

The Gospel According to

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

NOTHING RECORDED	NOTHING RECORDED	NOTHING RECORDED	CHAPTER 2, VERSES 13-25
			<p>2:13 - And the Jews¹ passover² was at hand³, and Jesus⁴ went up⁵ to Jerusalem⁶.</p> <p>2:14 - And found⁷ in the temple⁸ those⁹ that sold¹⁹ oxen¹¹ and sheep¹² and doves¹³, and the changers¹⁴ of money¹⁵ sitting¹⁶:</p> <p>2:15 - And when¹⁷ he had made¹⁸ a scourge¹⁹ of small cords²⁰, he drove them²¹ all²² out of the temple⁸, and the sheep¹², and the oxen¹¹; and poured out²³ the changers¹⁴ money¹⁵, and overthrew²⁴ the tables²⁵;</p> <p>2:16 - And said unto them²¹ that sold⁹ doves¹³, Take these things hence²⁶; make not²⁷ my Father's house²⁸ an house of merchandise²⁹.</p> <p>2:17 - And his disciples³⁰ remembered³¹ that it was written³², The zeal³³ of thine house³⁴ hath eaten³⁵ me up³⁶.</p> <p>2:18 - Then answered³⁷ the Jews¹ and said unto him, What sign³⁸ shewest³⁹ thou unto us⁴⁰, seeing⁴¹ that thou doest these things⁴²?</p> <p>2:19 - Jesus⁴ answered³⁷ and said unto them, Destroy⁴³ this temple⁸, and in three days⁴⁴ I will raise it up⁴⁵.</p> <p>2:20 - Then said the Jews¹, Forty and six years⁴⁶ was this temple⁸ in building⁴⁷, and wilt thou⁴⁸ rear it up⁴⁹ in three days⁴⁴?</p> <p>2:21 - But he spake of the temple⁸ of his body⁵⁰.</p> <p>2:22 - When therefore he was risen⁵¹ from the dead⁵², his disciples³⁰ remembered⁵³ that he had said this unto them; and they believed the scripture⁵⁴, and the word⁵⁵ which Jesus⁴ had said.</p> <p>2:23 - Now when he was in Jerusalem⁶ at the passover², in the feast day⁵⁶, many believed in his name⁵⁷, when they saw the miracles⁵⁸ which he did⁵⁹.</p> <p>2:24 - But Jesus⁴ did not commit himself⁶⁰ unto them, because he knew all men⁶¹.</p> <p>2:25 - And needed not⁶² that any should testify⁶³ of man: for he knew⁶⁴ what was in man⁶⁵.</p>

CHRONOLOGY: Just prior to **Passover**, (14 Nisan 3,787, **Wednesday, 7 April 27CE**), probably 13 Nisan 3,787, **Tuesday, 6 April, 27CE**

LOCATION: The City of Jerusalem, Temple Mount

COMMENTARY: The Savior starts His ministry. According to Jewish Law a man could not preach, or function as a Rabbi, until he reached the age of 30. Jesus would not have turned thirty until April 6, 27CE, making it unlikely that the events of this chapter would have happened any earlier. It is also unlikely, that the events occurred after Passover, since animals would have needed to be purchased just prior to the sacrifices made on 14 Nisan. The setting is in Jerusalem, for Passover. There are hundreds of thousands of pilgrims gathered for the annual feast. Jesus is there with His disciples. Pilgrims were required to purchase qualified animals, and the best place to do so was at the Temple Market located in the Royal Protico of the Temple. Such animals could only be purchased with Temple currency. The Pagan coins of Rome and Greece were not accepted. This required Temple authorized Money-changers. The whole business of buying animals, and other stuffs as well as changing money became a lucrative business for the Temple and their representatives. Jesus entered into His Father's house only to see worldly enterprises, greed, and rich taking advantage of the poor. Jesus was offended at the sight. He took rushes from the floor and fashioned a crude whip. He used the whip to clear out the money changers and sellers. The Temple hierarchy obviously knew they were in the wrong. They called no guards, but they questioned His authority by asking for a sign of proof that he was so authorized. He gave them the sign of Jonas.

FOOTNOTES:

- 1- **Jews** – The word "Jews" is translated from the Greek word "Ἰουδαῖος" or "Ioudaios". The word means Jewish, as in belonging to the Jewish nation. It can also mean Jewish, as in respect to birth, origin or religion. The Jews are used symbolically to represent God's covenant children.

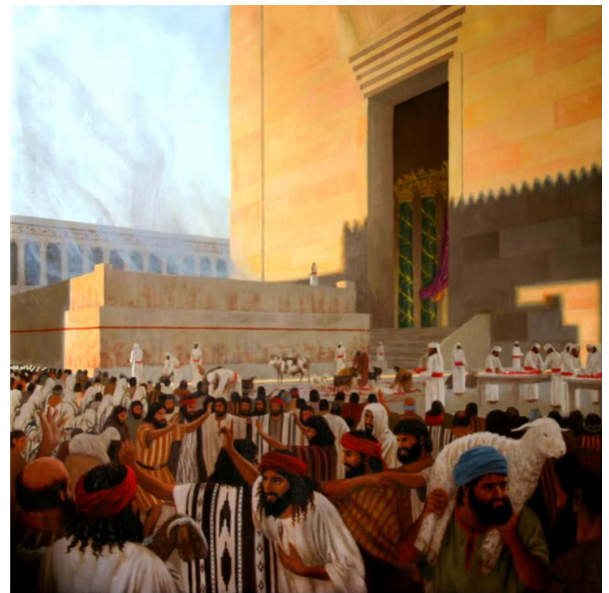


The term "Jews" is used in two places in reference to this chapter. The first usage is a possessive form in verse 13. The King James Version of the Bible records "the Jews' Passover". The Codex Sinaiticus translates the same verse as "the Passover of the Jews" (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John 2:13, page 167). There is some significance to this in that the Passover was a purely Hebrew Holiday. It was a celebration of the salvation from Egypt, and their figurative salvation from sin. After the capture and subsequent disappearance of the northern ten tribes, the remaining tribes, living in the Kingdom of Judah, became known as Jews. The Jews became a figurative expression for the Hebrews and Israelites as a whole. They represented the covenant people. Righteous or not, the Jews were descendants of Abraham and therefore heirs to the covenant blessings. This is what the "Passover of the Jews" was all about. The first use of the term "Jews" in this chapter refers to all the chosen people.

The second usage of the term "Jews" is found in verses 18 and 20. The first usage was broad, and included all those that associated themselves with Abraham and the children of Israel. The second use, however, is much more narrow, and refers to the leaders and elite of Jewish society. Talmage taught, "**The Jews, by which term we mean the priestly officials and rulers of the people, dared not protest this vigorous action on the ground of unrighteousness; they, learned in the law, stood self-convicted of corruption, avarice, and of personal responsibility for the temple's defilement. That the sacred premises were in sore need of a cleansing they all knew; the one point upon which they dared to question the Cleanser was as to why He should thus take to Himself the doing of what was their duty.**" (Jesus the Christ, James E. Talmage, page 133).

- 2- **passover** – The word "passover" is translated from the Greek word "πάσχα" or "pascha". The word has direct reference to the paschal sacrifice or paschal lamb. The specially classified lamb has its origins in ancient Egypt as the Children of Israel were preparing for their exodus from bondage. The Lord caused the first born of Egypt to die as a sign that the Lord wanted His children released. Only those that sacrificed a lamb, and placed the blood of the lamb on their door posts were spared. Since that event, the Israelites were accustomed to slaying and eating the paschal lamb each year on the 14th of Nisan. The word Passover refers to the lamb, the day that commemorated its slaying, the paschal meal, or the seven day Paschal celebration from the 14th of Nisan through the 20th of Nisan.

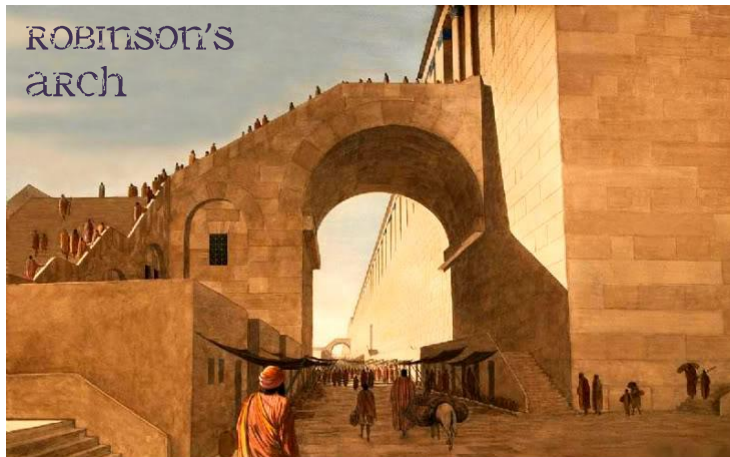
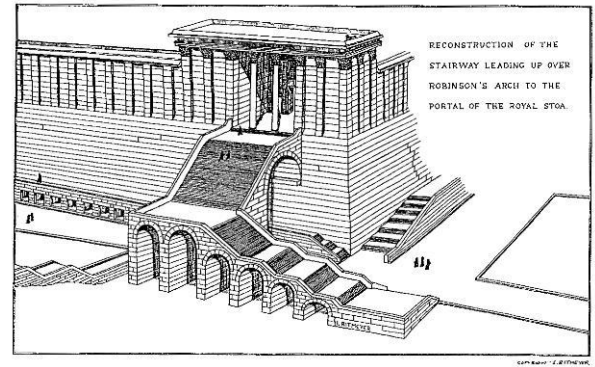
By the days of Jesus, Passover would have been the crowning event of the year. Each year, Jerusalem would have been packed with Jews who had come for the Passover feast. At least 300,000 to 400,000 pilgrims would have converged on the city. Some scholars place that number as high as 1 or 2 million pilgrims. The Jews gathered in Jerusalem because the temple was the focal point of the Paschal sacrifices. They also gathered out of obligation. "...according to the law, it was obligatory for every adult male Jew who lived within fifteen miles of Jerusalem to attend the feast." (The Gospel of John, Volume 1, William Barclay, page 106). Barclay wrote, "...it was not only the Jews in Palestine who came to the Passover. By this time Jews were scattered all over the world, but they never forgot their ancestral faith and their ancestral land; and it was the dream and aim of every Jew, no matter in what land he stayed, to celebrate at least one Passover in Jerusalem. Astonishing as it may sound, it is likely that as many as two and a quarter million Jews sometimes assembled in the Holy City to keep Passover". (The Gospel of John, Volume 1, William Barclay, page 108-109). Some of the higher estimates for the number of pilgrims attending Passover at the time of Jesus stem from the writings of Flavius Josephus. Josephus is a highly reliable source; however, he is widely known to exaggerate numbers and facts to prove a point. This is often noted in Josephus recounting of the Pilgrims at the Passover. Joseph records, "While it is admittedly impossible that even a reasonably large fraction of the Jewish people could be present at the annual Passover gatherings at Jerusalem, and in consequence provision was made for local observance of the feast, the usual attendance at the temple celebration in the days of Jesus was undoubtedly enormous. Josephus calls the Passover throngs 'an innumerable multitude' (Wars, ii, 1:3), and in another place (Wars, vi, 9:3) states that the attendance reached the enormous aggregate of three millions of souls; such is the record, though many modern writers treat the statement as an exaggeration. Josephus says that for the purpose of giving the emperor Nero information as to the numerical strength of the Jewish people, particularly in Palestine, the chief priests were asked by Cestius to count the number of lambs slain at the feast, and the number reported was 256,500, which on the basis of between ten and eleven persons to each paschal table would indicate the presence, he says, of at least 2,700,200, not including visitors other than Jews, and such of the people of Israel as were debarred from participation in the paschal meal because of ceremonial unfitness. The scenes of confusion, inevitable under the conditions then prevailing, are admirably summarized by Geikie (Life and Words of Christ, chap. 30), who cites many earlier authorities for his statements: 'The streets were blocked by the crowds from all parts, who had to make their way to the Temple, past flocks of sheep, and droves of cattle, pressing on in the sunken middle part of each street reserved for them, to prevent contact and defilement. Sellers of all possible wares beset the pilgrims, for the great feasts were, as has been said, the harvest time of all trades at Jerusalem, just as, at Mecca, even at this day, the time of the great concourse of worshippers at the tomb of the Prophet, is that of the busiest trade among the merchant pilgrims, who form the caravans from all parts of the Mohammedan world.'" (Jesus the Christ, James E. Talmage, page 138).



We have sketchy and fragmented histories of what Passover was like for families and individuals at the time of Jesus. We know that it was generally a family affair. Families, both immediate and extended, traveled in caravans with close friends and people from their own villages who they knew and trusted. They traveled in groups for safety and for the convenience associated with traveling with a group. Travel from Galilee to Jerusalem was a weeklong trip.

Caravans of families converged on Jerusalem, usually days prior to the Passover feast. Most people set up tents outside the city, though families with economical means were known to rent rooms within the city for the feast. These rooms would be limited, and would be taken quickly. Because of the sheer number of people converging on the city, it was common practice to arrive early and assure that your family had place either within or without the city.

Once a family, or individual for that matter, had secured lodging the next order of business was to secure the day to day supplies and the vital supplies required for a Passover celebration. Chief on the list was a Passover Lamb, or other appropriate animal, for sacrifice. **"A Roman study revealed that 256,500 lambs were butchered and eaten at one of these feasts. These lambs had to be at least eight days old, but not more than a year. Since the lambing season had just occurred, this meant that a great many ewes would have undoubtedly accompanied their lambs. All of these vast flocks of sheep and lambs would have to be herded in from their early spring pastures and locked up in improvised corrals near the outskirts of the city. Only after the lambs were inspected and approved could they be offered for sale at the courtyard of the temple."** (The Days of the Living Christ, W. Cleon Skousen, page 126). At the very least, a family representative would fight the vast crowds until he arrived at Temple mount. Though there were several entrances to the Temple mount, the Temple Market was located in the Royal Portico and was best accessed by Robinson's Arch. It was not called Robinson's Arch in the days of Jesus. Today, it is named after the Archeologist who discovered it. Truthfully, we do not know what the entrance was called in the day, but it was a massive stair structure designed for human traffic and sacrificial animals up to the Market.



The Royal Portico contained the Temple Market. We will discuss the Royal Portico itself in footnote #6 of this chapter. Once in the Portico, a pilgrim would be required to exchange money, if they did not already have the appropriate Temple Coinage. Foreign coinage was considered offensive for use in the Temple or its associated rites largely because it contained pictures of false gods or pagan images. The Royal Portico would have contained multiple, if not dozens, of money changing tables. **"It is a reasonable, nay, an almost necessary inference, that many of the foreign Jews arriving in Jerusalem would take the opportunity of changing at these tables their foreign money, and for this, of course, fresh charges would be made. For, there was a great deal to be bought within the Temple-area, needful for the feast (in the way of sacrifices and their adjuncts), or for purification, and it would be better to get the right money from the authorised changers, than have disputes with the dealers. We can picture to ourselves the scene around the table of an Eastern money-changers - the weighing of the coins, deductions for loss of weight, arguing, disputing, bargaining - and we can realise the terrible truthfulness of our Lord's charge that they had made the Father's house a mart and place of traffic."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, pages 368 - 369).

Once the faithful Jews had exchanged foreign monies for the authorized Temple coins, they could conduct the vital business they needed to complete for the feast. One required task was that **"...all Jews and proselytes - women, slaves, and minors excepted - had to pay the annual Temple-tribute of half a shekel, according to the 'sacred' standard, equal to a common Galilean shekel (two denars)...From this tax many of the priests - to the chagrin of the Rabbis - claimed exemption, on the ingenious plea that in Lev. vi. 23 (A.V.) every offering of a priest was ordered to be burnt, and not eaten; while from the Temple-tribute such offerings were paid for as the two wave loaves and the shewbread, which were afterwards eaten by priests."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 367). This Temple tribute/tax was seen as more of a tithe or offering than a government tax, though it was required in much the same manner as a tax.

After the Temple tribute or tax was paid, the pilgrim would need to buy a sacrificial animal and the ingredients required for the Passover meal. The Passover meal is covered in detail in Book 1, chapter 17. **"Having passed through the vendor crowded streets where hawkers of wares sought to profit from the traveling worshippers; having been enticed to buy salt and oil and wine, and all else for sacrifices; having been offered clay dishes and ovens for the Passover lamb; having faced the higher prices made possible by the tourist trade, Jesus and his group came into the outer court, the Court of the Gentiles. There they looked upon a scene of unholy merchandising that desecrated the temple and testified against those who were engaged in its money-grubbing practices. There they saw the moneychangers, those who examined sacrificial animals for a fee, the sellers of sheep, and the hawkers of oxen and doves. The noise and the haggling destroyed every vestige of reverence; the lowing of cattle and the bleating of sheep drowned out the priestly performances nearby; and the filth and stench of the barmyard so overpowered the senses that arriving pilgrims soon lost the desire to worship the Lord in Spirit and in truth. It was a scene of desecration, of physical filth, and of spiritual degeneracy."** (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 307). Additionally, a 'second tithe' was expected from pilgrims requiring them to spend 10% of their annual income in Jerusalem while they visited. The second tithe was not paid to the clergy, but rather spent on the Jerusalem economy.

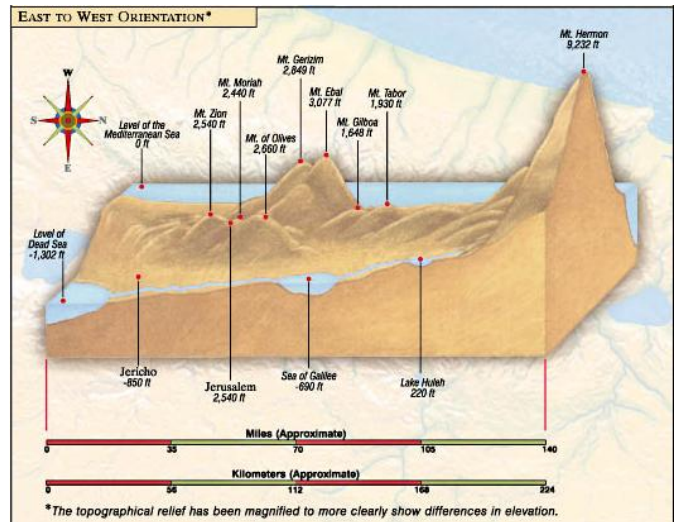
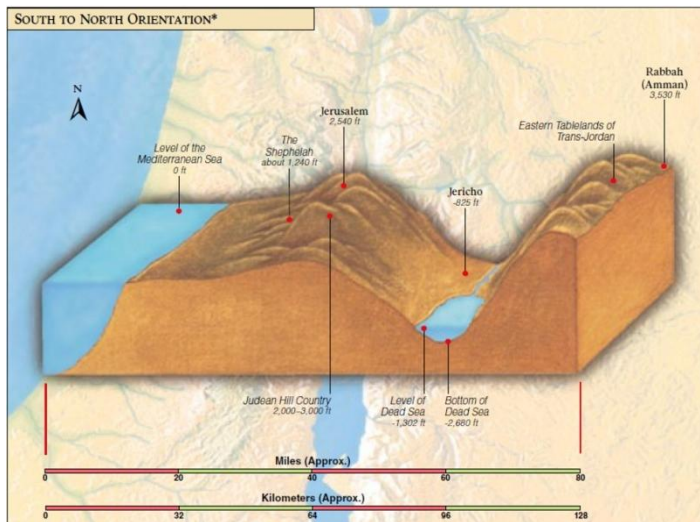
Once everything was in order, the pilgrim would deliver his animal up to the Temple inspectors to assure that the sacrifice met the qualification for a Passover Sacrifice. The animal was required to be free from blemish, a perfect symbol of the promised Messiah. Sanders explained, **"They entered the temple by the eastern gate in the southern wall, assuring the gatekeeper that they were bringing in only sacrificial animals, and emerged into the Court of the Gentiles. They turned around and walked back to the Royal Portico. There they found baskets or bowls, each containing two inspected birds...They crossed the Court of the Gentiles and came to the balustrade that warned the Gentiles to go no further. Here they assured one of the Levites on duty that they were pure. At some point, probably close to the barrier, they presented their ram and lamb for inspection."** (Judaism: Practice and Belief 63BCE - 66CE, E.P. Sanders, page 113). The animals were not sacrificed until the evening of the Passover. After which time the Passover meal is eaten.



"The synoptic Gospels, which are primarily devoted to the labors of Christ in Galilee, contain no mention of His attendance at the paschal festival between His twelfth year and the time of His death; to John alone are we indebted for the record of this visit at the beginning of Christ's public ministry. It is not improbable that Jesus had been present at other Passovers during the eighteen years over which the evangelists pass in complete and reverent silence; but at any or all such earlier visits, He, not being thirty years old, could not have assumed the right or privilege of a teacher without contravening established customs." (Jesus the Christ, James E. Talmage, page 133). As a side note, the Passover offers us very specific and definitive anchor dates for the ministry of Jesus. Jesus started His ministry at Passover, and was crucified at Passover, with two Passovers in the middle. The Anchor dates of the Savior's ministry can be summarized as follows;

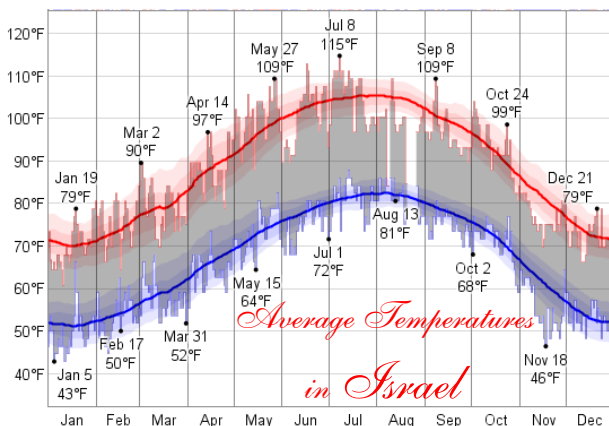
Span of Jesus Ministry	Hebrew Passover Date	Gregorian Calendar Equivalent	Scriptural Reference
Beginning of Jesus' Ministry	Passover, 14 Nisan, 3,787	Wednesday, 7 April 27CE	John 2:13
End of year 1 of Jesus' Ministry	Passover, 14 Nisan, 3,788	Monday, 27 March 28CE	John 6:4
End of year 2 of Jesus' Ministry	Passover, 14 Nisan, 3,789	Saturday, 14 April 29CE	John 11:55
End of year 3 of Jesus' Ministry	Passover, 14 Nisan, 3,790	Wednesday, 3 April 30CE	John 19:14

- 3- **at hand** – The phrase "at hand" is translated from the Greek word "ἐγγύς" or "eggy's". It means near, of imminent time, or soon to come to pass. If not used literally, the hand symbolizes blessing, divine power and redemption. (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, pages 70-71). The hand is used to represent the power to act and to do. There is a Hebrew saying that says that the "hand of God is the right hand of Majesty" (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 78). The phrase "at hand", in reference to this passage, is definitely used to illustrate that the Passover was near, relative to time. It was close or soon to come.
- 4- **Jesus** – The name "Jesus" is translated from the Greek word "Ἰησοῦς" or "Iēsous". It means "Jehovah is salvation". The name is not a Greek name, but rather a transliteration of the Hebrew name "יְהוֹשֻׁעַ" or "Yēhowshuwa". The Hebrew name is transliterated directly into English as "Joshua" or "Jehoshua". Obviously, there is something lost in translation by going from Hebrew to Greek and then to English. The symbolic nature of His name is significant. His name means "Salvation", and literally "Salvation" was in their midst. He and only He would offer salvation to all mankind.
- 5- **went up** – The phrase "went up" is translated from the Greek word "ἀναβαίνω" or "anabainō". It means to ascend, to go up, to rise, mount, be born up, or to spring up. This was a literal statement rather than just a figure of speech. Jerusalem sat upon a mount. Brown records, "This is the normal verb for a journey to the holy city situated on a mountain." (The Gospel According to John I-XII, The Anchor/Yale Bible, Raymond E. Brown, S.S. page 115). Jerusalem sat about 2,540 feet above sea level, and Temple mount sat at 2,440 feet above sea level. Capernaum, which sat on the Sea of Galilee, was about 690 feet below sea level. Jesus, and His company, would have ascended over 3,000 feet in elevation before arriving in the Holy City. They definitely "went up" to Jerusalem.



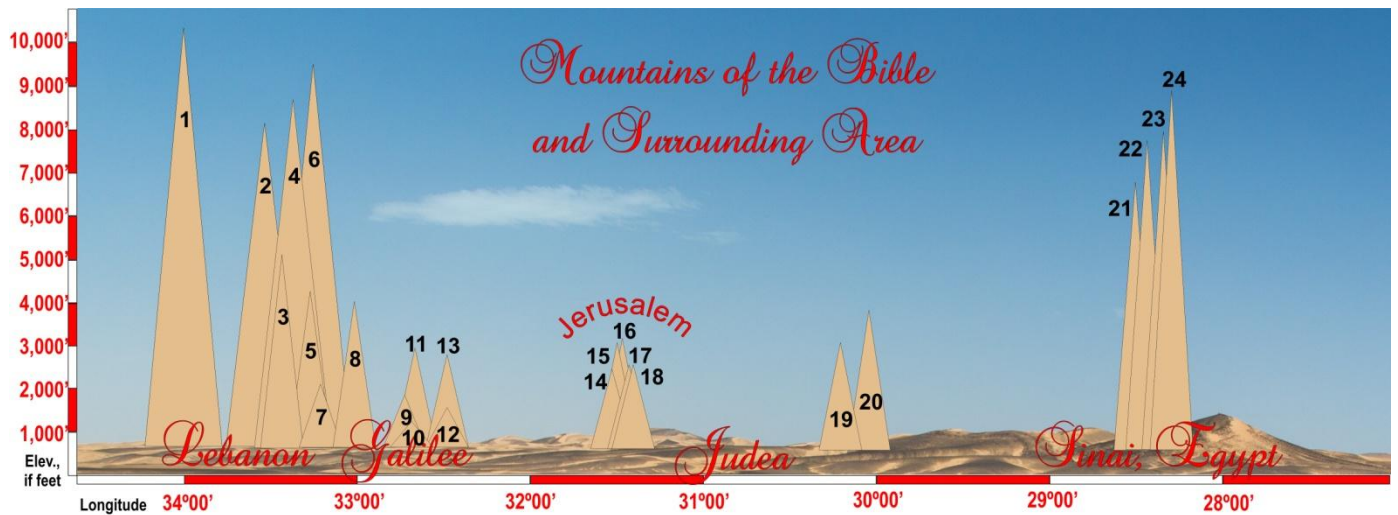
The trip to Jerusalem was not only a significant climb in elevation, but it was a trip of approximately 102 miles, by foot. At a good pace of 18 miles per day, it would have taken 5.66 days to make the journey or 34 hours of actual walking time. Considering that there would be very limited travel on the Sabbath, and there were bound to be unforeseen delays, I would estimate the travel time at a week. It is also possible that the company might have taken a longer route for unknown reasons. Often routes were set to meet up with other family members in different villages or to avoid troubled areas. We have no records that would guide us as to the route that Jesus and His company would have followed. We can only evaluate the most probable route.

The terrain of the Holy Land is diverse and consequently makes for difficult travel by foot or animal. It is known for its hills, valleys and occasional mountain. The hills are rocky, in fact, they give all new meaning to the word rocky. When I was in Israel, I observed the sheep eating from what appeared to be a bed of rocks and gravel. Unless you looked real close to see the vegetation they were eating between the cracks in the rocks, you would think that they somehow survived on a diet of severe roughage. The Jews have a saying that says when God created the earth he took a bag of rocks. From that bag he laid the Himalayas, the Alps, the Rocky Mountains, the Andes, and the other great mountain ranges of the world. The saying goes on to say that when he was done he emptied the gravel and loose pieces of his bag in Israel. Though this is just a silly saying, when you look at southern Israel, you can easily understand why the saying was created.



In addition to the harsh terrain, Israel is hot and dry. Fortunately, Passover was held in the early Spring; even so, it would not be uncommon for the days to be hot. An average spring day is in the cool 90's. Traveling through harsh terrain, in warm temperatures makes for a labored and difficult journey.

Jerusalem was considered the City of God. It sat upon God's mountain, and though it is not by any means the tallest mountain in the middle east, it does sit upon the tallest mountain range in the area. The trek to Jerusalem was symbolically ascending to heaven. Below is a chart depicting the mountain of the Holy Land.

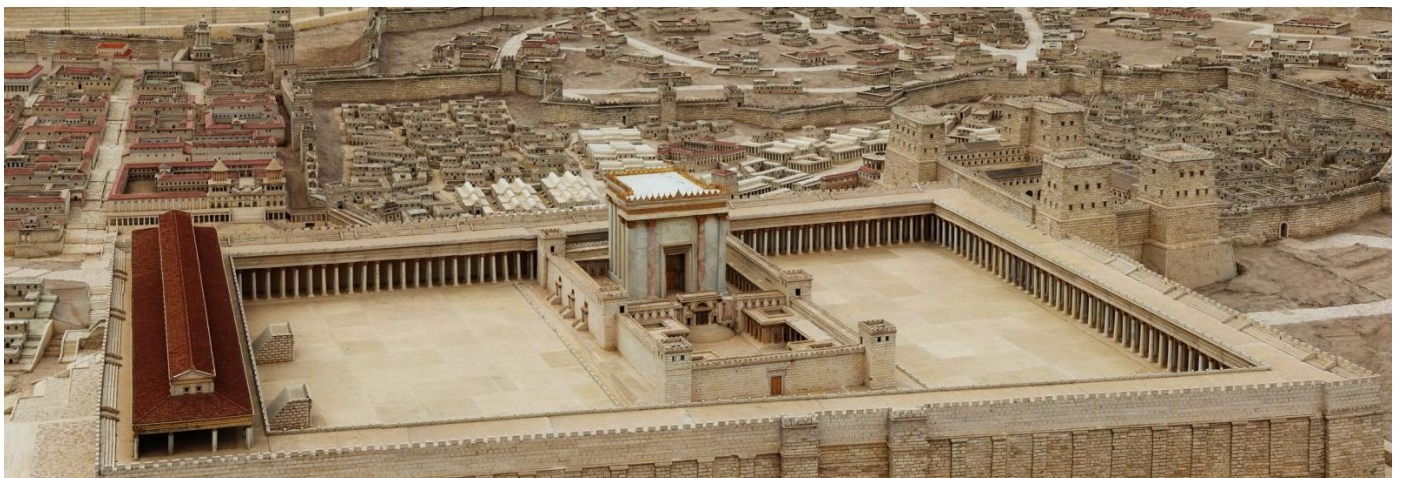


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|---|---------------------------------------|--|--------------------------------------|
| 1. Qurnat as Sawda, Lebanon - 10,131 ft | 8. Mount Meron, Galilee - 3,963 ft | 14. Mount of Corruption, Israel - 2,451 ft | 21. Jebel Serbal, Egypt - 6,734 ft |
| 2. Faraya Mzaar, Lebanon - 8,018 ft | 9. Mount Tabor, Galilee - 1,930 ft | 15. Mount of Olives, Israel - 2,684 ft | 22. Jebel Musa, Egypt - 7,363 ft |
| 3. Aafrah, Lebanon - 5,397 ft | 10. Mount Gilboa, Galilee - 1,648 ft | 16. Mount Scopus, Israel - 2,710 ft | 23. Mount Horeb, Egypt - 7,497 ft |
| 4. Mount Sannine, Lebanon - 8,622 ft | 11. Mount Ebal, Galilee - 3,084 ft | 17. Temple Mount, Israel - 2,430 ft | 24. Mount Cathrine, Egypt - 8,625 ft |
| 5. Aach ed Djaje, Lebanon - 4,278 ft | 12. Mount Carmel, Galilee - 1,724 ft | 18. Mount Zion, Israel - 2,510 ft | |
| 6. Mount Hermon, Lebanon - 9,232 ft | 13. Mount Gerizim, Galilee - 2,849 ft | 19. Hebron, Israel - 3,094 ft | |
| 7. Aard el Borj, Lebanon - 2,201 ft | | 20. Mount Ramon, Israel - 3,402 ft | |

6 - **Jerusalem** – The name of the city of "Jerusalem" is translated from the Greek word "Ἱερουσόλυμα" or "Hierosolyma". The Greek word means literally, "set ye double peace". The name of the city if not Greek in origin, but rather a transliteration of the Hebrew name "ירושלים" or "Yerushalaim". The name lost something in translation to the Greek. The meaning of the Hebrew name is "teaching of peace". Peace is a reference to the peace brought about by and through the atonement of Jesus Christ.



MODEL OF JERUSALEM AROUND THE TIME OF JESUS CHRIST



MODEL OF TEMPLE MOUNT AROUND THE TIME OF JESUS CHRIST



MODEL OF JERUSALEM AROUND THE TIME OF JESUS CHRIST

Josephus estimates the population of Jerusalem at the time of Jesus to be 80,000. Scholars studying the archeological remains of the city during the same time period place the population between 25,000 to 40,000 inhabitants. Josephus records that 18,000 workers were hired for the reconstruction on Temple mount. If this number has any validity at all it would seem like the estimate of 25,000 inhabitants is unreasonable. Whatever the case, we can safely say that Jerusalem was a city of less than 100,000 people. There appears to have been a significant population growth just prior to its destruction in 70CE. The Roman historian Tacitus recorded that there were an estimated at 600,000 persons living in Jerusalem at the destruction, and 100,000 inhabitants of Jerusalem died at the hands of the Romans. By ancient standards it was a large city. It was the seat of the Jewish ruling council. It was the site of the Temple of God, and it was the crown of Israel.

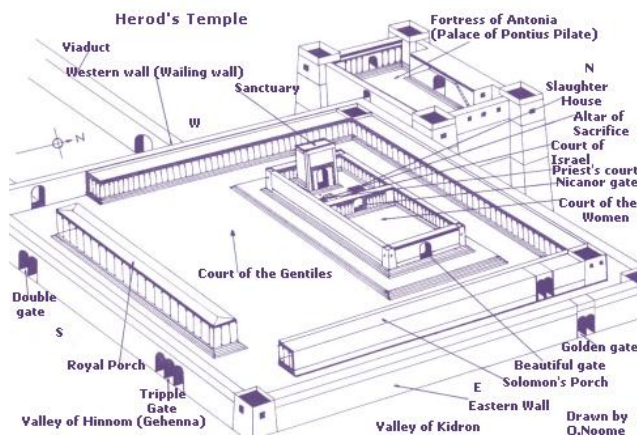
It is estimated that the City of Jerusalem, at the time of Jesus, occupied 220 acres or 1 square Kilometer (0.34 square miles / 9,583,200 square feet). An average city block in America today is 450 long and occupies 4.6 acres. Using modern standards, the City of Jerusalem at the time of Jesus would be equal to approximately 48 modern city blocks.

Jewish law required that all pilgrims stay within the city limits of Jerusalem during Passover. By the time of Jesus, the number of pilgrims was so large that the Jewish ruling body extended the city limits as far as Bethany to accommodate the vast number of tents outside the city walls of Jerusalem and still meet the law.

7- **found** – The word "found" is translated from the Greek word "εὐρίσκω" or "heuriskō". It means to come upon, hit upon, or to meet with. It can also mean to find by enquiry, thought, examination, scrutiny, observation, or to find out by practice and experience. The King James version of the Bible reads, "And found...". The Codex Sinaiticus reads "And he found..." (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John 2:14, page 167).

8- **the temple** – The word "temple" is translated from the Greek word "ἱερόν" or "hieron". It means a sacred place, or temple. The temple is used figuratively to represent atonement, beauty, covenant, the presence of the Almighty, glory, holiness, perfection, purity, strength and unity. (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 172). It was often considered the center of the entire universe. Everything revolved around the temple, and all paths led to it. Sander wrote, "The temple was holy not only because the holy God was worshipped there, but also because he was there. The notion of God's special presence in the temple - more precisely, in the Holy of Holies..." (Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, page 70). This made the Temple literally the House of God.

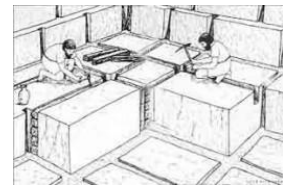
Most scholars believe that the usage in this passage refers to the Temple precincts, rather than the temple itself. Brown wrote, "The hieron means the outer court of the Temple, the Court of the Gentiles. The Temple proper, the



building or sanctuary (naos), is mentioned in vss. 19-21." (The Gospel According to John I-XII, The Anchor/Yale Bible, Raymond E. Brown, S.S. page 115). The court of the Gentiles was the outer most court of the Temple precincts and included the portico's, the Royal Portico, and Solomon's Porch. Strong's Concordance records, "The word "temple" in the NT, with respect to the temple at Jerusalem, often referred to the entire precinct which included the sanctuary, courts, and other buildings. The temple of Jerusalem consisted of the whole of the sacred enclosure, embracing the entire aggregate of buildings, balconies, porticos, courts (that is that of the men of Israel, that of the women, and that of the priests), belonging to the temple; the latter designates the sacred precinct properly so called, consisting of two parts, the "sanctuary" or "Holy Place" (which no one except the priests was allowed to enter), and the "Holy of Holies" or "the most holy place" (which was entered only on the great day of atonement by the high priest alone). Also there were the courts where Jesus or the apostles taught or encountered adversaries, and the like, "in the temple"; also the courts of the temple, of the Gentiles, out of which Jesus drove the buyers and sellers and the money changers, court of the women." (Strong's Concordance of the Bible).

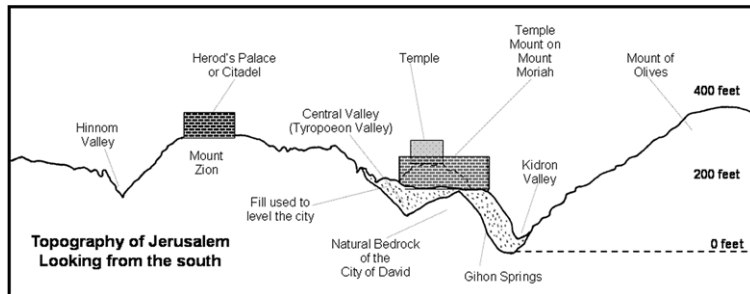
Probably the best description we have of Herod's Temple, at or around the time of Jesus, is from Flavius Josephus. Josephus actually saw the Temple, and walked its precincts. He has a perspective that few authors have. Because his account is an eyewitness accounting, I have chosen to include it in its entirety. Josephus wrote;

"AND now Herod, in the eighteenth year of his reign, and after the acts already mentioned, undertook a very great work, that is, to build of himself the temple of God, and make it larger in compass, and to raise it to a most magnificent altitude.. (Verse 2) ...the king encouraged them, and told them he would not pull down their temple till all things were gotten ready for building it up entirely again. And as he promised them this beforehand, so he did not break his word with them, but got ready a thousand waggons, that were to bring stones for the building, and chose out ten thousand of the most skillful workmen, and bought a thousand sacerdotal garments for as many of the priests, and had some of them taught the arts of stone-cutters, and others of carpenters, and then began to build; but this not till every thing was well prepared for the work. (Verse 3) So Herod took away the old foundations, and laid others, and erected the temple upon them, being in length a hundred cubits, and in height twenty additional cubits, which [twenty], upon the sinking of their foundations fell down; and this part it was that we resolved to raise again in the days of Nero. Now the temple was built of stones that were white and strong, and each of their length was twenty-five cubits, their height was eight, and their breadth about twelve; and the whole structure, as



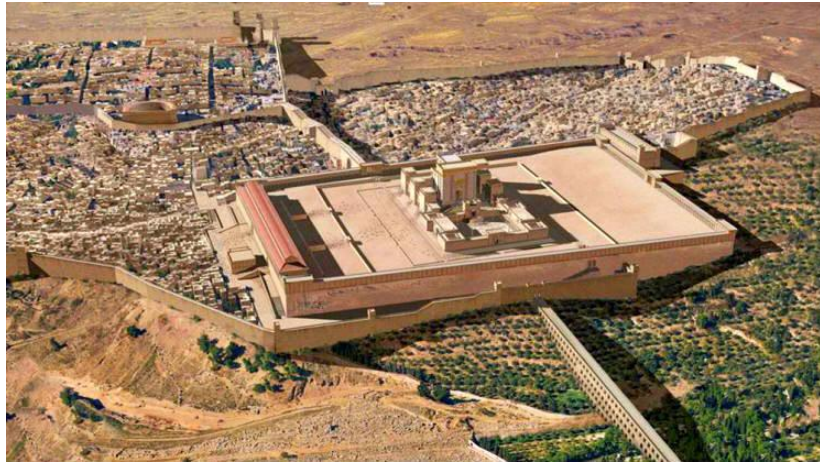
also the structure of the royal cloister, was on each side much lower, but the middle was much higher, till they were visible to those that dwelt in the country for a great many furlongs, but chiefly to such as lived over against them, and those that approached to them. The temple had doors also at the entrance, and lintels over them, of the same height with the temple itself. They were adorned with embroidered veils, with their flowers of purple, and pillars interwoven; and over these, but under the crown-work, was spread out a golden vine, with its branches hanging down from a great height, the largeness and fine workmanship of which was a surprising sight to the spectators, to see what vast materials there were, and with

what great skill the workmanship was done. He also encompassed the entire temple with very large cloisters, contriving them to be in a due proportion thereto; and he laid out larger sums of money upon them than had been done before him, till it seemed that no one else had so greatly adorned the temple as he had done. There was a large wall to both the cloisters, which wall was itself the most prodigious work that was ever heard of by man. The hill was a rocky ascent, that declined by degrees towards the east parts of the city, till it came to an elevated level. This hill it was which Solomon, who was the first of our kings, by Divine revelation, encompassed with a wall; it was of excellent workmanship upwards, and round the top of it. He also built a wall below, beginning at the bottom, which was encompassed by a deep valley; and at the south side he laid rocks together, and bound them one to another with lead, and included some of the inner parts, till it proceeded to a great height, and till both the largeness of the square edifice and its altitude were immense, and till the vastness of the stones in the front were plainly visible on the outside, yet so that the inward parts were fastened together with iron, and preserved the joints immovable for all future times. When this work [for the foundation] was done in this manner, and joined together as part of the hill itself to the very top of it, he wrought it all into one outward surface, and filled up the hollow places which were about the wall, and made



it a level on the external upper surface, and a smooth level also. This hill was walled all round, and in compass four furlongs, [the distance of] each angle containing in length a furlong; but within this wall, and on the very top of all, there ran another wall of stone also, having, on the east quarter, a double cloister, of the same length with the wall; in the midst of which was the temple itself. This cloister looked to the gates of the temple; and it had been adorned by many kings in former times; and round about the entire temple were fixed the spoils taken from barbarous nations; all these had been dedicated to the temple by Herod, with the addition of those he had taken from the Arabians. (Verse 4) Now on the north side [of the temple] was built a citadel, whose walls were square, and strong, and of extraordinary firmness. This citadel was built by the kings of the Asamonean race, who were also high priests before Herod, and they called it the Tower, in which were repositied the vestments of the high priest, which the high priest only put on at the time when he was to offer sacrifice. These vestments king Herod kept in that place; and after his death they were under the power of the Romans, until the time of Tiberius Caesar... But for the tower itself, when Herod the king of the Jews had fortified it more firmly than before, in order to secure and guard the temple, he gratified Antonius, who was his friend, and the Roman ruler, and then gave it the name of the Tower of Antonia. (Verse 5) Now in the western quarters of the enclosure of the temple there were four gates; the first led to the king's palace, and went to a passage over the intermediate valley; two more led to the suburbs of the city; and the last led to the other city, where the road descended down into the valley by a great number of steps, and thence up again by the ascent for the city lay over against the temple in the manner of a theater, and was encompassed with a deep valley along the entire south quarter; but the fourth front of the temple, which was southward, had indeed itself gates in its middle, as also it had the royal cloisters, with three walks, which reached in length from the east

valley unto that on the west, for it was impossible it should reach any farther: and this cloister deserves to be mentioned better than any other under the sun; for while the valley was very deep, and its bottom could not be seen, if you looked from above into the depth, this further vastly high elevation of the cloister stood upon that height, insomuch that if any one looked down from the top of the battlements, or down both those altitudes, he would be giddy, while his sight could not reach to such an immense depth. This cloister had pillars that stood in four rows one over against the other all along, for the fourth row was interwoven into the wall, which [also was built of stone]; and the thickness of each pillar was such, that three men might, with their arms extended, fathom it round, and join their hands again, while its length was twenty-seven feet, with a double spiral at its basis; and the number of all the pillars [in that court] was a hundred and sixty-two. Their chapiters were made with sculptures after the Corinthian order, and caused an amazement [to the spectators], by reason of the grandeur of the whole. These four rows of pillars included three intervals for walking in the middle of this cloister; two of which walks were made parallel to each other, and were contrived after the same manner; the breadth of each of them was thirty feet, the length was a furlong, and the height fifty feet; but the breadth of the middle part of the cloister was one and a half of the other, and the height was double, for it was much higher than those on each side; but the roofs were adorned with deep sculptures in wood, representing many sorts of figures. The middle was much higher than the rest, and the wall of the front was adorned with beams, resting upon pillars, that were interwoven into it, and that front was all of polished stone, insomuch that its fineness, to such as had not seen it, was incredible, and to such as had seen it, was greatly amazing. Thus was the first enclosure. In the midst of which, and not far from it, was the second, to be gone up to by a few steps: this was encompassed by a stone wall for a partition, with an inscription, which forbade any foreigner to go in under pain of death. Now this inner enclosure had on its southern and northern quarters three gates [equally] distant one from another; but on the east quarter, towards the sun-rising, there was one large gate, through which such as were pure came in, together with their wives; but the temple further inward in that gate was not allowed to the women; but still more inward was there a third [court of the] temple, whereinto it was not lawful for any but the priests alone to enter. The temple itself was within this; and before that temple was the altar, upon which we offer our sacrifices and burnt-offerings to God. Into none of these three did king Herod enter, for he was forbidden, because he was not a priest. However, he took care of the cloisters and the outer enclosures, and these he built in eight years. (Verse 6) But the temple itself was built by the priests in a year and six months; upon which all the people were full of joy; and presently they returned thanks, in the first place, to God; and in the next place, for the alacrity the king had showed. They feasted and celebrated this rebuilding of the temple: and for the king, he sacrificed three hundred oxen to God, as did the rest every one according to his ability; the number of which sacrifices is not possible to set down, for it cannot be that we should truly relate it; for at the same time with this celebration for the work about the temple fell also the day of the king's inauguration, which he kept of an old custom as a festival, and it now coincided with the other, which coincidence of them both made the festival most illustrious. (Verse 7) There was also an occult passage built for the king; it led from Antonia to the inner temple, at its eastern gate; over which he also erected for himself a tower, that he might have the opportunity of a subterraneous ascent to the temple, in order to guard against any sedition which might be made by the people against their kings. It is also reported, that during the time that the temple was building, it did not rain in the daytime, but that the showers fell in the nights, so that the work was not hindered. And this our fathers have delivered to us; nor is it incredible, if any one have regard to the manifestations of God. And thus was performed the work of the rebuilding of the temple." (Antiquities of the Jews, Flavius Josephus, Book 15, Chapter 11, verses 1-7, pages 334 - 336).



The Passover pilgrim, as well as the local attendees, would most likely have approached the Temple mount from the Southern entrances. Most likely they would have climbed the stairs of Robinson's Arch, which led directly into the Royal Portico. The other option would have been to enter through the main patron entrance often referred to as the "double gate". The double gate was followed by an internal staircase that surfaced inside the Court of the Gentiles (sometimes referred to as the Court of the Heathen). "Inside the Temple space, the noise and pressure were, if possible, worse. Directions were posted up to keep to the right or the left, as in the densest thoroughfares of London. The outer court, which others than Jews might enter, and which was, therefore, known as the Court of the Heathen, was in part, covered with pens for sheep, goats, and cattle, for the feast and the thank-offerings. Sellers shouted the merits of their beasts, sheep bleated, and oxen lowed. It was, in fact, the great yearly fair of Jerusalem, and the crowds added to the din and tumult, till the services in the neighboring courts were sadly disturbed. Sellers of doves, for poor women coming for purification from all parts of the country, and for others, had a space set apart for them. Indeed, the sale of doves was, in great measure, secretly, in the hands of the priests themselves: Hannas, the high priest, especially, gaining great profits from his dove cotes on Mount Olivet. The rents of the sheep and cattle pens, and the profits on the doves, had led the priests to sanction the incongruity of thus turning the Temple itself into a noisy market. Nor was this all. Potters pressed on the pilgrims their clay dishes and ovens for the Passover lamb; hundreds of traders recommended their wares aloud; shops for wine, oil, salt, and all else needed for sacrifices, invited customers; and, in addition, persons going across the city, with all kinds of burdens, shortened their journey by crossing the Temple grounds. The provision for paying the tribute, levied on all, for the support of the Temple, added to the distraction." (Jesus the Christ, James E. Talmage, page 139).

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ROYAL PORTICO

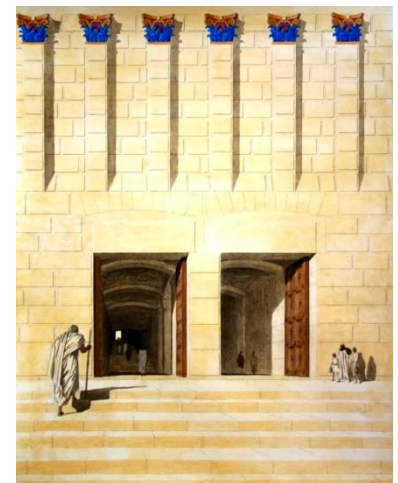
Viewed from the Court of the Gentiles



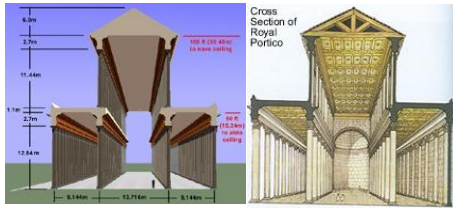
Entrance from the double gate

Exit leading to the triple gate

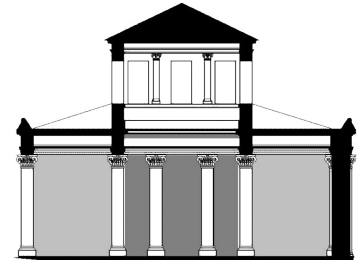
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THE DOUBLE GATE



The Royal Portico is sometimes referred to as the Royal Porch. "The Royal Portico may also be compared to a small medieval cathedral. It was open on one side, it had no transept, it did not have an arched roof supported by vaulting, nor were the walls supported by buttresses, but the size and scale are not dissimilar. The cathedral at Salisbury, for example, is 137 metres long, 26 metres across the nave, and 25 metres high on the inside... By the standards of classical Greece the Royal Portico might be judged excessive. Stoa of three aisles are



almost unknown in the Greek-speaking world, and stoas 185 metres long are equally rare. Further, the upper half of the middle aisle of the Royal Portico was only for appearance. There was no upper floor, probably to prevent anyone from looking over the inner wall and into the holy area. On the other hand, in the Hellenistic and Roman periods there was a tendency to build temples that exceeded those of classical Greece in size. The first enormous temple was the temple of Artemis in Ephesus (fourth century BCE), which was one of the wonders of the world. Still larger temples were built at Akragas and Selinus in Sicily, Didyma in Asia Minor, and Athens. If we compare Herod's construction, including the Royal Portico, with temples such as these, it will not be considered excessive." (Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, page 66-67).

"The table below compares Herod's Royal Portico with other..." comparable structures;

Building	Building Length	Building Width	Number of Columns	Column Height	Building Height
Royal Portico, 3 Aisles	186 Meters or 610 Feet	33 Meters or 108 Feet	162	12.5 Meters or 41 Feet	32 Meters or 105 Feet
Attalos	115.5 Meters or 379 Feet	12.5 Meters or 41 Feet	unknown	5 Meters Upper / 4 Meters Lower or 16 Feet Upper / 13 Feet Lower	12 Meters or 39 Feet
Hypostyle, Karnak	102 Meters or 335 Feet	53 Meters or 174 Feet	134	21 Meters Upper / 13 Meters Lower or 69 Feet Upper / 43 Feet Lower	25 Meters or 82 Feet
Parthenon	70 Meters or 230 Feet	31 Meters or 102 Feet	unknown	10.5 Meters or 34 Feet	unknown
Akragas	110 Meters or 361 Feet	53 Meters or 174 Feet	unknown	18 Meters or 59 Feet	unknown
Salisbury	137 Meters or 448 Feet	26 Meters or 85 Feet	unknown	24.7 Meters 81 Feet	unknown
York	148 Meters or 486 Feet	36.5 Meters or 120 Feet	unknown	unknown	unknown
Emanuel	45.7 Meters or 150 Feet	23.5 Meters or 77 Feet	unknown	31.4 Meters or 103 Feet	unknown

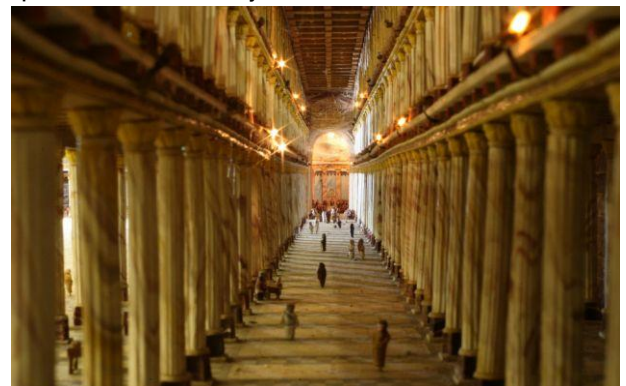
(Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, page 67).

It is generally believed that the money-changers, sellers of sacrificial animals and the Temple Market were located in the Porticos of the Temple precinct at the time of Jesus. This fact is not disputed, so far as I have read. The bigger question is which Portico contained the market and its associated activities. There were obviously four options. The Northern option is under the Antonia Fortress, the Eastern option is known as Solomon's Porch, the Southern option is the Royal Portico, and the Western option is a portico by an unknown name. Two of these options are favored theories, while a third theory is derived from combining two options. The theories are as follows;

Theory #1 - The Eastern Portico or Solomon's Porch - This Porch was used by the Rabbi's to teach on holidays and High days. This makes me skeptical that the temple market would be located in this location. Even so, there are those that endorse this theory. Probably the most predominate scholar endorsing this theory is Elder Talmage. He wrote, "On both sides of the east Temple gate, stalls had for generations been permitted for changing foreign money. From the fifteenth of the preceding month money-changers had been allowed to set up their tables in the city, and from the twenty-first,--or twenty days before the Passover,--to ply their trade in the Temple itself. Purchasers of materials for offerings paid the amount at special stalls, to an officer of the Temple, and received a leaden cheque for which they got what they had bought, from the seller. Large sums, moreover, were changed, to be cast, as free offerings, into one of the thirteen chests which formed the Temple treasury. Every Jew, no matter how poor, was, in addition, required to pay yearly a half-shekel--about eighteen pence--as atonement money for his soul, and for the support of the Temple. As this would not be received except in a native coin, called the Temple shekel, which was not generally current, strangers had to change their Roman, Greek, or Eastern money, at the stalls of the money-changers, to get the coin required. The trade gave ready means for fraud, which was only too common. Five per cent. exchange was charged, but this was indefinitely increased by tricks and chicanery, for which the class had everywhere earned so bad a name, that like the publicans, their witness would not be taken before a court." (Jesus the Christ, James E. Talmage, page 139).

"It is certain that this Temple-market could not have been 'on both sides of the Eastern Gate - the gate Shushan - as far as Solomon's Porch' (Dr. Farrar). If it had been on both sides of this gate, it must have been in Solomon's Porch. But this supposition is out of the question. There would have been no room there for a market, and it formed the principal access into the Sanctuary. The Temple Market was undoubtedly somewhere in the 'Court of the Gentiles'." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 370).

Theory #2 - The Royal Portico is the most common and popular theory as to the location of the Temple Market at the time of Jesus. It is physically further away from the Temple itself than the other Porticos and it offered greater space for a market to function. Sanders wrote, "It is generally accepted that the money-changers and dove sellers whom the gospels make so famous conducted their business in the Royal Portico. It is reasonable to think that Herod knew from the outset that this trade had to take place somewhere if the temple was to function efficiently. He was interested in efficiently and traffic control, as the great care that his builders took with the streets and shops to the south and west of the temple wall demonstrates. It doubtless goes too far, however, to say that he built the Portico for the dove-sellers. He built it as the appropriate front for the temple area and to accord with his view of himself and his kingdom - and possibly even for the glory of God." (Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, page 68).



Theory #3 - The Temple Market may have occupied the Royal Portico and the Western Portico as well as some of the open space in the Court of the Gentiles. This theory is probably true at some point in time, as we know that the Temple Market evolved as the population and attendance at Passover grew. At some point, the Temple Market outgrew the Court of the Gentiles and overflowed into the city itself. The question is, where was the Temple Market during Jesus' ministry. The fact is, we are not sure what stage of growth it was in at that time.

Where ever the Temple Market was located, and I favor the Royal Portico, it was at least initially contained within the walls of the Temple precinct. This might make the Temple Market seem removed and cold; however, "inside, the temple area had a more humane aspect. The porticoes rose 12.5 meters (41 feet) from the Court of the Gentiles, but the height was softened by the open area under their roofs. We should also recall that the other courts were not only 'inner' but also 'upper': they rose above the Court of the Gentiles. The inner wall of the temple was 40 cubits (c. 20 meters/yards) high if looked at from the Court of the Gentiles, but one went up two flights of steps before going through the gate, and from the interior the wall was only 25 cubits high (12.5 meters/yards) (War 5.196). The Court of the Israelites was higher yet, though the sanctuary loomed above it - and well above the walls. We do not know just how high the Court of the Priests was. It was above the Court of the Women, the floor of which was above the middle of the eastern portico." (Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, page 69). The walls separated the sacred and reverent rights from the general people shopping and exchanging at the market. The walls also enclosed the crowds and made the market feel contained and intimate.



It was under these conditions that Jesus entered the sacred grounds of His Father's house. The people, being somewhat separated from the sacred structure itself, forgot where they stood. They forgot that the temple precinct was sacred ground. "Sickened by the stench and the filth, repulsed by the jangling and haggling as paltry coins were exchanged, saddened by the complete absence of spirituality with which the chosen people should have been so richly endowed, the Son of Him whose house these evil miscreants then desecrated 'made a scourge of small cords'. Then, filled with indignant justice, his righteous anger blazing forth in physical strength." (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 308).

9 - those – "Those" that worked and sold in the Temple Market served a function. The Temple ceremony consumed goods, in large quantities. This required them to buy and trade on large levels. "The temple had to trade with local merchants and craftsmen for some items. It consumed large quantities of incense (which was burned first thing in the morning and last thing in the evening: Ex. 30.7f.; Spec. Laws 1.171), and it also required a good deal of cloth. Its vessels and basins (for cooking, carrying blood to the altar, and so on) needed periodic attention. The Mishnah depicts the temple as a tough trading partner: in the case of price variation between conclusion of contract and completion of sale, 'the temple always has the upper hand' (Sheqalim 4.9). Small tradesmen may have been made to realize that they supplied the needs of a powerful corporation..." (Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, page 85). The fact that the Temple was required to engage in big business, and was considered comparable to a large corporation, gave temptation to greed and wealth.

The question here is who are the "those" that John, the author of the Gospel, is writing about, and how did they arrive in their positions. The positions in the Temple market were in many cases very specific. There were;

1. Money-Changer (a banking function that exchanged foreign currency for a fee)
2. Sellers of ceremonially clean doves
3. Sellers of ceremonially clean sheep/lambs
4. Sellers of ceremonially clean bullocks/oxen (though some would argue that they were sold in the market)
5. Sellers of ceremonial oil
6. Sellers of ceremonial spices and incense (Frankincense, Myrrh, Spikenard, etc.)
7. Sellers of herbs and foodstuffs required for the Passover meal
8. Ancillary items connected to the Passover Feast, and even unrelated items that the seller thought could make a profit

One author said, "Then there were the dove merchants, and the sellers of special spices, herbs, and vegetables for the Passover feast. In addition to these, there crowded toward the temple heights the peddlers with everything from trinkets to pottery, and headdresses to shoes. This was called the 'temple market' located in the Court of the Gentiles. In all probability, the merchants made more at these great feasts than all the rest of the year put together." (The Days of the Living Christ, W. Cleon Skousen, page 126). It would appear that the market evolved from a place to acquire the sacred to a place to make money. The market also had a governmental element associated with the feast. Inspectors were employed to examine the animals, for a fee, and assure that the standards were met. This business if inspection was a cash making element for the Temple Hierarchy as well. "To complete this partial resume of the temple's business affairs, we may note that it played some role in supplying worshippers with sacrificial victims. Scholars sometimes say that the temple or the priesthood had a monopoly on the sale of the required birds and animals. Actually, very little is known about it. We do know the general circumstances: the sacrifices had to be unblemished (Lev. 22:17-25; Spec. Laws 1.166). Worshippers usually did not bring their own animal or bird, which might become damaged en route, and so be unacceptable. Most of the victims, therefore, were supplied locally. Philo, probably describing his own experience as a pilgrim, wrote that 'the most highly approved of the priests' inspected the animals. The priests wished to ensure the validity of the sacrifice and the innocence of the person who brought it: a blemished sacrifice was invalid and, worse, the person who offered it had transgressed the law. The temple inspectors examined the animals 'from the head to the extremities of the feet', including the parts 'which are concealed under the belly and thighs, for fear that some small blemish has passed unobserved' (Philo, Spec. Laws 1.166f.)." (Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, page 86).

This brings us back to the "those" mentioned by John. Who were they? We can reasonably say that the High Priest and the ruling council of the Sanhedrin had ultimate control of everything that went on within the Temple precinct. It can be said that no one would operate or perform any of the above listed functions without their permission. What is interesting is that it appears that there was more than permission required. The Temple Market has been referred to as the Bazaar of the sons of Annas. Edershiem wrote, "...there can be little doubt, that this market was what in Rabbinic writings is styled 'the Bazaars of the sons of Annas' (Chanuyoth beney Chanan), the sons of that High Priest Annas, who is so infamous in New Testament history. When we read that the Sanhedrin, forty years before the destruction of Jerusalem, transferred its meeting-place from 'the Hall of Hewn Stones' (on the south side of the Court of the Priests, and



A Jerusalem Bazaar

therefore partly within the Sanctuary itself) to 'the Bazaars', and then afterwards to the City, the inference is plain, that these Bazaars were those of the sons of Annas the High Priest, and that they occupied part of the Temple-court; in short, that the Temple-market and the Bazaars of the sons of Annas are identical." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 371). That being said, it would appear that a large conflict of interest existed between the High Priest and the populace. With all of his power and authority, it would have been highly inappropriate for him to own or control the Temple Market and yet it appears that that is exactly what the circumstances were. "Of the avarice and corruption of this infamous High-Priestly family, alike Josephus and the Rabbis give a most terrible picture. Josephus describes Annas (or Ananus), the son of the Annas of the New Testament, as 'a great hoarder up of money', very rich, and as despoiling by open violence the common priests of their official revenues. The Talmud also records the curse which a distinguished Rabbi of Jerusalem (Abba Shaul) pronounced upon the High-Priestly families (including that of Annas), who were 'themselves High-Priests, their sons treasurers (Gizbarin), their son-in-laws assistant-treasurers (Ammarkalin), while their servants beat the people with sticks.'" (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 372).



It is doubtful that Annas would have directly worked the Temple Market, but highly probable that he directed all facets of the business from a distance. Scholars believe that the High Priest and the Temple Hierarchy sold licenses to operate in the Temple Market. Additionally, they required a piece of the action, as well as the direct payment of Temple taxes. They also set prices, and regulated the way all business was to be conducted in the market, both on the part of the buyer and the seller. The temple appointed family members to hold oversight positions for the market, and underlings monitor the Temple Market. The specifics are still very sketchy. Sanders wrote, "We still do not know who sold the sacrificial victims and how worshippers obtained quadrupeds. I think it most unlikely that the temple or individual priests actually owned the birds, sheep and goats and sold them to pilgrims. It would have been against the law for priests to raise the animals, and systematic disobedience of the kind that some scholars imagine would not have been permitted. It is equally unlikely that priests served as middlemen, buying the potential victims from those who raised them and selling them to the public. Engaging in direct trade of animals would have led to specific accusations - about which the literature is silent. Probably the temple licensed dealers and inspected what they sold. Conceivably the temple charged for the licenses and for the space in the Royal Portico used by the bird-sellers and money-changers, but there is no evidence either way." (Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, page 88).

So, we will now define who the "those" were in reference to this footnote. Those whose sold in the Temple Market were most likely private traders and businessmen; licensed, authorized and regulated by the High Priest of the Temple himself and his family. It was Annas himself that ruled the market, and his sons were delegated to assure that the family's wealth flowed from the market. This is a significant fact that needs to be remembered throughout one's study of the Savior's life. Edersheim wrote, "These Temple-Bazaars, the property, and one of the principal sources of income, of the family of Annas, were the scene of the purification of the Temple by Jesus; and in the private locale attached to these very Bazaars, where the Sanhedrin held its meetings at the time, the final condemnation of Jesus may have been planned, if not actually pronounced. All this has its deep significance." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 372). There is also a pattern here that illustrates the heart and mind of the Jewish rulers. They met in the chamber of Hewn Stone at the Temple. Shortly after Jesus' death, or around the time thereof, the Sanhedrin moved its meeting local to the Temple Market itself. They later moved the market and the Sanhedrin into the city as the market expanded. The pattern shows that the Jewish leaders were moving away from God, and following the money. It has been said that if you don't understand a crime, just follow the money. "Oxen, sheep, and doves were sold in the Temple porticoes or colonnades for sacrificial purposes, and because all national currencies were converted into Temple coinage, the money changers were ever presence. The law itself was holy, and the execution of the law was right, but motives were still crucial..Jesus left no doubt about who he was. The Temple was his Father's house, and he did not want to see it desecrated by greedy merchandisers, who seldom entertained a worthy thought about sacredness of their sales. Annas and Caiaphas, who would become two of the chief persecutors of the Lord, could have been among the most furious over this daring act of Jesus, as they were likely predominant shareholders in the business of sacrificial animals." (The Four Gospels: Verse by Verse, D. Kelly Ogden and Andrew C. Skinner, page 114-116).

10 - that sold – The word "sold" is translated from the Greek word "πωλέω" or "pōlēō". The word means to barter or to sell. It can also be used as a noun in reference to sellers. This is a great translation, because those that worked the Temple Market, or the Bazaar of the Sons of Annas, sold goods and services. It was a market by ancient and modern standards. The market sold under four distinct categories and we will visit each one.

Currency Exchange - At the time of Jesus, the Temple Market on Temple Mount in Jerusalem contained tables manned with an ancient form of a banker, called a money-changer. The office of a money changer is discussed in greater detail in footnote #14 of this chapter. At "...the Passover celebration... It was the custom also to pay the yearly poll tribute of the sanctuary at this season—the ransom offering required of every male in Israel, and amounting to half a shekel for each, irrespective of his relative poverty or wealth. This was to be paid "after the shekel of the sanctuary," which limitation, as rabbis had ruled, meant payment in temple coin. Ordinary money, varieties of which bore effigies and inscriptions of heathen import, was not acceptable, and as a result, money-changers plied a thriving trade on the temple grounds." (Jesus the Christ, James E. Talmage, page 133). Not only was a Temple coin required for the payment of the annual Temple or Poll tribute, but the sacrificial animals for the Temple could only be purchased using the Temple coin. In addition, the payment for the inspection of a sacrificial animal and all other ritual fees and purchases could only be made with a Temple coin. The Temple coin was obtained by exchanging other legal coins with the money changers, who charges a fee for service.

Sacrificial Animals - "Besides the money-changers there were also the sellers of oxen and sheep and doves. Frequently a visit to the Temple meant a sacrifice. Many a pilgrim would wish to make a thank-offering for a favourable journey to the Holy City; and most acts and events in life had their appropriate sacrifice." (The Gospel of John, Volume 1, William Barclay, page 110). The Lord structured the Law of Sacrifice so that all His children could make a righteous offering, regardless of economical status. The rich were required to offer an oxen, the general population offered a lamb, the poor offered two turtle dove, and the destitute were allowed to offer a pinch of flour. No one was alienated. Even so, each Passover pilgrim would need to secure an appropriate sacrifice. The best place to do this was at the Temple market. The temple market was "in the Court of the Gentiles, in spite of the sanctity of the Temple area, there could have been a flourishing trade in animals for sacrifice, perhaps supported by the powerful high-priestly family of Annas." (Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, page 87). The advantage of buying your animal from the Temple market was that it was controlled by the Temple Hierarchy, and would then be inspected by their inspectors. Other sacrifices might receive higher scrutiny.

Sacrificial animals were required to be without blemish, the firstling of the flock, free from defect, broken bones or imperfections. They were required to be a perfect symbols of the promised Messiah. These were the animals typically raised for this purpose. For the sacrifice to be acceptable before God, the patron was required to search out a lamb worthy to the cause.

Most scholars are united in their opinion that the Temple Market was contained in the Royal Portico during the time of Jesus. They also agree that pre-inspected animals that were qualified to be a worthy sacrifice were sold there. Even so, there are circles that question these assertions. Sanders wrote, "Common buying and selling were conducted in the shops around the outside of the temple wall, a fact that reduces the possibility that they took place in the temple precincts. Stocking the temple courtyard with quadrupeds would have greatly increased the noise and commotion in an area whose sanctity and austerity were prized. Philo regarded the 'broad spaces and openness and absence of [visual] restriction on every side' as among the temple's virtues, and its quietness was also noted by pilgrims. A herd and a flock would have damaged the view and raised the background noise considerably. Worse, they would have fouled the area with urine and excrement. Philo explained that one of the reasons for the absence of the usual sacred tree or grove was that the trees required fertilizer, and 'the excrements of men and irrational animals cannot be brought [into the temple] without profanity' (Spec. Laws 1.74f.) Having been to the temple, could he have offered this explanation if in fact fresh manure was being steadily produced? Since ruminants browse almost all day, a lot of fodder would have to be brought up, as well as straw to put under them. We would have to imagine, then, that each day drovers drove a lot of animals up the steps to Robertson's Arch, over it, and into the Royal Portico. They would also have had to bring an enormous quantity of hay and straw, and then each afternoon they would have had to clean out the litter and drive the animals back down. Herod may have known in advance that his great portico would be used for birds and money changers, but did he build it in order to have it turned into cattle stalls?" (Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, pages 87 - 88).

Animal Inspections and Certifications - The temple employed special Levitical priests to perform the task of inspecting animals that were being submitted for sacrifice. These inspectors were called *mumcheh*. The term "*mumcheh*" means literally, "one approved". Edersheim taught, "A regularly qualified examiner was called *mumcheh* (one approved), and how much labour was given to the acquisition of the requisite knowledge appears from the circumstances, that a certain teacher is said to have spent eighteen months with a farmer, to learn what fault in an animal were temporary, and which permanent. Now, as we are informed that a certain *mumcheh* of firstlings had been authorised to charge for his inspection for four to six *Isar* (1¼d. to about 2d.), according to the animal inspected, it is but reasonable to suppose that a similar fee may have been exacted for examining the ordinary sacrificial animals." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 370).

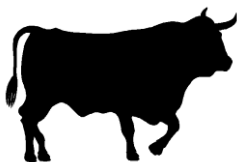


Barclay explains that the inspectors participated in the corruption of the temple. By rejecting animals brought from outside the temple market, they forced the patron to buy through the Temple Market. It also allowed the Temple Market to mark up the prices to extorted rates. He wrote, "...the law was that any animal offered in sacrifice must be perfect and unblemished. The Temple authorities had appointed inspectors (*mumcheh*) to examine the victims which were to be offered. The fee for inspection was 1p. If a worshipper bought a victim outside the Temple, it was to all intents and purposes certain that it would be rejected after examination. Again that might not have mattered much, but a pair of doves could cost as little as 4p outside the Temple, and as much as 75p inside. Here again was bare-faced extortion at the expense of the poor and humble pilgrims, who were practically blackmailed into buying their victims from the Temple booths if they wished to sacrifice at all - once more a glaring social injustice aggravated by the fact that it was perpetrated in the name of pure religion." (The Gospel of John, Volume 1, William Barclay, pages 110 - 111).

Ceremonial and Related Items - The Temple Market, at some point, expanded the into any profitable item they could sell. The peddlers of the bazaar were intent on making money, not assisting patrons in their worship.

The Temple was a symbol of everything good and wholesome. It surely was not intended to be associated with lies or fraud of any kind. In fact, the oral law teaches, "All the same are the buyer and the seller: both are subject to the law of fraud. Just as fraud applies to an ordinary person, so it applies to a merchant. R. Judah says, 'Fraud does not apply to a merchant'. He who has been subjected [to fraud] - his hand is on top. [If] he wanted, he says to him, 'Return my money'. [Or, if he wanted, he says to him,] 'Give me back the amount of the fraud'." (The Mishnah: A New Translation, Translated by Jacob Neusner, page 538). Surely, the Temple market would need to, at the very least, give the impression of honesty. The Temple was so intent on giving this impression that they were honest that they paid wages on a daily basis so that workers never doubted their fairness or honesty. Jeremias wrote, "The Temple officials and workers were very well paid, as is shown by the report, exaggerated though it is, that the shewbread bakers and makers of incense received first twelve, then twenty-four (according to R. Judah as much as forty-eight) minas, or about an eighth, a quarter, or half a talent each day (b. Yom. 38a). The Old Testament precept that wages should be paid on the same day (Deut. 24.15) was meticulously followed in the Temple (Ant. 20.220), whereas elsewhere it was the usual practice to pay the wage daily only if it was expressly demanded; otherwise it was paid between twelve and twenty-four hours after the period of work ended (M.B.M. ix.nf.; Bill. I, 832). Just as it was considered a serious crime to cheat the Temple, so also it was a matter of honour for the Temple to conduct its affairs in the grand manner and contribute to social welfare (see pp. 12f.)." (Jerusalem in the Time of Jesus: An investigation into Economic and Social Conditions during the New Testament period, Joachim Jeremias, pages 101-102). In spite of this, it would appear that the Temple hierarchy, at the time of Jesus, had deeply seated fraud and dishonesty imbedded in their actions.

11 - oxen – The word "oxen" is translated from the Greek word "βοῦς" or "bous". It means "an ox" or "a cow". Such animals were surely not offered on a regular basis. They would have only been required of the extremely rich. In fact, Sanders doubts that they were even sold in the Temple market due to the infrequency of their being sacrificed. He wrote, "The improbability of John's account will be further seen if we focus on his statement that Jesus drove out cattle as well as sheep and goats. The Bible never requires an ordinary individual to sacrifice a bovine. An individual could sacrifice an ox or a calf as a burnt offering or as a shared sacrifice, but few could have afforded to do so. A bull was the sin offering of the High Priest (Lev. 4.3), and a bull was also required for inadvertent transgression by the 'whole congregation of Israel' (4.13f.). Even a ruler sacrificed only a goat (4.23). On the Day of Atonement a bull was sacrificed, and at the Feast of Booths a large number were slaughtered and burnt, but these were community offerings. For none of these purposes would it have been useful to make cattle available for purchase by the general public. If pastured in the Royal Portico, they would have fouled a great deal of straw, and they would have served no purpose. As they trudged up and down the steps each day, waiting for a wealthy person to offer one as a burnt offering, they would have been in danger of breaking a leg or otherwise being blemished, which would have rendered the invalid." (Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, page 88). Though I find Sanders logic sound, it also stands to reason that an ox or two would be available in the Temple market for those that would require one. If over one million pilgrims attended Passover, wouldn't it stand to reason that there was at least one or two wealthy enough to require an ox.



12 - sheep – The word "sheep" is translated from the Greek word "πρόβατον" or "probaton". It means any four footed, tame animal accustomed to graze, small cattle (opp. to large cattle, horses, etc.), most commonly a sheep or a goat. In the New Testament, the word is always used for a sheep. The sheep or lamb was the most common sacrifice of the Passover. The average middle class family required a sheep or lamb. The Temple reserved special grounds outside of the city for the grazing and care of the sacrificial lambs. The oral law from the time of Jesus reads, "Cattle found between Jerusalem and Migdal Eder - and in an equivalent range on all sides of the city - [if] male, they are

deemed to be burnt offerings; [if] female, they are deemed to be peace offering. R. Judah says 'That which is suitable for Passover offerings are Passover offerings [if they are found] thirty days before that festival.'" (The Mishnah: A New Translation, Translated by Jacob Neusner, page 263). To give one an idea of the sheer number of sheep brought to the Temple at Passover, one Roman record states that over 256,000 lambs were sacrificed. Elder McConkie explains, "For a fee those who brought their own sacrificial animals had then examined at the temple for Levitical fitness. All that was needed for meat offerings and drink offerings was for sale within the sacred walls. Oxen, sheep, and doves could be purchased outright. There is a record of Baba ben Buta bringing in three thousand sheep at one time for sale in the Court of the Gentiles. Great herds of cattle and tiers of wickers filled with flocks of doves were more the rule than the exception. A courtyard paved with marble, that could accommodate two hundred and ten thousand people had ample room for the needed sacrificial animals, for those who bought and sold, and for those who weighed and haggled as coins exchanged hands." (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 308).



- 13 - doves – The word "dove" is translated from the Greek word "περιστέρα" or "peristera". The Greek word means dove. "The... doves or pigeons were the sacrifices of the poor (Lev v 7), and this may explain the milder treatment of the dove sellers. Only John mentions the larger animals." (The Gospel According to John I-XII, The Anchor/Yale Bible, Raymond E. Brown, S.S. page 115). Doves were purchased by Mary and Joseph helping us understand their financial status. They were not the only financially challenged people in Israel. "Birds are ... used in large numbers." (Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, page 88). They would have also been an easy commodity to sell and supply from the Temple market. "They can be kept in baskets or bowls, so they do not foul the floor." (Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, page 88). While Sanders questions the presence of oxen and even sheep in the Temple Market, the presence of doves seems to make sense to him. He wrote, "Here I see no reason to reject the general view that sacrificial doves and pigeons were sold in the Royal Portico, and that money-changers were also there. (Pilgrims brought a vast diversity of coinage, and many wished to pay the temple tax on the spot; therefore money-changers were necessary)." (Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, page 88).



Gamaliel was the Rabbinical mentor to Saul, who later became Paul. He wrote much of the Mishnah or the oral law. He obviously observed the extortion present in the Temple market by overcharging the poor for their sacrificial doves. He demanded that the prices be lowered. The doves were being sold at 25 times their value. Sanders wrote, "Once in Jerusalem a pair of doves cost a golden denar [= 25 silver denars]. Rabban Simeon b. Gamaliel said: By this Temple! I will not suffer the night to pass by before they cost but a [silver] denar. He went into the court and taught...And the same day the price of a pair of doves stood at a quarter-denar each (Keritot 1.7)" (Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, page 89).

- 14 - the changers – The phrase "changers of money" is translated from the Greek word "κερματιστής" or "kermatistēs". It means a money changer or money broker. The King James version of the Bible reads "the changers of money" while the Codex Sinaiticus of the same passage reads "moneychangers". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John 2:15, page 167).

"Pilgrims arrived from all over the world with all kinds of coins." (The Gospel of John, Volume 1, William Barclay, page 109). "Because of the imperial or pagan portraits that they bore, Roman denarii and Attic drachmas were not permitted to be used" (The Gospel According to John I-XII, The Anchor/Yale Bible, Raymond E. Brown, S.S. page 115). "So in the Temple courts there sat the money-changer. If their trade had been straightforward they would have been fulfilling an honest and a necessary purpose. But what they did was to charge one ma'ah, a coin worth about 1p, for every half-shekel they changed, and to charge another ma'ah on every half-shekel of change they had to give if a larger coin was tendered. So, if a man came with a coin the value of which was two shekels, he had to pay 1p to get it changed, and other 3p to get his change of three shekels. In other words the money-changers made 4p out of him - and that, remember, was one day's wage." (The Gospel of John, Volume 1, William Barclay, page 109).



The "money-changers" would make large profits at the expense of the pilgrims. Every Israelite, rich or poor, who had reached the age of twenty was obligated to pay a half shekel as an offering to Jehovah into the sacred treasury. This tribute was in every case to be paid in the exact Hebrew half shekel. At Passover, everyone in the world who was an adult male and wished to worship at the Temple would bring his "offering" or purchase a sacrificial animal at the Temple. Since there was no acceptance of foreign money with any foreign image, the money changers would sell "Temple coinage" at a very high rate of exchange and assess a fixed charge for their services. The profane acts and abuse of the moneychangers was appalling. They treated the foreign guests and the poor with much contempt. The Jews constantly scorned them and looked down upon their profession. To make matters worse, they appeared to be working in concert with the Mumcheh, or Temple inspectors. The Inspectors, who sat to inspect the offerings that were brought by the pilgrims, were quick to detect any blemish in them. This was expensive for the wealthy pilgrims, not to say how ruinous this was for the poor who could only offer their turtle-doves and pigeons. There was no defense for them or court of appeal, seeing that the priestly authorities took a large percentage on every transaction. The rejected offerings were invalid and required the pilgrims to go back to the Temple market, exchange more money, and then buy an animal from the Temple market at a marked up price.

Some would justify the ancient Jews saying, "In any system there can be and consequently will be corruption... we shall consider charges that some members of the priesthood were dishonest. Some scholars, however, regard the temple system as being necessarily corrupt: religion should not involve business or trade; in the view of some modern critics, it should not involve the support of a central clergy." (Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, page 89). What they miss is that the only incorruptible system is one that is centered on the Messiah.

The money-changers and sacrifice inspectors were all part of a larger system. They were under the control of the High Priest and the Temple Hierarchy. The Temple was, in some sense, the Judean National Bank. It was a great public treasury with vaults containing immense stores of private wealth. These deposits never sat idle, but were loaned at high rates of interest. The Jewish historian Josephus wrote an account of the burning of the archives in Jerusalem and it gives an appalling picture of the incredible debts that were

owed by the poor to the rich. It is believed that the intention of the burning was to 'destroy the money-lenders' tallies and to prevent the extraction of debts. After reading about how an infuriated mob (around 30 years after Jesus) robbed the Temple booths and dragged the sons of Annas (Annas was the Jewish High Priest) to their death, it can only be imagined how much the Jewish authorities were hated by the humble commoners. It should be remembered that the Temple market was known as "the Bazaar of the sons of Annas".

There was tremendous wealth in Jerusalem. Many of the rich publicans (tax-gatherers) and influential leaders resided in Jerusalem, not only in their houses, but their summer residences, their large parks, and their country estates. Their vast wealth reached unbelievable proportions in the days of Herod. These families were powerful in government circles and "prided themselves in their excesses." The gulf between the rich and the poor was immense and the very poor families were often driven from their homes as the rich extracted their limited riches. By the time of Jesus, Jerusalem had become a parasitic city, lying in wait for the multitudes of pilgrims who flocked into the city in masses at each Festival. At the Passover there would be at least a million visitors.



The vast numbers of pilgrims arriving for a feast would have been a money making opportunity in just about any society. It is why countries bid to have the Olympics hosted in their country and consequently pay extravagant monies to do so. They know that the Olympics draw worldwide crowds, and those crowds spend money. Passover was a similar circumstance in that there was money to be made on the masses.

The Temple hierarchy knew that they would collect significant monies through the Temple tribute or tax. **"There was a tax that every Jew over nineteen years of age must pay. That was the Temple tax. It was the Temple tax. It was necessary that all should pay that tax so that the Temple sacrifices and the Temple ritual might be carried out day by day. The tax was one half-shekel. We must always remember, when we are thinking of sums of money, that at this time a working man's wage was about less than 4p per day. The value of a half-shekel was about 6p. It was, therefore, equivalent to almost two days' wages."** (The Gospel of John, Volume 1, William Barclay, page 109). Given the sheer number of visitors, the Temple tax represented a small fortune to the Temple. The Temple Tax was required to be paid in Temple coinage, and required a money-changer to exchange the currency. This was, of course, done at a cost. **"All who refused to pay the Temple-tribute (except priests) were liable to distraint of their goods. The 'money-changers' made a statutory fixed charge of a maah, or from 1½ d. to 2 d. (or according to others, of half a maah) on every half shekel. This was called qolbon. But if a person tendered a Sela (a four-denar piece, in value two half-shekels of the Sanctuary, or two Galilean shekels), he had to pay double qolbon; one for his half-shekel of tribute-money, the other for his change. Although not only priests, but all other non-obligatory officers, and those who paid for their poorer brethren, were exempted from the charge of qolbon, it must have brought in an immense revenue, since not only many native Palestinians might come without the statutory coin, but a vast number of foreign Jews presented themselves on such occasions in the Temple. Indeed, if we compute the annual Temple-tribute at about 75,000l., the bankers' profits may have amounted to from 8,000l. to 9,000l., and immense sum in the circumstances of the country."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 368). The "l" signifies pounds sterling. To better understand the value, 75,000 pounds sterling is approximately \$114,000.

Pilgrims had required ritual needs that demanded purchase. This was a religious obligations, from which they had no choice other than to abandon their religion; which was unthinkable. This again required coinage approved by the Temple. All other coinage would need to be exchanged by the money-changers. **"Readers of the New Testament know, that the noisy and incongruous business of an Eastern money-lender was not the only one carried on within the sacred Temple-enclosure. It was a great accommodation, that a person bringing a sacrifice might not only learn, but actually obtain, in the Temple from its officials what was required for the meat- and drink-offering. The prices were fixed by tariff every month, and on payment of the stated amount the offerer received one of four counterfoils, which respectively indicated, and, on handing in to the proper official, procured the prescribed complement of his sacrifice."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 369). The Banking system, or the money-changers, knew that they would make substantial monies on the pilgrims. Many of the pilgrims came from foreign countries and would need to exchange currency. Even local provinces often dealt in Roman or Greek coins on a daily basis. All such monies needed to be exchanged for the Temple coins.

The money-changers made money at the expense of the patron, and sadly that included those that could least afford the fees and inflated charges. **"From Jewish writings we know, that most improper transactions were carried on, to the taking undue advantage of the poor people who came to offer their sacrifices. Thus we read, that on one occasion the price of a couple of pigeons was run up to the enormous figure of a gold denar (a Roman gold denar, about 15s. 3d)."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 370). Undoubtedly, this was one of the reasons Jesus was so appalled by the money-changers in His Father's house.



The money changers would have sat at tables equipped with scales, strictly regulated for accuracy. They were required to be cleaned and rebalanced on a regular basis to assure that dust did not contribute to false readings. Money-changers weighed the coins to assure that they weighed the prescribed weight. **"Money-changing involved weighing the coins, taking deductions for loss of weight, arguing, debating disputing, bargaining, oftentimes using scales of questionable accuracy. Tables piled high with coins of all denominations and nations were in stock in trade of those who charged a fixed fee, and more, in the lucrative enterprise."** (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 307). They even had set protocol for coins that did not weigh the prescribed amounts. **"Money-changers were allowed to charge a fixed discount for light money, or to return it within a certain period, if below the weight at which they had taken it."** (Sketches of Jewish Social Life, Alfred Edersheim, pages 191). The coin itself did not set value but rather the weight of the metal. The money changers might well have dealt in currencies that they didn't even recognize. **"Palestinian, Grecian, Egyptian, Tyrian, and Persian coins, among others, were in common circulation in the Holy Land."** (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 307).

Additionally, the oral law has multiple pages regulating the money-changers and the system of trade and purchase. One passage reads, **"He who deposits coins with a money changer - if they are wrapped up, [the money changer] should not make use of them. Therefore if they got lost, he is not liable to make them up [as an unpaid bailee]. [If they were] loose, he may make use of them. Therefore if they got lost, he is liable to make them up. [He who deposits coins] with a householder whether they are wrapped up or whether they are loose - [the householder] should not make use of them. Therefore if**

they got lost, he is not liable to make them up. **"The storekeeper is subject to the same rule as the householder."** (The Mishnah: A New Translation, Translated by Jacob Neusner, page 536). Another passage in the Mishnah defines and regulates fraud. It says, **"Fraud [overreaching] is an overcharge of four pieces of silver out of twenty-four pieces of silver to the sela- (one-sixth of the purchase price). For how long is it permitted to retract [in the case of fraud]? So long as it takes to show [the article] to a merchant or a relative. R. Tarfon gave instructions in Lud: 'Fraud is an overcharge of eight pieces of silver to a sela - one-third of the purchase price.' So the merchants of Lud rejoiced. He said to them, 'All day long it is permitted to retract.' They said to him, 'Let R. Tarfon leave us where we were.'" And they reverted to conduct themselves in accord with the ruling of sages.** (The Mishnah: A New Translation, Translated by Jacob Neusner, page 538). With such rules and regulations, the ancient Jews and even modern scholars are under the assumption that the system was free of corruption. I would argue that just because something is legal, it doesn't make it right. Surely the High Priest, who benefited greatly from the system, created rules and regulations that justified and legalized the behavior.



Dallin H. Oaks said, **"man's laws cannot make moral what God has declared immoral."** (General Conference, "No Other Gods", October 2013, Dallin H. Oaks).

Others would argue that since the system was open, and nothing was hidden in the transactions made in the Temple Market, it was therefore equitable and fair. The law required that parties transacted business through mutual agreement. **"A bargain was not considered closed until both parties had taken possession of their respective properties. But after one of them had received the money, it was deemed dishonourable and sinful for the other to draw back. In case of overcharge, or a larger than lawful profit, a purchaser had the right of returning the article, or claiming the balance in money, provided he applied for it after an interval not longer than was needed for showing the goods to another merchant or to a relative. Similarly, the seller was protected."** (Sketches of Jewish Social Life, Alfred Edersheim, pages 192). Many would justify the behaviors of the money-changers and the sellers of wares in the Temple Market by saying that the buyers knew the terms, and since they agreed it was therefore a fair trade. Common sense dictates that openness doesn't always equate to fairness. The poor had no choice. There were no fair alternatives. The High Priest set the rates, and therefore, the poor were openly taken advantage of, which is simply not right.

Finally, there are those that feel that the money-changers and Temple hierarchy are unjustly judged, assuming that all large organizations are corrupt which is simply not justifiable. Sanders wrote **"...the modern analogy, which shows that religious organizations can and often do sell goods and services to a captive market without being thought of as corrupt. I doubt that the Jerusalem temple sold goods (animals and birds) to the public, but it may have licensed bird-sellers and money-changers."** (Judaism: Practice and Belief 63BCE – 66CE, E.P. Sanders, page 91). Sanders fails to acknowledge the misuse of power, and the evil nature of the system that was in operation. Edersheim taught, **"The whole of this traffic - money-changing, selling of doves, and market for sheep and oxen - was in itself, and from its attendant circumstances, a terrible desecration; it was also liable to gross abuse....The priesthood must always have derived considerable profit from it - of course, not the ordinary priests, who came up in the 'orders' to minister in the Temple, but the permanent priestly officials, the resident leaders of the priesthood, and especially the High-priestly family."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 371).

15- money – The word "money" is translated from the Greek word "κέρμα" or "kerma". The word means a small piece or pieces of money, small coins, change, or money. The word is related to its root word of "κεῖρω" or "keirō", which interestingly enough means "to shear a sheep". Money was originally a weight system used for barter. The wool of a sheep was money, as was grain or other commodities. It was not until 700BCE that minted coins were used a money in the Holy Lands. It is said that money evolved from a Phoenician practice in the 1500's BCE. Zondervan records, **"Money in the sense of stamped coin did not exist, so far as know, before 700 B.C. There was no coined money in Israel until after the Exile. Before this time exchange of values took place by bartering, by trading one thing for another without the exchange of money. The method was followed by the weight system, later by minted coin, paper money, until today we have the credit system by which one may live, buy and sell without the use of money at all"** (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 551). Money was most often cattle, lambs, goats or other livestock. The Phoenicians started using metal markers that looked like two horns locking. It resembled a small round bracelet, and was valued as a piece of livestock. You could trade it at the market for other commodities, at the value of one livestock per metal marker, or redeem it from the issuer for the actual head of cattle. This made it easier for the Phoenicians to trade, not having to bring a herd to every market or port. Prior to the invention of such markets, they actually loaded livestock on the boats before traveling to ports so that they had money to barter with. The introduction of metal money made trade easier and often more practical. The marker might be traded several times before it was ever redeemed for the actual livestock.

There is a Jewish tradition that claims that Cain invented money after being cast out and settling in the land of Nod. The Jewish tradition ties the wicked influence that money can have on mortal man to the Son of Perdition. Though this might make sense, there is no scriptural proof that Cain invented money. Josephus seems to collaborate the tradition. He wrote, **"And when Cain had traveled over many countries, he, with his wife, built a city, named Nod, which is a place so called, and there he settled his abode; where also he had children. However, he did not accept of his punishment in order to amendment, but to increase his wickedness; for he only aimed to procure every thing that was for his own bodily pleasure, though it obliged him to be injurious to his neighbors. He augmented his household substance with much wealth, by rapine and violence; he excited his acquaintance to procure pleasures and spoils by robbery, and became a great leader of men into wicked courses. He also introduced a change in that way of simplicity wherein men lived before; and was the author of measures and weights. And whereas they lived innocently and generously while they knew nothing of such arts, he changed the world into cunning craftiness. He first of all set boundaries about lands: he built a city, and fortified it with walls, and he compelled his family to come together to it; and called that city Enoch, after the name of his eldest son Enoch."** (Antiquities of the Jews, Flavius Josephus, Book 1, Chapter 2, Verse 2, page). Whatever the case may be, we do know that the root of all evil is money. Paul wrote to his missionary companion, Timothy, and said, **"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."** (1 Timothy 6:10).

Unfortunately, we live in a world that has long since been organized around money. Whether we like it or not, money will be a part of our mortal experience, and so it was in the days of Jesus. The Jews of Jesus' time faced the same dilemma. Even the Temple required a Temple tax, paid with money. Edersheim wrote, **"This Temple-tribute had to be paid in exact half-shekels of the Sanctuary, or ordinary Galilean Shekels."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 367). In order to better understand the details of this chapter, one should gain a better understanding of the monies used at the time of Jesus. As one researches and evaluates ancient coins, one

must use extreme caution. The values don't always translate as simple as we would like. One method would be to base values on modern day silver values. Another method would be to base the values on equivalent daily wages. Zondervan wrote, "Regarding the value of the Bible coins, it is generally misleading and confusing to give their value in pound sterling. For example, to state that a denarius is worth 20 cents may give their value in silver weight, but not in the value of purchasing power which gives the true or real value of the coin, just as people have learned during these days of inflation in America." (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 555). I generally prefer using the value of a day's wages because we can all relate to such a value. Even so, this method is not without flaw. Our standard of living is much better than at the time of Jesus. Since we don't have enough information to establish the proper factor, there is an inexact science involved here. Again, we turn to Zondervan, which explains, "The value of the coins fluctuated much in ancient times. Therefore, it is often difficult to state the exact value of each coin. The government issued its money through money changers instead of banks and often the rate of exchange changed according to what a money changer was willing to give on a certain day. The denarius became much less value after the second century." (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 555). There were no bills in the days of Jesus, that came much later. Money was coinage. A general summary is as follows;

New Testament Coins & Values

The denarius or drachma is the standard unit, equal to a typical day's wage

talent	6,000 drachmae/denarii	Matt. 18:24; 25:14–30
mina	100 drachmae/denarii	Luke 19:13–26
shekel	4 drachmae/denarii	No direct used in the New Testament, but it was a common coin
stater	2 drachmae/denarii	Matt. 17:27
half-shekel	2 drachmae/denarii	No direct used in the New Testament, but it was a common coin
didrachmon	2 drachmae/denarii	Matt. 17:24
drachma	Greek: a day's wage	Luke 15:8
denarius	Roman: a day's wage	Matt. 18:28; 20:1–16; 22:19; Mark 6:37; 12:15; 14:5; Luke 7:41; 10:35; 20:24; John 6:7; 12:5; Rev. 6:6
assarion	1/10 drachma/denarius	Matt. 10:29
quadrans	1/4 assarion (1/40 drachma/denarius)	Matt. 5:26; Mark 12:42
lepton	1/2 quadrans (1/80 drachma/denarius)	Mark 12:42; Luke 12:59; 21:2

Silver value today, March 8, 2015 is \$0.51 per gram

1 Talent = \$30,600 U.S. adjusted for time \$40,440,960 (\$0.15 = 1 day wage in Jesus' day, \$198.24 = 1 day wage in the U.S. in February 2015)

	1 Talent	1 Mira	1 Shekel	1 Tetradrachm	1 Stater	1 Drachm	1 Denarius	1 Assarion	1 Quadrans	1 Lepton
Value in Shekels	3,000 Shekels	50 Shekels	1 Shekel	1 Shekel	½ Shekel	¼ Shekel	¼ Shekel	1/40 Shekel	1/160 Shekel	1/320 Shekel
Value in Dollars	\$1,500,000	\$25,000	\$500	\$500.00	\$250	\$125	\$125	\$12.50	\$3.12	\$1.56
Value in Day's Wage	12,000 days (1 lifetime)	200 Days (1 year)	4 Days (1 Week)	4 Days (1 Week)	2 Days (½ Week)	1 Day	1 Day	1/10 Day	1/40 Day	1/80 Day

The references of the New Testament fairly illustrate the two facts: (1) that in New Testament times little use was made of native Jewish coins; and, (2) that of the Graeco-Syrian and Roman coins in use, a distinct preference was given on religious and patriotic grounds to the Graeco-Syrian [Muirhead, 1907, p. 48]. "For all ordinary purposes in Palestine all kinds of currency were valid. Silver coins from Rome and Greece and Egypt and Tyre and Sidon and Palestine itself were in circulation and all were valid. But the Temple tax had to be paid either in Galilaean shekels or in shekels of the sanctuary. These were Jewish coins, and so could be used as a gift to the Temple; the other currencies were foreign and so were unclean; they might be used to pay ordinary debts, but not a debt to God." (The Gospel of John, Volume 1, William Barclay, page 109).

TALENT: 1 Talent = 60 mina = 60,000 grams of silver

This unit of silver was equal to 6,000 Greek drachmae or Roman denarii. One talent was roughly equal to what a typical worker could earn over a lifetime. Using a modern work week of 5 days, a worker would have 260 work days per year. One talent would be equal to just over 23 years of full time work. It should be remembered that life expectancy was lower than today, so it is reasonable to consider a talent a life time of wages. The talent, in Hebrew measurement, is about 60 kilograms or 132 U.S. pounds of silver. There is a Greek coin referred to as a talent. The coin is obviously not a talent in weight or value, rather it is the standard for measuring a talent. Any coin measuring 20 grams or grains of silver fits the standard. Shekels have varied in weight during different times, and therefore had to be weighed by the money-changers to assure the proper grams of silver. For example, 3,000 shekels at 20 grains/grams per shekel (Exodus 38:25-26) would equal the temple tax for 600,000 men. 600,000 x ½ shekel each = 100 talents. In other times it took 3,600 shekels to make a talent. It should be noted that due to inflation, a grain today is 1/15th of a gram, but back then (in Hebrew measurement) the two words were closely related. In today's money, adjusted for inflation, a talent is worth about \$1,500,000 U.S. Jesus tells a parable (Matt. 25:14–30) in which a wealthy man gives his servants different amounts of talents (1 talent [about \$1½ million], 2 talents [about \$3 million], 5 talents [about \$7½ million]—in the latter case, the amount was more than the servant could hope to earn in a lifetime). In another parable (Matt. 18:23–35), Jesus uses creative



exaggeration to stress the incalculable difference between divine and human mercy: a servant owes his king (symbolic of God) 10,000 talents (just over 15 billion dollars in today's money) but is upset with a fellow servant who owes him 100 denarius (about \$10,000 in today's money).

Jesus told a parable about a master who entrusted "talents" to his servants. A talent was not a coin, but a unit of a high value, though the amount varied from time to time. If a denarius was worth a day's wages, a talent would have been worth about seventeen years' wages. A reference to a large number of talents generally meant "a great deal of money," much the same as when people today say, "if I had a million dollars."

MINA or MANEH (pound): 1 Mina = 50 Shekels = 1,000 grams of Silver

Several translations of the English Bible use the word "pound" for a Greek "mina". As a weight, the equivalent of 50 shekels. Assuming that a shekel weighs 20 grams or grains of silver, a Mina would equal 1,000 grams of Silver. Varying weights of a shekel result in some scholars valuing a mina equivalent 60 shekels. It is said that a mina is worth 100 drachmae (or denarius). The only New Testament reference comes in a parable told by Jesus in Luke 19:13–26 (the parable of the pounds); another version of the same story appears in Matthew 25:14–30 (the parable of the talents). It should take about 60 mina to equal a talent. The mina has weighed varying weights in various times and cultures. The Babylonians weighed a Shekel at 16.8 grams, making the Mina and the Talent worth significantly less. Other cultures and times varied as well. For the sake of our discussion we will focus on the Israelite standard of a 20 gram Shekel. In Israel, a mina of silver provided about 40 weeks or 200 work days worth of common labor. In today's money, adjusted for inflation, a mina is worth about \$25,000 U.S.

SHEKEL (pieces of silver): 1 Shekel = 4 Denarius or 4 Drachm = 20 grams of silver

The Shekel was the basic monetary unit in the Hebrew society at the time of Christ. There were many forms of the Shekel, both foreign and local. Initially, the Shekel was not a specific coin but rather a weight. The Hebrew word for Shekel actually means "to weigh". Zondervan records, "The first metal exchange was crude, often shapeless, and heavy so as to approximate the value of the item purchased in actual weight. They buy usually weighed his 'money' to the – seller. The Jewish shekel was such a weight (shekel mean 'weight'). It was based on the Babylonian weight of exchange, generally gold, silver, bronze and even iron. Among the Jews the shekel was used for the temple tax, poll tax, and for redemption from the priesthood." (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 551). The Shekel was the silver standard for the Hebrews. It then defined other currency. Later there were multiple coins referred to as "shekels". The story of Judas receiving money to betray Jesus uses an imprecise term: the Greek simply says that Judas was paid thirty "silvers" (Matt. 26:15). Most scholars think that "silvers" referred to thirty shekels, since a shekel was a measure of silver. To a devout Israelite, a shekel was a silver Judean coin (i.e., not Roman or Greek, for the priests avoided using coins bearing idolatrous images of Caesar or pagan gods). One exception was the Tyre Shekel. It was accepted by the Hebrews since it lacked any obvious false idols. "The Shekel" was worth about four drachmae (or four denarius). The Shekel is worth about 4 days worth of common labor. "In Jesus' day the shekel was not a weight but a coin with the value of a shekel, worth about a day's wage at the time." (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 551). In today's money, adjusted for inflation, a shekel is worth about \$500 U.S.



for size comparison

A Silver Shekel or Galilean Shekel

from Israel at or around the time of Jesus
The front has a chalice of ritual cup
The back of the coin has three pomegranates giving reference to the Abrahamic Covenant



for size comparison

Phoenician (Tyre) Shekel or Tetrachm

made of silver, these were the 30 pieces of silver
Melqarth head on the front, and
a Eagle standing on a thunderbolt on the back

TETRADRACHM: 1 Tetrachm = 1 Shekel = 4 Denarius or 4 Drachm = 20 grams of silver

The Tetrachm (Greek: τετραδραχμων) was an Ancient Greek silver coin equivalent to four drachmae. They were first minted in the 500's BCE. There were many Greek coins that were categorized as a Tetrachm, as multiple city states of Greece minted their own version of the coin. As Alexander the Great spread his empire to Iran, India, Egypt and parts of Europe, the Tetrachm was adopted and minted by other nations. The shekel was equal in value to a Tetrachm, and shekels could be referred to as such. In reality, the Jews were just minting their own Tetrachm. In today's money, adjusted for inflation, a Tetrachm is worth about \$500 U.S.



Tetradrachm

for size comparison



IMAGES OF AN EARLIER GREEK TETRADRACHM FROM MY PERSONAL COLLECTION

STATER : 1 Stater = 1/2 Shekel = 2 Denarius or 2 Drachm = 10 grams of silver

The Greek word "Stater" means to "weigh", and coincidentally means the same as the Hebrew word "Shekel". There were also Tyrian Staters. It can be referred to as a Didrachm, being equal to 2 drachms. The Jews had their own version of a Stater, which they called a half shekel. The "Stater" or half shekel is mentioned in Matthew 17:27, when Jesus arranged for payment of his temple tax. Even so, this was probably a Tyrian Stater or a half-shekel since it would be inappropriate to pay a temple tax with a heathen Greek coin. The Greek Stater started out as a silver ingot, or measure of silver, weighing about 10 grams. Though some place the weight of a Stater at 8.6 grams, while others say it was closer to 7 grams. Somewhere in the 500's BCE, the Stater became a coin. In Jesus' day, the Stater was primarily minted at Antioch, at Caesarea in Cappadocia, and at Tyre. Like so many Greek coins, versions of the Stater were minted in many other city states. A Stater is also regarded to as a "Didrachmon" or a "double Drachme". A drachm is worth a day's wage, and therefore a Stater is worth 2 days wage. Many coin specialists believe that Judas's payment of thirty pieces of silver was made in Staters, not Tetradrachms. It is also believed that the chief priests used Staters to bribe the guards of the tomb (Matthew 28:12). In today's money, adjusted for inflation, a Stater is worth about \$250 U.S.



Greek Silver **Stater** from Pheneos, Arkadian

For size comparison



Judean **Half Shekel**

For size comparison



DRACHMA OR DRACHM (Greek form of the Roman Denarius): 1 Drachm = ¼ Shekel = 5 grams of silver

The name drachma is derived from the Greek verb "δράσσομαι" or "drássomai", which means "grasp". It is believed that the same word also means "handful" or "handle". Initially a drachma was a fistful (a "grasp") of six oboloi or obeloi (metal sticks, literally "spits"). Before the inventions of coins, it is believed that the inhabitants of Greece used sticks of precious metal for trade. This was done around 1100 BCE. Ingot sticks of bronze, copper, or iron were made to a specific weight. One could hold a fistful of ingots. When the change was made from ingots to coins, the name Drachm was retained. The Drachm was only about 80% pure silver. This might be another reason why the Jews only allowed Tyrian and Jewish coins in the temple, since they were at least 94% pure silver. Zondervan records, "The world-conquering Greeks developed the Persian and Babylonian coinage, and their own, into something of a fixed world system. Animals, natural objects, and the Greek gods were used as symbols on the coins. Each coin was made individually with hammer, punch and die. The Greeks called these coins drachmas (drachma means 'handful') of which there was a variety with about the same value. Later the terms drachma and shekel were used somewhat interchangeably." (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 553). In today's money, adjusted for inflation, a drachm is worth about \$125 U.S.



Greek **Drachm**

for size comparison

The drachm is used in several places in scripture. Here are some of the references:

Luke 15:8 "If a woman having ten drachma (\$1250), loses one (\$125), will she not light the house, sweep and search, and when she finds it, call all her friends and neighbours so they can rejoice with her".

Matthew 17:24 Peter was asked "Doesn't your master pay the two drachma (\$250)?" This equaled half a shekel and was due to the temple annually for its upkeep, see Exodus 30:11-16. As an interesting note, as children of the king they were free from tax; however, as Jesus said, "in order to not give offence, go throw a hook in the sea, and the first fish that comes up, take it up, open its mouth, and you will find one stater / shekel. Take that and give it to them for us both".

DENARIUS (Roman form or the Greek Drachma): 1 Drachm = ¼ Shekel = 5 grams of silver

Like the Drachm, the denarius was a silver coin valued at the usual day's wage for a typical laborer (see Matthew 18:28; 20:2, 9, 13; 22:19; Mark 6:37; 12:15; 14:5; Luke 7:41; 10:35; 20:24; John 6:7; 12:5; Rev. 6:6). While the Drachm was a Greek coin, the denarius was a Roman coin. The "lost coin" in the parable that Jesus tells in Luke 15:8-10 is a drachma, though the Roman denarius was the most common Roman coin in circulation. In some Bible versions, it is called a "penny". This is confusing to the American biblical student, since a penny is of such little value in America and the denarius is valued as the equivalent of a day's wage for a laborer. One should understand, it was translated as a "penny" because the standard Roman abbreviation for a denarius is "d.", the same abbreviation was used centuries later by the British for "penny." Zondervan clarifies, "Sunday School teachers and children have always wondered why any man would toil all day and receive only a penny. Even those who worked but one hour deserved more than that. Was it because wages were so low? But if one remembers that in the Roman world the denarius represented a day's pay, the dilemma is solved. Army pay was also a denarius a day. For this reason it is misleading today to state, as Bible margins often do, that the denarius is worth 'eighteen or twenty cents'; this is the value according to silver weight (pound sterling) but not according to buying power, which is the important thing. There is a relationship between 'penny' and 'denarius' however, which explains the translation. The English monetary system is based on the old Roman system. British symbols are: £ - pounds, s - shilling, d - pence. The 'd' for pence stands for the old denarius. The confusion began when 'pence' became 'penny' in our Bibles" (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 554). Another indication of the value of the denarius is found in the story of the Good Samaritan: The innkeeper was paid two denarii for caring for the wounded man for several days. Jesus' opponents used a denarius to trap him with their question about taxation (Matthew 22:19). The denarius of that day had the head of the Roman Emperor Tiberius on one side, and on the other side a likeness of his mother, Livia, shown holding an olive branch and a scepter, personifying Rome. In today's money, adjusted for inflation, a denarius is worth about \$125 U.S.



Roman **Denarius**

for size comparison

The following scripture passages reference the Roman Denarius:

Matthew 18:28 In the parable of the unmerciful servant, Jesus said, "But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest." After he had been forgiven 10,000 talents (about \$15 billion in today's money), that man saw a servant who owed him 100 Denarii (about \$12,500 in today's money).

Matthew 20:2 In the parable of the Laborers we read, "And when he had agreed with the labourers for a penny a day, he sent them into his vineyard." The Householder agreed with each laborer, one denarius a day, which was the typical daily wage for unskilled labor (about \$125 in today's money).

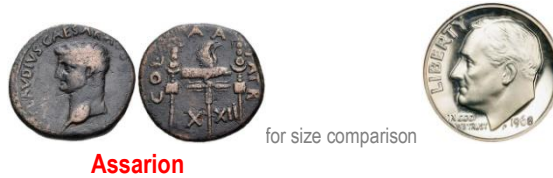
Matthew 22:19 Jesus said, "Shew me the tribute money. And they brought unto him a penny." Roman tribute or tax money was paid in the Roman Denarius.

Luke 7:41 In Jesus parable of the debtors, He taught "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty." In the parable, the creditor forgave both debtors. The question is, who did the creditor love the most? The one who was forgiven 500 Denarii (about \$62,500 in today's money), or the one forgiven 50 Denarii (about \$6,250 in today's money).

- Luke 10:35** In the parable of the Good Samaritan, Jesus said, "And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." The next day, the Samaritan took out 2 Denarii and gave them to the host (about \$250 in today's money).
- John 6:7 (Mark 6:37)** In the story of Jesus feeding the 5,000, the question was posed by Philip as to how Jesus was to feed to many. "Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." 200 Denarii was about \$25,000 in today's money.
- John 12:5 (Mark 14:5)** At Simon's house in Bethany, Judas questioned how Jesus could allow himself to be anointed with expensive ointment. Judas said, "Why was not this ointment sold for three hundred pence, and given to the poor?" 300 Denarii was worth about \$37,500 in today's money.
- Revelation 6:6** John, speaking of the past, wrote, "And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Though the time period was long before the Roman Denarius, the penny was long since the term used for a day's ration's and then later on a day's wages.

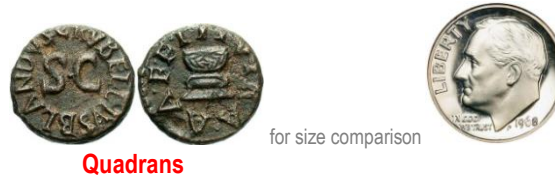
ASSARION: 1 Assarion = 1/40 Shekel

An Assarion is a Roman coin made of copper. It is sometimes referred to as an "As" or a "Farthing". An Assarion was worth one-tenth of a denarius. At some point in time, it was worth as much as one-sixteenth of denarius. Like other Roman coins, there were forms of Assarions minted in various cities. They were worth even less when minted in other provinces. Zondervan writes, "The Assarion... In the Roman Empire this Greek coin was both small in size and in value, the English translators simply translated 'farthing' in a similar small coin with which the people in England would be familiar." (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 553). In today's money, adjusted for inflation, a Assarion is worth about \$12.50 U.S.



QUADRANS: 1 Quadrans = 1/160 Shekel

A Quadrans, also known by its Greek name "kodrantēs", was worth one-fourth of an Assarion. It was a Roman coin made of brass, and was considered of low value. It is worth twice as much as a lepton or a widows mite. The widow placed two leptons in the temple treasury, making the value a Quadrans. Zondervan writes, "The English translators are confusing when they render kodrantes with 'farthing'... The kodrantes had twice the value of a mite, something like that of a two cent piece today." (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 553). A Quadrans is not a farthing or a penny. In today's money, adjusted for inflation, a Quadrans is worth about \$3.12 U.S.



LEPTA OR LEPTON: 1 Quadrans = 1/320 Shekel

"During the pre-Roman times under the Maccabees (175-140 B.C.) the Jews for the first time were allowed to issue money of their own. One such piece was the lepton, a tiny bronze or copper coin, which we know as the widow's mite." (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 553). A lepton or a "Leptos" was worth one-eighth of an "Assarion" or one-half of a "Quadrans". It was the least value of any coin in circulation. It is best known as the widow's mite. As the story goes, a widow in the temple put "two lepta, which make a "Quadrans" into the treasury (Mark 12:42). Jesus considered her donation of greater value than those that donated great wealth, because of the sacrifice that was involved in her offering. The only Jewish coin specifically mentioned in the Gospels is the bronze "lepton" or "Widow's Mite". Sometimes it is called a "farthing", which is confusing because a "Assarion" and a "Quadrans" can also be referred to as a "farthing"s. It represents a very small amount of money. There is a Hebrew term that means a small amount of money. It is "Prutah". Probably the Lepton, Quadrans, and Assarion coins could be referred to as "Prutah". In today's money, adjusted for inflation, a Lepton is worth about \$1.56 U.S.



There are 2 references to a "Farthing" in the New Testament that refer to the Lepton. They are as follows;

Matthew 5:26 "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." (Matthew 5:26). Here the reference to a "farthing" conveys the idea of a small detail, or the last cent.

Mark 12:42 "And there came a certain poor widow, and she threw in two mites, which make a farthing." (Mark 12:42). Here the term farthing appears to reference a "Quadrans".

Matthew 10:29 "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." (Matthew 10:29). Relative to which coin is being referred to as a farthing, the worth of a sparrow is as follows;

\$6.25 / Sparrow (1 Farthing = 1 Assarion = \$12.50)
 \$1.56 / Sparrow (1 Farthing = 1 Quadrans = \$3.12)
 \$0.78 / Sparrow (1 Farthing = 1 Lepton = \$1.56)

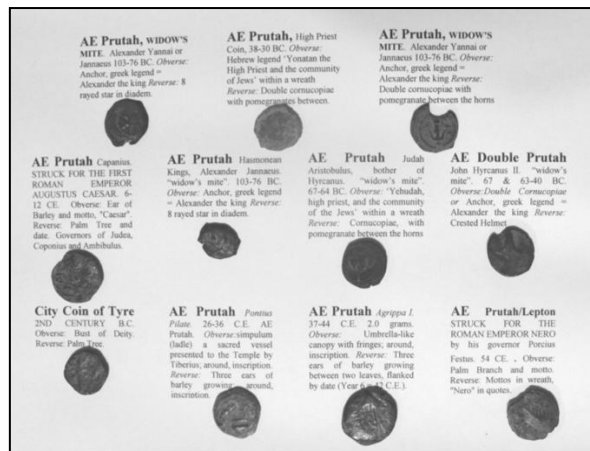
Then there is another problem, in that, Luke 12:6 states, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" (Luke 12:6). Most believe that there is a scribal error, either in Matthew 10:29 or Luke 12:6. Luke's account significantly reduces the cost of a sparrow. In Luke's account, the cost of a sparrow is as follows;

\$2.50 / Sparrow (1 Farthing = 1 Assarion = \$12.50)
 \$0.62 / Sparrow (1 Farthing = 1 Quadrans = \$3.12)
 \$0.31 / Sparrow (1 Farthing = 1 Lepton = \$1.56)

The above summary of money at the time of Jesus is far from comprehensive. At best it is a basic summary provided as a point of reference, and is not intended to be a comprehensive study of the money of the time.

In summary, we need to recognized several significant points that need to be remembered when studying this chapter, in relationship to the money of the time.

1. Greek and Roman monies were widely used. The Judean money was not wisely used, but was the exclusive money of the Temple. Zondervan explains, "In Judaea in NT times, Roman money was legal tender and so was used for ordinary purposes, but the priests taught the people that only Jewish currency was fit for worship, so these men made a very profitable business for themselves. Having secured Jewish money from the priests, they sat in the court of the Gentiles and exchanged it (at a liberal profit for themselves) for Roman money, then would make another exchange with the priests, no doubt making a profit at both ends." (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 555).
2. The Temple Market was controlled by the High Priest and his family. They used the Temple Market as profit making enterprise to amass great wealth and power. Elder McConkie wrote, "Profit earned or extorted through all this sacrifice-related merchandising went both to individuals and to the temple officials. Sums paid for the items needed for meat and drink offerings went directly to the temple; others paid rent for the use of the temple space. Even a temple market, referred to as the bazaars of the sons of Annas, occupied part of the space in the court. Annas was, of course, the high priest before whom Jesus would stand in three years during another Passover season. There was considerable popular resentment against the sons of Annas and their temple merchandising." (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, Bruce R. McConkie, page 308).
3. There were plenty of rules regulating private enterprise; however, the rules governing Temple enterprises seem to be more vague. Perhaps that is because the writers of the rules were in charge of the Temple Market. The proverbial foxes guarding the chicken coop. Edersheim wrote, "...the Jerusalem Talmud gives no less than five different answers, showing that there was no fixed rule as to



my PERSONAL COLLECTION OF "MITES", "LEPTONS", OR "PRUTAHs"



the employment of these profits, or, at least, that it was no longer known at this time." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 371).

4. The Temple had been desecrated by greed, animal waste, foreign money, abuses in power, taking advantage of the poor, and other associated wickedness. In spite of all the wickedness, the Mishnah only regulates that foreign coins were prohibited. Otherwise, there appears to be no admission that anything might be off. The Mishnah says, "Money which was found before cattle dealers - throughout the year, it is deemed money in the status of second tithe. [If it is found] on the Temple mount, it is assumed to be unconsecrated money. [If it is found] in Jerusalem during a pilgrim festival, it is assumed to be unconsecrated." (The Mishnah: A New Translation, Translated by Jacob Neusner, page 262).



- 16 - **sitting** – The word "sitting" is translated from the Greek word "κάθημαι" or "kathēmai". The name means to sit down, to seat one's self, to sit, be seated, to occupy a space, to have a fixed abode, or to dwell. The wording sitting is often used for someone conduction business or monetary transactions. It is figurative for business.

There seems to be something inherently evil about "business". By its very nature, it is an especially narrowing practice. It focuses one on worldly wealth. It has the potential to be all consuming. Work, of itself, is the healthy practice of laboring for ones daily bread. Business, on the other hand, is the art of making money for personal gain. Edersheim quotes Hillel, one of the Rabbis who contributed to the Oral Law. He wrote, "...we have this from Hillel, concluding with a very noble saying, worthy to be preserved to all times and in all languages: 'He who engages much in business cannot become a sage; and in a place where there are no men, strive thou to be a man.'" (Sketches of Jewish Social Like, Alfred Edersheim, pages 187-188). The rabbi's were always concerned about those who "sat" to make profit. They regulated the markets, the prices, and the amount of profit to be made, in an attempt to hinder corruption. Edersheim wrote, "The Rabbis in this, as in so many other matters, were long before us. They appointed regular inspectors, whose duty it was to go from market to market, and , more than that, to fix the current market prices." (Sketches of Jewish Social Like, Alfred Edersheim, pages 188). The Jews limited profits to 16%, considering anything above that as a kind of theft. "Indeed it was regarded as cheating to charge a higher profit than sixteen per cent. In general, some would have it that in Palestine no one should make profit out of the necessaries of life. Cheating was declared to involve heavier punishment than a breach of some of the other moral commandments." (Sketches of Jewish Social Like, Alfred Edersheim, page 188).

- 17 - **And when** – The King James version of the Bible records "And when he had made...", while the Codex Sinaiticus of the same passage reads "And having made..." (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John 2:15, page 167).

- 18 - **he had made** – The word "made" is translated from the Greek word "ποιέω" or "poieō". It means to make, produce, prepare, or to make a thing out of something.

- 19 - **a scourge** – The word "scourge" is translated from the Greek word "φραγέλιον" or "phragellion". It means a scourge or a whip. The scourge later became a Christian symbol of Jesus and his suffering (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 146).

The Temple strictly prohibited weapons of any kind within its precincts. No swords, knives, whips, scourges, or other weapons were allowed. Ceremonial knives were allowed for use by the Priests, but the Pilgrims and Patrons would have no use for weapons. This might explain why Jesus resorted to fashioning His own scourge to drive out the money-changers. Brown wrote, "No sticks or weapons were allowed in the temple precincts. Jesus may have fashioned his whip from the rushes used as bedding for the animals. Only John mentions this." (The Gospel According to John I-XII, The Anchor/Yale Bible, Raymond E. Brown, S.S. page 115). Skousen clarified, "It is clear that Jesus did not use one of the whips which was often employed to drive donkeys, camels or oxen. These were made of tough leather things tipped with pieces of metal or bone. Such a whip could cut soft, human flesh to shreds. Jesus had no need of such a whip. He needed a token whip, a scourge, one that might leave a welt, but not a gash. By unwinding a piece of heavy rope Jesus would have his 'scourge'." (The Days of the Living Christ, W. Cleon Skousen, page 128).

- 20 - **small cords** – The phrase "small cords" is translated from the Greek word "σχοινίον" or "schoinion". It means a cord or rope made of rushes, or a rope. Rushes are the stiff hollow or pithy stems of grass-like wetland plants. Generally, rushes are from plants of the genus Juncus. These stems are commonly used in the making of baskets, mats, and chair seats. The cord is a symbol of the covenant tie between two parties. It is closely associated with the symbol of the knot, which is a symbol for a covenant. The cord also symbolizes mortality (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 42).

It should be noted that the act of Jesus clearing the sin from the Temple with a scourge He fashioned from the items He found in the Temple has significant foreshadowing. Jesus would later clear sin from our earthly temples. Yes, His atonement did just that. It removed sin from us. Part of the process of atonement



required that Jesus paid the consequence of all sin, and experience the pain and shame associated with it. Part of that entailed that He endure a Roman scourging. His mortal Temple, or mortal body, was scourged. Three years before Jesus endure the scourging of His mortal Temple, he cleared the Temple precincts with a whip. **"He made the scourge of small cords (even this not without significance) and with it drove out of the Temple both the sheep and the oxen"** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 374).

- 21 - he drove them** – The word "drove" is translated from the Greek word "ἐκβάλλω" or "ekballō". It means to cast out, drive out, or to send out. It often implies a notion of stern violence. **"Seemingly, Jesus used the whip on the merchants."** (The Gospel According to John I-XII, The Anchor/Yale Bible, Raymond E. Brown, S.S. page 115). The Codex Sinaiticus removes the word "them" from this passage. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John 2:15, page 167).

The Gospel of John records that the clearing of the temple took place at the start of Jesus' ministry. **"But there is a real difficulty we must face. This passage tells of the incident known as the Cleansing of the Temple. John sets it right that the beginning of the ministry of Jesus, while the other three gospel writers set it right at the end (Matthew 21:12-13; Mark 11:15-17; Luke 19:45-46). This definitely needs explanation and various explanations have been put forward."** (The Gospel of John, Volume 1, William Barclay, page 107). Here are the most popular theories;

Four Theories

Theory #1: One theory is that Jesus cleared the temple twice. Once at the beginning of His ministry and again at the very end. This is not outside of possible. It definitely would have sent a message. Some scholars argue that the act was so offensive to the Jewish hierarchy that they would have taken precautions to stop it from every happening again. Perhaps Jesus would have been watched by the Temple guards. Of course, this is all speculation. Barclay wrote, **"It is suggested that Jesus cleansed the Temple twice, once at the beginning and once at the end of his ministry. That is not very likely, because if he had done this staggering thing once, it is very unlikely that he would ever do it again. His reappearance in the Temple would have been a sign for such precautions to be taken that a repetition of it would not have been possible."** (The Gospel of John, Volume 1, William Barclay, page 107).

Theory #2: Another theory is that John was an eyewitness, and consequently his chronology is accurate; while the other Gospels placed the clearing of the temple where they felt it fit with the story line rather than where it actually happened. Barclay argues that the opposite is the case. He says, **"It is suggested that John is right and that the other three are wrong. But the incident fits in much better at the end of Jesus' ministry. It is the natural succession to the blazing courage of the Triumphal Entry and the inevitable prelude to the crucifixion. If we have to choose between John's dating and the dating of the other three, we must choose the dating of the three."** (The Gospel of John, Volume 1, William Barclay, page 107).

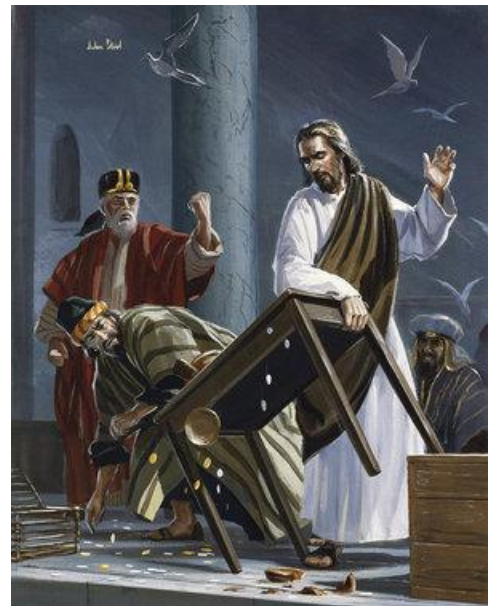
Theory #3: This theory is probably the most questionable. There are those that believe that John did not assemble his Gospel. They believe that John wrote the various stories, but scribes assemble them into the order we have them in today. The theory is that they did this after his death and made errors in the order of events. Barclay agrees that this theory is improbable. He wrote, **"It is suggested that when John died he left his gospel not completely finished; that he left the various incidents written out on separate sheets of papyrus and not bound together. It is then suggested that the sheet containing the account of this incident got out of place and was inserted near the beginning of the manuscript instead of the near end. That is quite possible, but it involves assuming that the person who arranged the manuscript did not know the correct order, which is difficult to believe when he must have known at least some of the other gospels."** (The Gospel of John, Volume 1, William Barclay, page 107).

Theory #4: The last theory that we will present, and I am sure there are others, is that John recorded the stories from the life of the Messiah, and was more concerned with content than chronology. **"We must always remember that John, as someone has said, is more interested in the truth than the facts. He is not interested in writing a chronological biography of Jesus but supremely interested in showing Jesus as the Son of God and the Messiah."** (The Gospel of John, Volume 1, William Barclay, page 107).

Personally, I believe that Jesus started His ministry by clearing the Temple. I believe that John's chronology, at least in this case, is accurate. For me, it fits with the Savior's character to send a clear firm message at the start of His ministry. It was a great message to send to His disciples, who were in training. I am sure they learned much that day. They learned that Jesus' Father was the God of Heaven, and that the Temple was His house. They learned that Jesus respected and revered His Father. They also learned that greed and mistreatment of the poor was offensive to Him. Some scholars believe that Jesus cleared the Temple to show how important it is to work in and with a clean Temple. **"For John, the cleansing [of the Father's house] occurs at the very beginning of Jesus' ministry...perhaps to show Jesus working at a clean temple throughout His ministry"** (Jesus Christ, Son of God, Savior, John W. Welch, page 309). For us to successfully navigate mortality, we must cleanse our inner vessels. The spirit can only dwell in clean temple, referring to our mortal being.

Regardless of the chronology of the clearing of the temple, it is clear that Jesus drove out the money-changers. The Savior drove the changers and sellers from the Temple like animals would be driven by a whip. This behavior might seem out of character for Jesus. We typically picture Him as a man of patience and love. Elder McConkie wrote, **"That the meek and lowly Nazarene was a man of action; a dynamic forceful character; a man of courage and physical strength; one whose soul filled with righteous indignation upon seeing the desecration of sacred things; one who responded zealously and vigorously in the cause of righteousness, though all men opposed him."** (The Doctrinal New Testament Commentary - the Gospels, Volume 1, Bruce R. McConkie, page 138). His action was not one of anger. Not in the sense that we get angry. This was the emotions of a righteous, perfect man. **"What enraged Jesus was that the pilgrims to the Passover who could ill afford it, were being fleeced at an exorbitant rate by the money-changers. It was a rampant and shameless social injustice - and what was worse, it was being done in the name of religion."** (The Gospel of John, Volume 1, William Barclay, page 110). In perfect righteousness, Jesus took to action. There was no meanness in His behavior, but the message that such behaviors would not be tolerated by the Son of God was clear.

- 22 - all** – The word "all" is translated from the Greek word "πᾶς" or "pas". Used individually, it means each, every, and, all, the whole, everyone, all things, and everything. Used collectively, it means some of all types.
- 23 - poured out** – The phrase "poured out" is translated from the Greek word "ἐκχέω" or "ekcheō". It means to pour out, or shed forth. Metaphorically, it is used to mean to bestow or distribute largely.
- 24 - overthrew** – The word "overthrew" is translated from the Greek word "ἀναστρέφω" or "anastrephō". It means to turn upside down, to overturn, or to turn back. Jesus literally tossed the tables of the money changers on their sides. **"It must have shocked those who were with Jesus when he suddenly left them, pushed into the crowd, and began turning over tables, driving lambs from their pens, spilling money boxes on the ground and flying to the right and the left with his scourge."** (The Days of the Living Christ, W. Cleon Skousen, page 128).



25 - the tables – The word "table" is translated from the Greek word "τράπεζα" or "trapeza". It means a table, as in a table typically used to place food on or an eating place. The table is used symbolically to represent the atonement, charity, family, hospitality, and sanctuary. Jewish sacrifices, which are made for atonement, were partaken of at the table. The table was a place of worship. It was where the family gathered, learned, and worked out their covenants. (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 168). The Jews had polluted the tables with filthy lucre. The tables of the law represent justice and legislation (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 168).



With all of these rich Jewish symbols it is understandable why Jesus was offended at the sight of polluted tables in His Father's house. Elder McConkie wrote, "**Crowded on every hand were the tables of the money-changers who, for a profit, changed the Roman and other coins into temple coins so that sacrificial animals could be purchased and the half shekel poll tax required at this season of the year might be paid. In righteous anger and with physical force he drove the apostate priesthood from their unhallowed merchandising enterprises.**" (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 138).

26 - Take these things hence – The word "take" is translated from the Greek word "αἶρω" or "airō". It means to raise up, elevate, or lift up. It can also mean to carry off, or to bear away that which has been raised up. The phrase "these things" is translated from the Greek word "ταῦτα" or "tauta". It means simply these. The word "thing" appears to be implied and added by the translators for clarity. The word "hence" is translated from the Greek word "ἐντεῦθεν" or "enteuthen". It means from this place, hence, or from one side and on the other.

We understand that no unclean thing or impure practice can exist in the presence of God. As Lucifer came and tempted Jesus in the wilderness, Jesus commanded him to get hence. Jesus' desire for a pure and righteous life could not entertain Satan. This is an important principle for us to apply in our own lives. We cannot make progress towards becoming like our Heavenly Father, and at the same time participate in the evils of the world. Perhaps this is one of the hidden teachings associated with the clearing of the Temple. The Temple is a place of learning. It is a place worshippers can go and commune with deity, but for this to occur the sanctity of the Temple has to be maintained. We must figuratively drive out the sin so that the spirit of God can be unrestrained.

27 - make not – The word "make" is translated from the Greek word "ποιέω" or "poieō". It means to make and is the same word used in footnote #18 of this chapter, which is translated as "made".

To me, this passage has clear reference to our agency, or ability to choose. The Jews may have been apostate as a whole, but the records that they had and studies were not lacking in the doctrine of purity. The Jews knew that the Temple was the house of God, and they knew that purity was a requirement of the house. Somewhere along the way, they made a choice. They chose to establish a Temple Market. Jesus' plea was to stop. He was pleading that they not "make" His Father house a place of worldly transactions and unrighteous practices. The Jews were apparently not shocked by Jesus' words or action. In fact, they seemed to know that what was going on in the Temple was wrong. Some undoubtedly agreed with what Jesus did. Maybe it was something they would have liked to do themselves, but were afraid. Elder McConkie taught, "**This popular feeling relative to the merchandising practices that desecrated the temple enables us to see why there was no popular outcry when Jesus drove out the cattle and the money-changers. Aside from the fact that the targets of his indignation had their mouths closed by their own guilty consciences, the cleansing act performed by our Lord seems to have met with popular appeal among the people.**" (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 308).

28 - my Father's house – The word "Father" is translated from the Greek word "πατήρ" or "patēr". It means a generator or male ancestor. It can mean father, forefather, or even a founder of a Nation. The word "house" is translated from the Greek word "οἶκος" or "oikos". It means a house, home, building, palace, or any dwelling place. This was surely not Joseph's house, the supposed father of Jesus among those that associated with the family. This was the house of Jesus' biological Father. This was Elohim's house. "**The Temple is frequently described in the OT as 'the house of God.'**" (The Gospel According to John I-XII, The Anchor/Yale Bible, Raymond E. Brown, S.S. page 115). One might argue that Elohim has no earthly home, and I suppose in a temporal sense that is true. The Temple is the figurative house of God on Earth. Additionally, the Temple is the literal spiritual home of God on earth. It is in the temple that the spirit of the Lord can best be manifest among men, because of the sanctity and purity associated with the house. In order to enjoy this great spirit, we must emulate the Savior with regards to Temple. One way we can emulate the Savior's attitude toward the sanctity of the temple is by keeping ourselves worthy to enter the house of the Lord, as Elder Richard G. Scott of the Quorum of the Twelve Apostles taught: "**Before entering the temple, you will be interviewed by your bishop and stake president for your temple recommend. Be honest and candid with them. That interview is not a test to be passed but an important step to confirm that you have the maturity and spirituality to receive the supernal ordinances and make and keep the edifying covenants offered in the house of the Lord. Personal worthiness is an essential requirement to enjoy the blessings of the temple. Anyone foolish enough to enter the temple unworthily will receive condemnation.**" (Ensign, "Receive the Temple Blessings," Ensign, May 1999, page 25).

So here begs the question. If the Temple is the House of God, and purity is an essential requirement for His spirit to dwell there, does the wickedness of the people change the status of the Temple. Is it no longer the Lord's house? Elder McConkie clarifies, "**...the temple was still his Father's house, though virtually all who worshiped there were walking in dark and direful apostasy.**" (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 138). Until such time as the Lord's house is abandon by the people, it is still His accepted house. It was "**His Father's House! Outwardly a house of glory and honor, with solid gold covering the great marble stones of the inner temple building; the great altar of unhewn stones in daily use; the holy place, containing the table for the bread of the presence, the golden candlestick, and the altar of incense, in constant use; the veil and the Holy of Holies, into which the high priest went each year to make atonement for the sins of the people, as it should be - outwardly in architecture and form and magnificence, his Father's House was, for that day and time, as it should have been.**" (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 307).

29 - **house of merchandise** – The word "house" is translated from the same used in footnote #28. It comes from the Greek word "οἶκος" or "oikos". It means a house, home, building, palace, or any dwelling place. The word "merchandise" is translated from the Greek word "ἐμπόριον" or "emporion". It means a place where trade is carried on, especially a seaport, a market or emporium. **"Literally 'a house of market'; note the play on 'house'."** (The Gospel According to John I-XII, The Anchor/Yale Bible, Raymond E. Brown, S.S. page 115). It should have been a House for those that worship God, and it was being used as a House for those that worshipped money. The Temple Market was a lucrative venture. Barclay said, **"The wealth which accrued from the Temple tax and from this method of money-changing was fantastic. The annual revenue of the Temple from the Temple tax has been estimated at £75,000, and the annual profit of the money-changers at £9,000. When Crassus captured Jerusalem and raided the Temple treasury in 54 B.C. he took from it £2,500,000 without coming near to exhausting it."** (The Gospel of John, Volume 1, William Barclay, page 110). To fully understand Barclay's information, we need to convert pounds to dollars. For the sake of understanding, we will convert at today's exchange rate of \$1.53 to each pound sterling. This would result in the following values;

Annual Profit of the Money-Changers

£9,000 pounds sterling = \$13,729.45 US Dollars

Annual Temple Tax Revenue

£75,000 pounds sterling = \$114,412.11 US Dollars

Crassus' take from the Temple Treasury

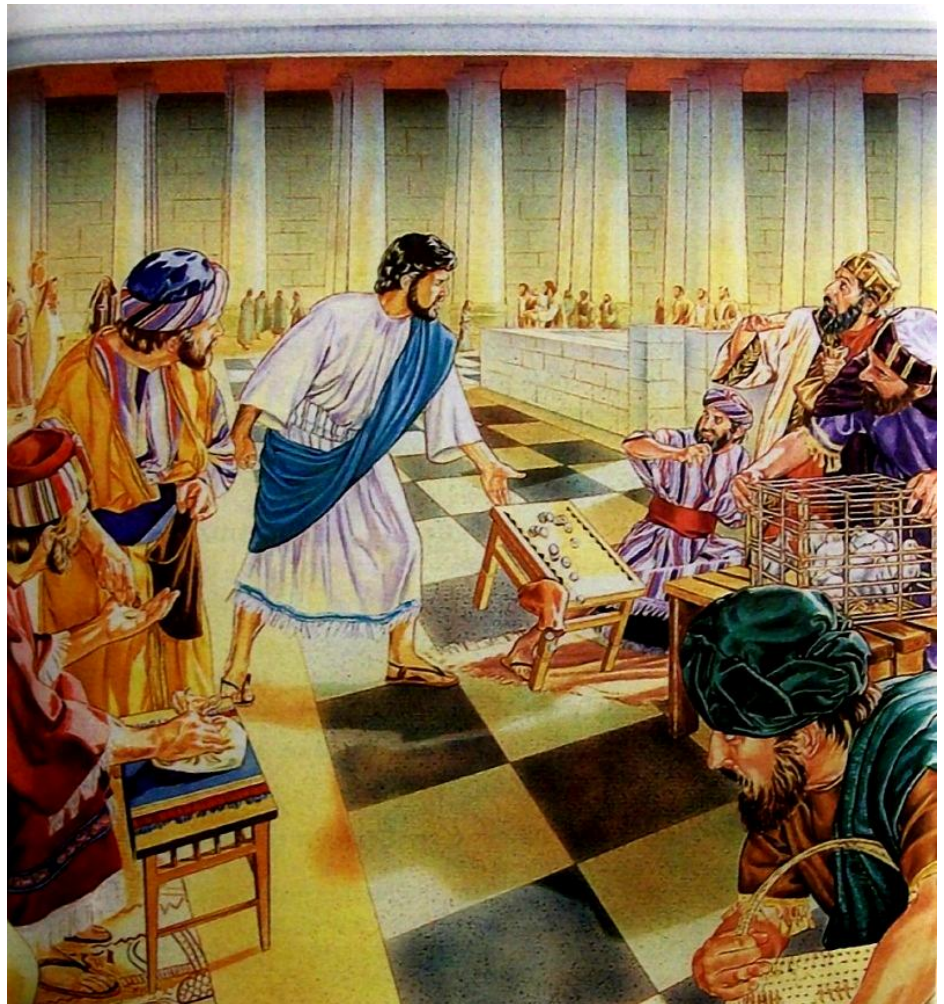
£2,500,000 pounds sterling = \$3,813,562.55 US Dollars

These numbers are relative to the day. So, even though we have converted them to dollars, they lack meaning and understanding relative to Jesus' day

There are many schools of thought relative to converting money's to Jesus day, far too many to evaluate in this work. The most common thought is that a Day's Wages was about \$0.15 per day (adjusted for inflation that would be equal to about \$125.00 in today's money). In this scenario, the profit of the money changers is estimated to equal the combined annual wages of 440 laborers. The annual revenue of the Temple Tax is therefore estimated to equal the combined annual wages of 3,667 laborers. Based on these numbers, the money changers made a 12% profit just on the exchange of money. Finally, The Temple Treasury captured by Crassus is estimated to equal the combined annual wages of 122,230 laborers. The Temple Treasury would have held at least 33 years worth of Tax Collections in reserve, of course, they also had other means of income.

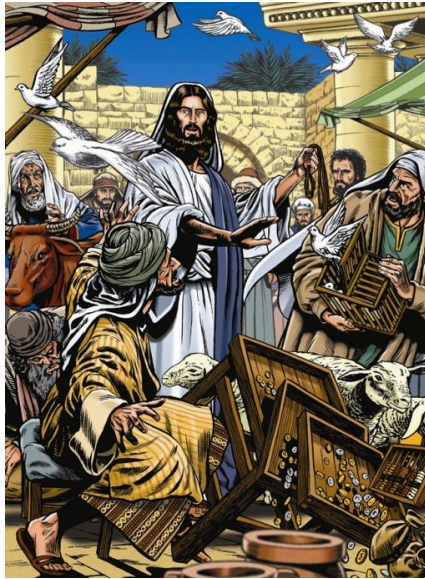
The money associated with the Temple Market was staggering. There were fortunes to be made there. Because of this greed, and sin, as is typical, enters the scene. President Howard W. Hunter discussed the Savior's resolute actions to cleanse the irreverence and worldliness surrounding the temple: **"Love of money had warped the hearts of many of Jesus' countrymen. They cared more for gain than they did for God. Caring nothing for God, why should they care for his temple? They converted the temple courts into a marketplace and drowned out the prayers and psalms of the faithful with their greedy exchange of money and the bleating of innocent sheep. Never did Jesus show a greater tempest of emotion than in the cleansing of the temple. ...The reason for the tempest lies in just three words: 'My Father's house.'** It was not an ordinary house; it was the house of God. It was erected for God's worship. It was intended to be a place of solace for men's woes and troubles, the very gate of heaven. 'Take these things hence,' he said, 'make not my Father's house an house of merchandise.' (John 2:16.) His devotion to the Most High kindled a fire in his soul and gave his words the force that pierced the offenders like a dagger." (Ensign, "Hallowed Be Thy Name," Howard W. Hunter, November 1977, pages 52 – 53).

We should try to picture the temple scene in our minds. It was designed to be a quite place. It is a place of reverent whispers, and serious contemplation. Now, visualize what the Jews had done with the Temple. Talmage describes the scene as follows; **"... that house should be a House of Prayer for all nations had been degraded into a place which, for foulness, was more like shambles, and for bustling commerce more like a densely-crowded bazaar; while the lowing of oxen, the bleating of sheep, the Babel of many languages, the huckstering and wrangling, and the clinking of money and of balances (perhaps not always just), might be heard in the adjoining courts, disturbing the chant of the Levites and the prayers of priests!"** (Jesus the Christ, James E. Talmage, page 139). McConkie describes the same scene like this, **"But inwardly it was full of ravening wolves, as it were, of greedy souls who made merchandise of sacred things, and whose hearts were sealed against the true meanings and purpose of the sacred ceremonies designed for that holy place. It is no wonder that the Shekinah no longer rested in the Holy of Holies, nor would it have done so even if the ark of the covenant - with the tables from Sinai, the Urim and Thummim (as we suppose), the mercy seat of pure gold, and the Cherubim - had been present as of old. It was to this spiritual wickedness that a righteously indignant Son of God now addressed himself."** (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 307). In similar unison, Barclay describes the Temple scene as follows; **"The Temple authorities and the Jewish traders were making the Court of the Gentiles into an uproar and a rabble where no man could pray. The lowing of the oxen, the bleating of the sheep, the cooing of the doves, the shouts of the hucksters, the rattle of the coins, the voices raised in bargaining disputes - all these combined to make the Court of the Gentiles a place where no man could worship. The conduct in the Temple court shut out the seeking Gentiles from the presence of God."** (The Gospel of John, Volume 1, William Barclay, page 114).





CARL BLOCH, JESUS CLEARING
The money changers





30 - **his disciples** – The word "disciple" is translated from the Greek word "μαθητής" or "mathētēs". It means a learner, pupil or disciple. We suppose that those disciples who attended the marriage at Cana, just weeks before, were in attendance with Jesus at the Passover. If this is true, Phillip and Nathanael would be at Jesus' side. It would also mean that John, Phillip, and Andrew were there. It is also likely that Simon, named Peter, followed as well. We are not sure how many disciples followed Jesus, but we do know that there were followers in attendance with Him as He attended Passover.

31 - **remembered** – The word "remember" is translated from the Greek word "μνάομαι" or "mnaomai". It means to remind, to remember or to be mindful of. President Spencer W. Kimball taught that the most important word in scripture is the word "Remember". This is why we read our scriptures over and over again. They help us remember. The disciples saw many great things during the life of the Savior, many of which they remembered later on when the fulfillment of Jesus' mission brought greater understanding and significance to their minds.

32 - **it was written** – The word "written" is translated from the Greek word "γράφω" or "graphō". It means to write, with reference to the form of letters. This is almost always a term used to indicate that there were written scriptures and prophecies that could be referenced. Something had been or was being fulfilled.

33 - **The zeal** – The word "zeal" is translated from the Greek word "ζήλος" or "zēlos". It means excitement of mind, ardor, or fervor of spirit. The King James version of the passage "The zeal of thine house hath eaten me up" is translated by the Codex Sinaiticus as "Zeal for thy house consumes me." (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John 2:17, page 167).

This passage is believed to be the fulfillment of an Old Testament prophecy found in the Book of Psalms. It reads, **"For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me."** (Psalms 69:9). The Septuagint for the same passage reads, **"For the zeal of thine house has eaten me up; and the reproaches of them that reproached thee are fallen upon me."** (Septuagint Psalms 69:9). The Old Testament scholars, Keil and Delitzsch, offer some commentary on this verse in the Book of Psalms. They wrote, **"...for the honour of His who sits enthroned therein, consumes him, like a fire burning in his bones which incessantly breaks forth and rages all through him, and therefore all the malice of those who are estranged from God in concentrated upon and against him."** (Commentary on the Old Testament: Psalms, Book 5, Keil and Delitzsch, page 466).

I am not sure if the scripture in Psalms is a prophecy relating to Jesus clearing the Temple. It might be. The wording is very close, and this is often the practice of prophets when recounting the fulfillment of prophecy. They use the wording of the ancient prophecy in the recording of its fulfillment. The message seems to be that the prophecy is fulfilled.

Speaking solely of the word "zeal", those with zeal were individuals with great enthusiasm and devotion to a belief or cause. It was a word that perfectly described the Savior. He approached the mission given to Him of His Father with great zeal. Everything He did was with zeal. The zeal of the Savior spread quickly. The clearing of the Temple was a great example of Jesus's zeal. **"Many of those present must have known Jesus. The zeal of His early disciples, who, on their first recognition of Him, proclaimed the new-found Messiah, could not have given place to absolute silence. The many Galilean pilgrims in the Temple could not but have spread the tidings, and the report must soon have passed from one to the other in the Temple-courts, as He first entered their sacred enclosure."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Ederheim, page 373). The Savior was devoted and emotional in the protection of His Father's house.

34 - **thine house** – The word "thine" is translated from the Greek word "σου" or "sou". It means thy or thee. The symbolism behind a house is closely associated with temple. It often represent the center of the universe. It is a place of learning and a place of safety. (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 86). The House of the Lord is our ultimate goal, that being to dwell in God's presence once again. The word "thine" references the fact that it is not our house, but God's.

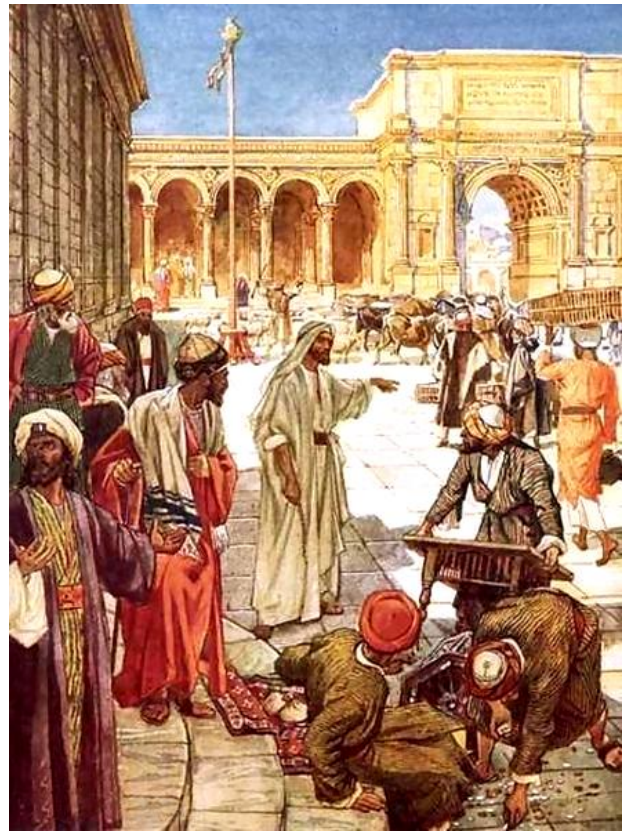
35 - **hath eaten** – The word eaten is translated from the Greek word "κατεσθίω" or "katesthiō". It means to consume by eating, to eat up, or devour. The Savior's zeal, or devotion to the principles of eternity were all consuming. One can only imagine the intense emotions Jesus must have faced when He enter the house of the Father whom He loved, only to find it desecrated and abused. Truly, He was eaten up or rather consumed with emotion.

36 - **me up** – The word "up" is translated from the same word that was translated as "eaten" in footnote #35 of this chapter; "κατεσθίω" or "katesthiō"

37 - **Then answered** – The word "answered" is translated from the Greek word "ἀποκρίνομαι" or "apokrinomai". It means to give an answer to a question proposed, to answer, to begin to speak, or remark on something that was said.

38 - **What sign** – The word "sign" is translated from the Greek word "σημεῖον" or "sēmeion". It means a sign, mark or token by which a person or a thing is distinguished from others. The New Testament often translates this word as miracle; which is not an exact translation. **"This usage probably stems from the occasional OT use of 'sign' as a divine mark of credence. Jesus never obliges such a request."** (The Gospel According to John I-XII, The Anchor/Yale Bible, Raymond E. Brown, S.S. page 115). In other words, signs are not given because one demands proof, but rather as a reward for faithful devotion.

The Temple leaders reacted to Jesus' clearing of the Temple in surprising fashion. One might expect them to order the Temple guard to arrest Him, or at the very least forcibly remove Him. One might expect a violent reaction, but there wasn't. They appear to have calmly approached Him. Most speculate that they knew the practices that they had authorized, managed and profited from were in violation of God's laws. They also knew that the people recognized this, and taking any action against Jesus risked the populous turning on them. Elder Talmage wrote, **"Nay, even the Priests and Pharisees, and Scribes and Levites, devoted as they were by pride and formalism, could not condemn an act which might have been performed by a Nehemiah or a Judas Maccabaeus, and which agreed with all that was purest and best in their traditions. But when they had heard of this deed, or witnessed it, and had time to recover from the breathless mixture of admiration, disgust, and astonishment which it inspired, they came to Jesus, and though they did not dare to condemn what He had done, yet half indignantly asked Him for some sign that He had a right to act thus."** (Jesus the Christ, James E. Talmage, page 140).



They say that the most dangerous weapon known to man is the tongue. More damage can be done by the words of a man than by a sword. This is where the Temple leaders chose to go in response to the Savior clearing the Temple. They came to Jesus with questions. They wanted a sign showing His authority to clear the Temple. They were seeking a sign, not because they had faith in Jesus, but because they hoped to discredit Him before the people.

So, we must ask, what sign did they seek? **"There is one thing we must note in this passage, for we shall have occasion to mark it again and again. When John speaks of Jesus' miracles he calls them signs. The New Testament uses three different words for the wonderful works of God and of Jesus, and each has something to tell us about what a miracle really is;**

1. It uses the word *teras*. *Teras* simply means a marvelous thing. It is a word with no moral significance at all. A conjuring trick might be a *teras*. A *teras* was simply an astonishing happening which left a man gasping with surprise. The New Testament never uses this word alone of the works of God or of Jesus.
2. It uses the word *dunamis*. *Dunamis* literally means power; it is the word from which dynamite comes. It can be used of any kind of extraordinary power. It can be used of the power of growth, of the powers of nature, of the power of a drug, of the power of a man's genius. It always has the meaning of an effective power which does things and which any man can recognize.
3. It uses the word *simeion*. *Simeion* means a sign. This is John's favourite word. To him a miracle was not simply an astonishing happening; it was not simply a deed of power; it was a sign. That is to say, it told men something about the person who did it; it revealed something of his character; it laid bare something of his nature; it was an action through which it was possible to understand better and more fully the character of the person who did it. To John the supreme thing about the miracles of Jesus was that they told men something about the nature and the character of God. The power of Jesus was used to heal the sick, to feed the hungry, to comfort the sorrowing; and the fact that Jesus used his power in that way was proof that God cared for the sorrows and the needs and the pains of men. To John the miracles were signs of the love of God." (The Gospel of John, Volume 1, William Barclay, page 119).



The passage we are currently looking at uses the word "simeion". The Jewish leaders wanted a deed that illustrated His divine right to stand watch over His Father's house. What is significant here is that Heaven does not provide signs to wicked men, save it be for their condemnation. Jesus would provide no sign to them, but rather a prophecy of a sign to come. It would be the ultimate sign of His divinity. The sign as of His death and resurrection. The sign of His divinity was His power over physical and spiritual death. Edersheim wrote, **"As for 'the sign' then and ever again sought by an 'evil and adulterous generation' - evil in their thoughts and ways and adulterous to the God of Israel - He had then, as afterwards, only one 'sign' to give: 'Destroy this Temple, and in three days I will raise it up'. Thus he met their challenge for a sign by the challenge of a sign: Crucify Him, and He would rise again; let them suppress the Christ, He would triumph. A sign this which they understood not, but misunderstood, and by making it the ground of their false charge in His final trial, themselves unwittingly fulfilled."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 375).

- 39 - **shewest** – The word "shewest" is translated from the Greek word "δεικνύω" or "deiknyō". It means to show, or expose to the eyes. It can be used metaphorically to mean to give evidence or proof of a thing, or to show by words or teach. The Temple leaders asked, **"Show us a sign! What proof can you offer that you are entitled to cleanse the courts of the temple?"** The mere fact that they asked such a question shows that doubt and fear were rising in their minds: **"What if this Man really is the Messiah, as his disciples say?"** (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 310). And yet they were not willing to do what it took to find out for themselves. They wanted proof before they would give faith. They failed to understand that faith proceeds the miracle. Their motives were not for righteous purposes, but to protect their own selfish interests. **"They asked what right Jesus had to act like that and demanded that he should at once prove his credentials by some sign. The point is this . They acknowledged the act of Jesus to be that of one who thereby claimed to be the Messiah. It was always expected that when the Messiah came he would confirm his claims by doing amazing things. False Messiahs did in fact arise and promise to cleave the waters of Jordan in two or make the walls of the city collapse at a word. The popular idea of the Messiah was connected with wonders. So the Jews said: 'By this act of yours you have publically claimed to be the Messiah. Now show us some wonder which will prove your claim.'**" (The Gospel of John, Volume 1, William Barclay, page 115). If he didn't meet their demands, they felt like the people would then question Jesus' validity.

Jesus did not give into their demands, but he didn't fall prey to their trap either. In turn, Jesus gave them the sign of His death and resurrection. A sign that would not be fulfilled for nearly three years. **"As Irenaeus said long ago: 'No prophecy is fully understood until after the fulfillment of it.'"** (The Gospel of John, Volume 1, William Barclay, page 115). And yet, had they extended any faith, the spirit of the Lord would have unfolded some understanding to their minds. They would have had spiritual confirmation of the truth. Unfortunately, their hearts were on the riches of man, and hardened to the workings of the spirit.

- 40 - **thou unto us** – The word "us" is translated from the Greek word "ἡμῖν" or "hēmin". It means us, we, or our.
- 41 - **seeing** – The word "seeing" is translated from the Greek word "ὅτι" or "hoti". It means that, because or since. The Codex Sinaiticus does not include the word "seeing" from its translation. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John 2:18, page 167).
- 42 - **thou doest these things** – The word "doest" is translated from the same Greek word that was translated as "make" is footnote #27 of this chapter and "made" in footnote #18 of this chapter. The Greek word is "ποιέω" or "poieō".
- 43 - **destroy** – The word "destroy" is translated from the Greek word "λύω" or "lyō". It means to loose any person or thing tied or fastened. **" 'If you destroy' is a Semitism which may mean that John's form of the saying is quite old...it means 'Go ahead and do this and see what happens'."** (The Gospel According to John I-XII, The Anchor/Yale Bible, Raymond E. Brown, S.S. page 115). If this is the case, it would indicate that Jesus already knew the hearts of the men that were questioning Him. He already knew that they were the ones that would eventually end His life. He may have known long before they themselves knew of the wicked act they would commit. I imagine the words Jesus spoke

would be brought forth in their minds after His death. In Matthew, Jesus made a similar statement, "And said, This fellow said, I am able to destroy the temple of God, and to build it in three days." (Matthew 26:61). In Mark we read, "We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands." (Mark 14:58).

There is much symbolism and foreshadowing in the words of Jesus. "We must remember two things and we must put them together. First, Jesus certainly never said he would destroy the material temple and then rebuild it." (The Gospel of John, Volume 1, William Barclay, pages 115 - 116). Second, we must remember that He was speaking of the death of His mortal body. Symbolically, our bodies are our temples as they house our spirits. If the Jews were to "destroy" or kill Jesus' temple (his body). He promised to symbolically rebuild it, or rather that He would resurrect His body. The fulfillment of Jesus words were fulfilled. We read in Matthew, "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." (Matthew 27:62-66).

- 44 - **in three days** – The word "three" is translated from the Greek word "τρεις" or "treis". It means three. The word "days" is translated from the Greek word "ἡμέρα" or "hēmera". It means the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night. The number three is symbolic for heavenly perfections. There are three members of the Godhead, three degrees of glory, three members of a priesthood presidency, and three judges form a Jewish Court. The number three is also a symbol of the balance. (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 176).

The fact that Jesus foretold that His resurrection, or the rebuilding of His mortal Temple, would be done after three days is very significant to the studied Jew. Any Jew who had given study to the scrolls would have known of the prophecy of Jonah. This was the prophecy that Jesus was referring. His death would fulfill the ancient prophecy. "The sign of the prophet Jonas! The only sign for wicked men! The sign that proves the work is true when it is everlastingly too late, everlastingly too late for those who seek for signs in a day when they should seek for faith, that signs might follow!" (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 310).

- 45 - **I will raise it up** – The word "raise" is translated from the Greek word "ἐγείρω" or "egeirō". It means to arouse, or cause to rise. Elder Russell M. Nelson of the Quorum of the Twelve Apostles explained that the Savior was actually speaking about the power to lay down His life and to take it up again: "This great priesthood power of resurrection is vested in the Lord of this world. He taught that 'all power is given unto me in heaven and in earth' (Matthew 28:18). ...This power he subtly proclaimed when he said unto the Jews: 'Destroy this temple, and in three days I will raise it up. ... But he spake of the temple of his body' (John 2:19–21). The keys of the Resurrection repose securely with our Lord and Master. He said: 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live' [John 11:25]" (Ensign, "Life after Life," Russell M. Nelson, May 1987, page 10).

Given the fact that no man had ever been resurrected, the very thought was foreign to mortal history. True resurrection was a principle spoken of by the Pharisees, but having someone proclaim that it was in His ability to take up His body after death is altogether a different story. Only spiritual minds could understand the concept of resurrection. One must remember that the Jews as a whole were in a state of apostasy. They were spiritually lost. Only those that were spiritually reborn, could truly understand the heavenly doctrine of resurrection. The Savior was not only supplying a sign to the wicked men that requested one, but He was prophesying to the believers at the same time. This very teaching would stick with the wicked Jewish leaders until Jesus' eventual death. Elder McConkie taught, "On this and other occasions Jesus taught his own death and resurrection, and though disbelieving, the Jews knew what he was teaching and understood the meaning of the figurative expression he used. Later, after his crucifixion, these same Jews, hearkening back to Jesus' teaching that he would be resurrected, told Pilate: 'Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.' (Matthew 27:63). Their testimony to the contrary at his trial was part of the conspiracy of perjury which led to his death (Mark 14:58)." (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 139).

- 46 - **Forty and six years** – The number "forty" is translated from the Greek word "τεσσαράκοντα" or "tessarakonta". It means literally "forty". The number "six" is translated from the Greek word "ἕξ" or "hex". It means literally "six". The number represents the number a years the Temple had been under construction since Herod the Great began the immense renovation and expansion of the Temple and its precincts. Elder McConkie wrote, "It is April of A.D. 27, and forty six years have already gone into the building of Herod's Temple. It will not be completed until A.D.63, just seven years before the soldiers of Titus will tear it apart, stone by stone, as they acquire the gold that now covers the marble blocks." (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 311).



There is debate as to what year the construction of the Temple began and when it finished. McConkie places the start year as 20_{BCE} and its completion at 63_{CE}, for a total of 82 years of construction. Remember that there is no 0_{BCE} or 0_{CE}. Barclay places the start date at 19_{BCE} and the end date at 64_{CE}. He agrees with 82 years of construction. He wrote, "It was in 19 B.C. that Herod had begun to build that wondrous Temple; it was not until A.D. 64 that the building was finally finished. It was forty-six years since it had been started. It was to be another twenty before it was ended. Jesus shattered the Jews by telling them that all its magnificence and splendor and all the money and skill that had been lavished on it were completely irrelevant." (The Gospel of John, Volume 1, William Barclay, page 116).

There is a school of thought that believes the 46 years was in reference to the age of Jesus at the clearing of the Temple. This would make Jesus 16 years older than perviously thought. It also goes against all the anchor point used to establish chronology for the New Testament. Brown argues, "Josephus, Ant. XV.xi.1#380, says that the Temple reconstruction was begun in the 18th year of Herod the Great (20/19 B.C. - this date is more reliable than the 15th year of Herod given in War I.xxi.1,#401). Reckoning from this we reach a date of A.D. 27/28, or more exactly, the Passover of 28, or more exactly, the Passover of 28. The hazards of establishing an exact chronology for the ministry of Jesus are well known, but this date agrees with that of Luke iii 1, which fixes the ministry of John the Baptist in the 15th year of Tiberius (October 27 to 28, according to the Syrian calendar with antedating). The number in John obviously refers to the Temple; however, because John says that the temple is Jesus' body and because of viii 57 ('You're not even fifty years old'), Loisy and others accept 46 as the age of Jesus, suggesting that he died at the Jubilee age of 50. The fact that the Greek letters in the name of Adam have the value of 46 was the basis of the interpretation of many Fathers, especially Augustine, who saw this number as a reference to Jesus' human nature; see Vogels. While we do not regard 'forty-six years' as a reference to Jesus' age, we by no means exclude the possibility that Jesus was considerably older than Luke's approximation of 'about thirty years of age' (iii 3) might indicate." (The Gospel According to John I-XII, The Anchor/Yale Bible, Raymond E. Brown, S.S. page 116). In my opinion, this theory is wrong and the 46 years spoken of is in strict reference to Temple construction. It should be remembered that the 46 years was contained in a statement made by the Jews who were under the impression that Jesus spoke of the literal temple. They did not understand Jesus' figurative use of the word Temple as His body. Given this fact, it makes no sense that the Jews would then reference Jesus' age. The whole theory is outlandish.

47 - **building** – The word "building" is translated from the Greek word "οἰκοδομέω" or "oikodomeō". The word means to build a house, or erect a building. The building, or rather extensive renovation of the Temple, was a significant thing for the Jews. The Temple was the center of all Jewish living. The Temple was not only the religious center, but it was also the political, cultural, and economic center. No wonder Herod was interested in taking control of its renovation. **"Herod's attempt to control the priests and the people also included his construction of a newly designed and expanded temple over the one built by Zerubbabel. Construction began in Herod's 18th year as king and continued for 46 years (John 2:20). Josephus, who had seen this temple before its destruction, provides a detailed description of its construction and appearance (Ant. 15.380-425). A large area was cleared around the temple and a huge, walled platform (approximately 1,440 feet long and 960 feet wide) was constructed as a base for the temple and its adjoining structures. The slope was enclosed with massive blocks of limestone and the Antonia Tower was constructed on the northwest corner to house the Roman garrison and serve as the residence of the Roman procurator when he was in Jerusalem. Gates were built in all four walls, with a huge staircase leading up to those on the south side. The older structure of the shrine was preserved until the walls of the new building enclosed it. It was then dismantled by priests trained as stone masons. Although the new sanctuary was patterned after Solomon's temple, its Greco-Roman colonnades and lavish use of gold decorated roofs and columns demonstrated that it was a product of Hellenistic age."** (Manners and Customs in the Bible, Victor H. Matthews, pages 253 -254).

48 - **wilt thou** – The word "wilt" is translated from the Greek word "ἐγείρω" or "egeirō". It means to arouse, or cause to rise.

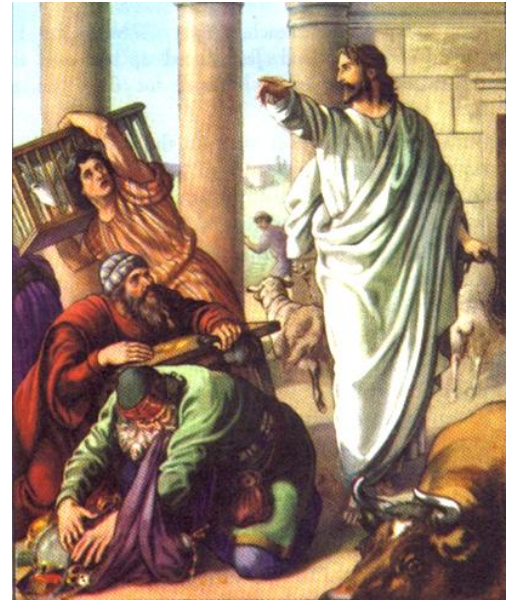
49 - **rear it up** – The word "up" is translated from the Greek word "ἐγείρω" or "egeirō". It means to arouse, or cause to rise. The King James version of the Bible read "rear it up", while the Codex Sinaiticus translates the same passage as "rear it up". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John 2:20, page 167). The phrase can be used in reference to erecting a building or resurrecting a being, depending on the context of the sentence. The Jews obvious thought Jesus' reference to the Temple was the Temple of Herod, and therefore understood the context as erecting a building. In fact, Jesus was speaking of the Temple as His body, and the context as the resurrection thereof.

50 - **his body** – The word "body" is translated from the Greek word "σῶμα" or "sōma". The word means a body, a dead body, or a corpse.

51 - **When therefore he was risen** – The word "risen" is translated from the Greek word "ἐγείρω" or "egeirō". It means to arouse, or cause to rise. This is in direct reference to the resurrection of his body.

52 - **from the dead** – The word "dead" is translated from the Greek word "νεκρός" or "nekros". It means deceased, destitute of life, without life, lifeless, on that has breathed his last breath, or inanimate.

53 - **remembered** – The word "remembered" is translated from the Greek word "μνάομαι" or "mnaomai". It means to remind, to remember a thing, or to be mindful of. See also footnote #31 of this Chapter. They say that hindsight is a wonderful thing. That is absolutely the case here. **"Only after the resurrection did the full and complete meaning of Jesus' announcement of his coming resurrection dawn upon his disciples. Then they remembered that the Lord Jehovah, the God of Israel himself, after his birth into mortality, was to die and be resurrected. They remembered that Isaiah had said of him: 'He was cut off out of the land of the living:...He made his grave with the wicked, and with the rich in his death.' (Isaiah 53:8-9). They remembered that the great Jehovah had said to Israel: 'Thy dead men shall live, together with my dead body shall they arise. (Isaiah 26:4,19)."** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 139).



54 - **they believed the scripture** – The word "believed" is translated from the Greek word "πιστεύω" or "pisteuō". It means to think to be true, to be persuaded of, to place confidence in, or to entrust. The word "scripture" is translated from the Greek word "γραφία" or "graphē". It means a writing, or a thing written. It can imply sacred writings. The disciples must have remembered the ancient prophecies associated with Jesus' death and resurrection, and after the resurrection those scriptures must have been brought to their minds. **"It is not clear if this is a reference to the OT in general or to a particular passage, e.g., Ps. xvi 10, or perhaps to Ps. xix 9 cited in vs. 17. In preaching, the apostles quickly found OT testimonies to the resurrection (I Cor xv 4: '...he was raised on the third day in accordance with the Scriptures')."** (The Gospel According to John I-XII, The Anchor/Yale Bible, Raymond E. Brown, S.S. page 116). Here are just a couple Old Testament prophecies that might be included in "the scripture" they believed;

"Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Psalms 16:9-10).

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." (Hosea 6:1-3).

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." (Hosea 13:14).

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God:" (Job 19:25-26).

55 - **the word** – The word "word" is translated from the Greek word "λόγος" or "logos". It means of speech, a word, something uttered by a living voice, a decree, mandate or order.

56 - **the feast day** – The word "feast" is translated from the Greek word "ἑορτή" or "heortē". It means a feast day or festival. The Codex Sinaiticus changed the phrase "the feast day" to "the feast". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John 2:23, page 167). The Feast day would most probably reference 14 Nisan on the Jewish Calendar. That would be the day of the Passover. The day when families would gather and partake of the sacrificial lamb as families. In this case, we would place it as April 7, 27CE.

57 - **many believed in his name** – The word "name" is translated from the Greek word "ὄνομα" or "onoma". It means a proper name, or that by which something or someone is called. **"John does not relate the story of any wonder that Jesus did in Jerusalem at the Passover season; but Jesus did do wonders there; and there were many who, when they saw his powers, believed in him."** (The Gospel of John, Volume 1, William Barclay, page 118). Believing in His name is a way of saying that they believed in Jesus.

58 - **they saw the miracles** – The word "saw" is translated from the Greek word "θεωρέω" or "theōreō". It means to be a spectator, look at, behold, or to see. The word miracles is translated from the Greek word "σημεῖον" or "sēmeion". It means a sign, mark or token. It carries the idea of something by which a person or a thing is distinguished from others and is known. The Codex Sinaiticus translated the word "miracles" as "signs". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson,

John 2:23, page 167). **"In any miracle, then, there are three things. There is the wonder which leaves men dazzled, astonished, aghast. There is the power which is effective, which can deal with and mend a broken body, an unhinged mind, a bruised heart, which can do things. There is the sign which tells us of the love in the heart of God who does such things for man."** (The Gospel of John, Volume 1, William Barclay, pages 119 - 120). Surely, Jesus did all manner of miracles, each one according to His Father's will and glory. Jesus never performed miracles for His own need of recognition or gratification. The people that saw His miracles were privileged. They had the great opportunity of exercising agency and following Jesus, or doing as the Jewish leaders and rationalizing it away.

- 59 - **he did** – The word "did" is translated from the Greek word "ποιέω" or "poieō". It means to make and is the same word used in footnote #18 and #27 of this chapter, which is translated as made and make.
- 60 - **commit himself** – The word "himself" is translated from the Greek word "ἑαυτοῦ" or "heautou". It means himself, herself, itself, or themselves. The phrase "commit himself unto them" is translated by the Codex Sinaiticus as "trust himself to them". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John 2:24, page 167).
- 61 - **he knew all men** – The word "knew" is translated from the Greek word "γινώσκω" or "ginōskō". It means to learn to know, come to know, or get a knowledge of. Joseph Smith clarifies this passage by changing **"he knew all men"** to **"he knew all things"** (Joseph Smith Translation of the Bible, John 2:24). I suppose that is not a significant change in some eyes, but it changes the view of Jesus' knowledge to one of omnipotence. Additionally, it does not diminish the fact that He also knew all men. **"The answer is that Jesus knew human nature only too well. He knew that there were many to whom he was only a nine-day wonder. He knew that there were many who were attracted only by the sensational things he did. He knew that there were many who would have followed him while he continued to produce miracles and wonders and signs, but who, if he had begun to talk to them about services and self-denial, if he had begun to talk to them about self surrender to the will of God, if he had begun to talk to them about a cross and about carrying the cross, would have stared at him with blank incomprehension and left him on the spot."** (The Gospel of John, Volume 1, William Barclay, page 118).

Elder McConkie explains that Jesus enjoyed the knowledge of all things during mortality because He was worthy to have the constant companionship of the Holy Ghost. His own progression towards omnipotence followed a path of progress. **"During his mortal life our Lord went from grace to grace and from truth to truth. He progressed from intelligence to intelligence until finally after the triumph of a glorious resurrection he gained all power, and knowledge, and all truth. It is only in this exalted and resurrected state that he came to a knowledge of all things in the ultimate and unlimited sense. (Doctrine and Covenants 93:6-28). However, in the course of his mortal probation, he knew all things in the sense that, having the constant companionship of that Spirit (the Holy Ghost) who does know all things, Jesus could and did receive revelation of all that was needed for his ministry from time to time. He knew all things in the sense that a knowledge of all things was constantly available to him."** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, pages 139-140).

You and I are often hindered from having the same knowledge Jesus enjoyed by our own choice. When we sin, and offend the spirit, we deny ourselves the understanding and knowledge that accompanies the Spirit. On the other hand, when we keep our covenants, repent of our sins, and seek the constant companionship of the Holy Ghost, our minds are enlightened and we are given knowledge above our own. **"In this same sense faithful saints are entitled to receive revelation from the Spirit, or in other words to 'have the mind of Christ' (1 Corinthians 2:16). Those who gain their exaltation will, like Christ, be glorified in truth and know all things in the ultimate and absolute sense, meaning there will be no truth they do not know, no knowledge they have not mastered (Doctrine and Covenants 93:27-28)."** (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 140).

- 62 - **needed not** – The word "needed" is translated from the Greek word "χρεία" or "chreia". It means necessity, need, duty or business. The Lord requires nothing of us, without first a freedom of choice. Agency is central to our Father's plan. We entered mortality by choice, and we live our mortal probation by likewise exercising our freedom to choose. **"It is a great characteristic of Jesus that he did not want followers unless they clearly knew and definitely accepted what was involved in following him. He refused - in the modern phrase - to cash in on a moment's popularity. If he had entrusted himself to the mob in Jerusalem, they would have declared him Messiah there and then and would have waited for the kind of material action they expected the Messiah to take. But Jesus was a leader who refused to ask men ever to accept him until they understood what accepting meant. He insisted that man should know what he was doing."** (The Gospel of John, Volume 1, William Barclay, page 118). And then He asked them to choose.
- 63 - **that any should testify** – The word "testify" is translated from the Greek word "μαρτυρέω" or "martyreō". It means to be a witness, to bear witness, or to give a good report. In this case, they were to bear witness of the workings of the Spirit, both of things seen and not seen.
- 64 - **for he knew** – The word "knew" is translated from the Greek word "γινώσκω" or "ginōskō". It means to learn to know, come to know, or get a knowledge of. Jesus knew the hearts of man. He knew what they were thinking, and what they wanted. The Gospels restate this fact on several occasions. Matthew writes, **"And Jesus knew their thoughts..."** (Matthew 12:25). Luke records, **"But he, knowing their thoughts, said..."** (Luke 11:17). Later in John it says, **"...Jesus knew in himself that his disciples murmured at it..."** (John 6:61). It can't be explained by the world, but the spirit teacheth man all truth, including the hidden thoughts of man. Since Christ had an absolute, and constant companionship of the spirit, His understanding was also absolute and constant.
- 65 - **what was in man** – The word "man" is translated from the Greek word "ἄνθρωπος" or "anthrōpos". It means a human being, whether male or female. Jesus knows what is in our hearts, and what our desires are. This might seem scary or unnerving, that is until you understand the nature of Jesus. Mortal men would use such knowledge to their advantage. Jesus uses that same knowledge to our advantage. Modern revelation teaches, **"...Christ, your advocate, who knoweth the weakness of man and how to succor them who are tempted."** (Doctrine and Covenants 62:1). In other words, Jesus knows our thoughts and our hearts so that He can properly mend them. **"Jesus knew human nature. He knew the fickleness and instability of the heart of man. He knew that a man can be swept away in a moment of emotion, and then back out when he discovers what decision really means. He knew how human nature hungers for sensations."** (The Gospel of John, Volume 1, William Barclay, page 118). He also knows very intimately how to rescue us from ourselves.



