savior*

## *Through An Eyewitness Account of John*

John, one of the sons of Zebedee, stood as an eyewitness to the life and ministry of Jesus Christ. He began his journey as a fisherman, leaving behind his nets and the future he had planned for himself to follow a teacher, a prophet, and a miracle worker. At the outset, John did not fully understand who Jesus was or what lay ahead. In faith, he aligned himself with Jesus, drawn by His words and deeds.

As John walked alongside Jesus, witnessing His teachings and miracles, he gradually realized that Jesus was far more than a prophet or a remarkable teacher. John came to understand that Jesus was God in the flesh. This revelation was not just a turning point for John personally, but a moment of eternal significance. By choosing to follow Jesus, John's future was forever changed, and his decision would go on to impact the world—not only in his own time but throughout every generation to come.

### *Joining John on the Journey with Jesus*

## *Background Matters*

Jesus' move to **Capernaum** on the northwest shore of the Sea of Galilee for a few **days** marks an interlude in His life. Though Capernaum is northeast of Cana, **He went down** because of the decline in land elevation toward the sea. Capernaum became His home base (cf. Matt. 4:13; Mark 1:21; 2:1). From this point on He seemed to be alienated from His family (Mark 3:21, 31–35; John 7:3–5) and His hometown of Nazareth (Mark 6:1–6; Luke 4:14–30).<sup>1</sup>

John recorded a cleansing of the temple at the beginning of Jesus' ministry whereas the three Synoptics recorded a temple cleansing toward the end of His public ministry

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<sup>1</sup> Edwin A. Blum, "John," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 279.



(Matt. 21:12–13; Mark 11:15–16; Luke 19:45–46). Probably there were two cleansings, for there are differences in the narrations. John was undoubtedly aware of the Synoptics, and he supplemented them. The first cleansing caught the people by surprise. The second cleansing, about three years later, was one of the immediate causes of His death (cf. Mark 11:15–18).

2:13–14. As was the custom for the **Jewish** people (Ex. 12:14–20, 43–49; Deut. 16:1–8) **Jesus went up to Jerusalem** to celebrate the **Passover** (cf. two other Passover feasts—one in John 6:4 and one in John 11:55; 12:1; 13:1). This reminded them of God’s grace in delivering them from the bondage in Egypt. It was a fitting time for His ministry.

**The temple courts** refer to a large courtyard, the Court of the Gentiles, surrounding the temple enclosure. (See the sketch of the temple.) The buying and **selling** of animals in the area was probably rationalized as a convenience for the pilgrims coming into Jerusalem. But abuses developed, and the pilgrim traffic became a major source of income for the city. With **money** to be made, worship easily became corrupted. The money changers were another convenience for the pilgrims. Temple dues had to be paid in the acceptable Tyrian coinage, and a high percentage was charged for changing coins.

2:15. Malachi predicted that One would come suddenly to **the temple** to purify the religion of the nation (Mal. 3:1–3). In moral indignation Jesus started a small stampede of the **sheep and cattle**, and **overturned the tables**.

2:16. Jesus protested the turning of His **Father’s house into a market**. He did not protest the sacrificial system itself. The purpose of the sacrifices was in danger of being lost. In the second cleansing of the temple toward the end of His ministry, Jesus’ attack was sharper. Then He called the temple area “a den of robbers” (Luke 19:46; cf. Jer. 7:11). Jesus frequently referred to God as “My Father.” Only through Jesus can the Father be known. “No one knows the Father except the Son and those to whom the Son chooses to reveal Him” (Matt. 11:27).

2:17. Jesus’ **disciples remembered** Psalm 69:9, which speaks of the fact that the Righteous One would pay a price for His commitment to God’s temple. This **zeal for God** would ultimately lead Him to His death.

2:18–19. **The Jews**—either the Jewish authorities or the merchants—**demanded** some proof for His right **to** challenge the existing order (“Jews demand miraculous signs,” 1 Cor. 1:22). But instead of giving in to their demand, **Jesus** gave a veiled saying. As with His parables in the Synoptics, one purpose of an enigmatic saying was to puzzle the hearers who opposed Him. He desired that His hearers ponder the saying in order to perceive its significance. **Destroy this temple** is in the form of a command, but the sense is ironic or conditional. At Jesus’ trial He was accused of saying He could



destroy the temple and **raise it again in three days** (Matt. 26:60–61). A similar charge was made against Stephen (Acts 6:14).

2:20–21. Herod the Great decided to replace the temple of Zerubbabel because it was not of the same glory as that of Solomon’s (Hag. 2:3). Since work on Herod’s **temple** began in 20 or 19 B.C., **46 years** bring the date to A.D. 27 or 28. The work on the whole temple complex continued until around A.D. 63. The statement of **the Jews** meant either that the sanctuary was completed in 46 years or else one phase had been completed. How then, the Jews asked, could He rebuild **it in three days**? That would be impossible! The Greek words for **and You** are emphatic, suggesting their contempt for Him. Of course by **the temple** Jesus meant **His body** which, after his death, would be resurrected in three days.

2:22. Even Jesus’ own **disciples** did not understand His enigmatic saying at first. It took the light of the Resurrection to illuminate it. They did not see the need for His death, so they did not think along these lines until after the event. Nor did they understand the Scriptures which speak of the Messiah’s suffering and death (Isa. 52:12–53:12; Luke 24:25–27).<sup>1</sup>

***This week in "Walking With the Savior,"*** Jesus entered the temple and saw unfair business practices happening there. He quickly confronted the people responsible. Many had come with honest intentions to celebrate Passover. Jews who lived nearby usually traveled to Jerusalem for this occasion, while those from far away could not. Galileans often made this pilgrimage. However, the money changers took advantage of these sincere worshippers to earn money, with the help of priests who exploited people’s desire to honor God for their own gain.

Today, television, the internet, and social media are filled with self-proclaimed prophets focused on making money. Jesus showed his opposition to this kind of exploitation through his teachings and actions.

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<sup>1</sup> Edwin A. Blum, “John,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 279–280.



**Study Guide** *This study guide presents daily assignments that are specifically crafted to enhance your growth in the Word. Embrace each moment to meditate and reflect, and watch as your spiritual maturity flourishes through your dedicated efforts.*

## Jesus Clears the Temple

John 2:12–25

Topics:

Attitude, Authority, Believe, Church, Compromise, Faith, Hypocrisy, Jesus Christ, Miracles, Money, Resurrection, Zeal

**Open It, Mondays.** Open your heart and mind to the truth of the Word.

1. \*Why do we put off necessary cleaning (such as the bedroom, car, or garage)?

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**Explore It,** Tuesdays, keep the rhythm of personal study moving.

2. With whom did Jesus go to Capernaum? (2:12)

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3. What time was it when Jesus went to Jerusalem? (2:13)

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4. \*What did Jesus find in the temple courts? (2:14)

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5. What did Jesus do in the temple courts? (2:15)

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6. \*How did Jesus respond to those who were selling doves? (2:16)

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7. \*What did Jesus' disciples remember? (2:17)

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8. What did the Jews demand from Jesus? (2:18)

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9. How did Jesus respond to the demand from the Jews? (2:19)

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**Push on Wednesday, keep the rhythm of personal study moving.**

10. What temple did the Jews think Jesus was talking about? (2:20)

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11. What temple was Jesus talking about? (2:21)

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12. When did the disciples remember what Jesus had said? (2:22)

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13. How did the people respond to Jesus' miracles? (2:23)

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14. What was Jesus' response to those who believed in Him? (2:24–25)

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15. \*How has Jesus cleansed our lives?

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16. What does Jesus still need to clear out of our lives?

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**Get It Thursdays**, keep the rhythm of personal study moving.

17. What do we demand from Jesus?

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18. \*How do we attempt to use the church to our own advantage?

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19. In what ways do people accuse the church or believers of being corrupt or hypocritical?

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20. What sign has Jesus given us to believe in?

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21. Why is it sometimes hard to recognize how God is working in our lives?

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**Drive it Home, Fridays**, keep the rhythm of personal study moving.

22. \*What will you ask Jesus to clear out of your life this week?

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23. What demanding attitude do you need to change today?

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*A Journey Through The Gospel of John* **2026**

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