

## Yochanan ~ Part 5

From **Yochanan** 2:13 to 11:7, we enter the second portion of the first main division of the **Gospel**, thus subdivided:—THE WORK (1) among **Jews**, (2) among **Samaritans**, (3) among **Galileans**, and (4) among **mixed multitudes**.

### Cleansing the Temple Complex

*2<sup>13</sup> It was almost time for the festival of Pesach in Y'hudah, so Yeshua went up to Yerushalayim. <sup>14</sup> In the Temple grounds, He found those who were selling cattle, sheep, and pigeons, and others who were sitting at tables exchanging money.*

*The Temple grounds denote the area surrounding the **Temple**, including the **Court of the Gentiles**, in distinction from the **Temple** proper. Merchants (*selling cattle, sheep, and pigeons*) and *money changers* (exchanging idol-free coins for those bearing pagan engravings) eased the logistical burden on pilgrims traveling to **Yerushalayim** from afar by providing them with suitable animals and coins for sacrifices and offerings. By conducting their business within the **Temple Complex**, however, they disrupted worship (especially for **Gentiles**) and obstructed the **Temple's** purpose.*

*<sup>15</sup> He made a whip from cords and drove them all out of the Temple grounds, the sheep and cattle as well. He knocked over the money-changers' tables, scattering their coins; <sup>16</sup> and to the pigeon-sellers He said, "Get these things out of here! How dare you turn My Father's house into a market?" <sup>17</sup> (His talmidim later recalled that the Tanakh says, "Zeal for your house will devour Me."*

**Yeshua's** cleansing of the **Temple** reminded **His** disciples of the righteous sufferer in Psalm 69:9. First-century **Jews** expected the **Messiah** to purify and restore the **Temple**. **Yeshua** was passionately concerned for the holiness and purity of **God's house**.

*<sup>18</sup> So the Judeans confronted Him by asking Him, "What miraculous sign can you show us to prove you have the right to do all this?" <sup>19</sup> Yeshua answered them, "Destroy this Temple, and in three days I will raise it up again." <sup>20</sup> The Judeans said, "It took 46 years to build this Temple, and you're going to raise it in three days?"*

*It took 46 years to build this Temple. **King Herod the Great** (see Matiyahu 2:1) began the remodeling of the **Second Temple Complex** around 19–20 BCE. About two years were spent in preparation, which may not be included in the "46 years" of the present verse; so that this incident could have taken place any time between 26 and 30 CE. **Herod's Temple** may not have been finished when it was destroyed by the Romans in 70 CE.*

*<sup>21</sup> But the "Temple" he had spoken of was His body.*

*But the "Temple" he had spoken of was his body, not the building (compare 1 Corinthians 6:19). **Yeshua** often spoke obliquely to those **He** knew lacked faith. In Matiyahu 13:10–17, **He** answered at length the question of **His talmidim**, "Why do you speak to them in parables?" Like **Nechemyah**, He did not waste time in futile conversation with closed-minded people (Nehemiah 2:19–20, 6:2–3).*

*<sup>22</sup> Therefore, when He was raised from the dead, His talmidim remembered that He had said this, and they trusted in the **Tanakh** and in what Yeshua had said.*

*<sup>23</sup> Now, while Yeshua was in Yerushalayim at the Pesach (Passover) festival, there were many people who "believed in His name" when they saw the miracles He performed. <sup>24</sup> But He did not*

*commit Himself to them, for He knew what people are like - <sup>25</sup> that is, He didn't need anyone to inform Him about a person, because He knew what was in the person's heart.*

*There were many people who "believed in his name" but not in Him (vv. 24–25). His miracles excited them, but they were not ready to acknowledge their sin and repent. In contrast, Nakdimon (3:1ff.) was a sincere seeker, and eventually he came to genuine faith.*

### **Yeshua and Nakdimon (Nakdimon)**

*3 <sup>1</sup> There was a man among the P'rushim, named Nakdimon, who was a ruler of the Judeans.*

*Nakdimon (Greek Nikodemos), who held "the office of teacher in Isra'el", must have been a very important figure, but he is not mentioned in traditional Jewish literature. However, some have identified him with Nakdimon Ben-Gurion, mentioned in the Talmud as a wealthy merchant during the Second Temple and its destruction. Even if he is not the same, we learn at least that Jews used this Greek name. Nakdimon is called a ruler, which implies he was a Rabbi and a member of the Sanhedrin, as confirmed by verse 7:50. Eventually, Rabbi Nakdimon got "born again from above" (vv. 3–8) and came to trust in Yeshua (19:39).*

*<sup>2</sup> This man came to Yeshua by night and said to him, "Rabbi, we know it is from God that you have come as a teacher; for no one can do these miracles you perform unless God is with him."  
<sup>3</sup> "Yes, indeed," Yeshua answered him, "I tell you that unless a person is born again from above, he cannot see the Kingdom of God."*

**Yeshua** neither criticizes **Nakdimon** for fearing to seek him openly nor praises his insight in perceiving that **Yeshua** has come from God. Rather, **He** deals with him at his point of need, which is to be *born again from above*.

*<sup>4</sup> Nakdimon said to him, "How can a grown man be 'born'? Can he go back into his mother's womb and be born a second time?" <sup>1</sup>*

*How can a grown man be 'born'? Nakdimon misunderstands Yeshua. Misunderstanding is a common motif in the narrative of Yochanan's Gospel. The misunderstanding gives Yeshua a chance to elaborate. Nakdimon takes Yeshua's statement literally, thinking he must be born anew.*

In a world filled with distractions and chaos, you may find it hard to maintain your spiritual focus in public life. **Yeshua** showed us the importance of intentionality by clearing the **Temple**. This week, practice setting aside five spare minutes regularly to reconnect with **God** throughout your busy day in public settings. Use these moments for prayer or **Scripture** reading, transforming mundane pauses into powerful opportunities for spiritual growth and turning public spaces into places of worship.

In our next post, we will continue to explore the **Gospel of Yochanan**.

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<sup>1</sup> Yochanan 2:13-3:4