

In this second part of Chapter 2, we will once again see Jesus in action as He proves His identity, not just to the disciples, but to the crowds gathered in Jerusalem for Passover. During the festivities at this feast time, Jesus did some very surprising things. Some saw and believed who He was, the Anointed One. Others saw and scorned Him.

¹³ *Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.*

- **Passover, one of the seven ordained feasts of God**, was one of the three annual feasts that required all Jewish men come to Jerusalem. Of the seven (*highlighted and summarized on the next page*) three “pilgrimage” feasts (journey to Jerusalem required) were Passover, Weeks, and Tabernacles (spring, early summer, fall). Passover was set by God as the 14th day of the Hebrew month of Nisan, usually falling around our April.
- *While we will not take the time here to thoroughly discuss the Feasts of Israel, they are critical to our ultimate understanding of God’s plan, so we will include this brief look at them. Unfortunately, Christians today have neglected these teachings and have in fact neglected just about everything “Jewish.” That is a deception from the enemy. These are our roots, and as such, very important to our overall understanding of the plan of God. Inside the Old Testament is hidden what is revealed in the New Testament.*

THE ORDAINED FEASTS OF ISRAEL: GOD'S PROPHETIC CALENDAR

The Jewish prophet Amos records that **God declared He would do nothing without first revealing it to His servants, the Prophets** (Amos 3:7). From the Old Covenant to the New, Genesis to Revelation, God provides picture after picture of His entire plan for mankind and one of the most startling prophetic pictures is outlined for us in the Jewish Feasts of Leviticus 23, and Exodus 12/13. ***"And the LORD spoke to Moses, saying, "Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts.'"*** (Lev 23:1-2)

The Hebrew word for feasts (*moadim*) literally means "appointed times." God has carefully planned and orchestrated the timing and sequence of each of these seven feasts to reveal to us a special story. The seven annual feasts of Israel were spread over seven months of the Jewish calendar, at set times appointed by God. They are still celebrated by observant Jews today. But for both Jews and non-Jews who have placed their faith in Jesus the Jewish Messiah these special days demonstrate the work of redemption through God's Son. All these feast days are also ordained Sabbath days.



The first four of the seven feasts occur during the springtime (Passover, Unleavened Bread, First Fruits, and Weeks) and they have already been fulfilled by the first coming of Jesus in the New Testament. The final three holidays (Trumpets, The Day of Atonement, and Tabernacles) occur during the fall, all within a short 15-day period. As the four spring feasts were fulfilled literally and right on the actual feast day in connection with the Messiah's first coming, these three fall feasts, it is believed, will likewise be fulfilled literally in connection to the Lord's 2nd coming. ***The chart on the next page briefly summarizes the important points of these Seven Ordained Feasts of God.***

THE 7 ORDAINED FEASTS OF GOD

		FEAST	FULFILLMENT
1 ☒	SPRING FEASTS - JESUS' FIRST COMING	Passover (Pesach) (Exodus, 12, 13; Leviticus 23:5) Nisan 14	HIS DEATH. Pointed to the Messiah as our Passover lamb (1 Corinthians 5:7) whose blood would be shed for our sins. Jesus was crucified on Passover, at the same time that the lambs were being slaughtered in the Temple.
2 ☒		Unleavened Bread (HaMatzah) (Leviticus 23:6) Nisan 15	HIS BURIAL. Pointed to Messiah's sinless life (leaven is a picture of sin in Bible), making Him the perfect sacrifice for our sins. Jesus' body was in the grave during first days of this feast (He was buried at beginning of this feast), like a kernel of wheat planted and waiting to burst forth as the bread of life, firstfruits of a great harvest of souls (John 12:23).
3 ☒		First Fruits (HaBikkurim) (Leviticus 23:10) To be celebrated on the first day of the week (Sunday) following Passover	HIS RESURRECTION. Pointed to the Messiah's resurrection as the first fruits of the righteous. Jesus was resurrected on this very day, which is one of the reasons that Paul refers to him in I Corinthians 15:20 as the "first fruits from the dead." It is also thought that this first resurrection day was the 17th day of Nisan, which is also the day the Ark came to rest after the flood. (New life in both cases!)
4 ☒	CHURCH AGE	Weeks (or Pentecost, Greek) (Shavuot) (Leviticus 23:16) To be celebrated 50 days after beginning of Feast of Firstfruits (7 weeks + 1 day, hence feast of weeks)	HOLY SPIRIT POURED OUT. Pointed to the great harvest of souls and the gift of the Holy Spirit for both Jew and Gentile, who would be brought into the kingdom of God during the Church Age (Acts 2). The Church was established on this day when God poured out His Holy Spirit and 3,000 Jews responded to Peter's great sermon and his first proclamation of the Gospel. We continue in this age now.
5	FALL FEASTS - JESUS' 2ND COMING	Trumpets (Day of Blowing) (Yom Teruah) (Leviticus 23:24) First of fall feasts. Tishri 1 Also known as ""Rosh HaShanah" - head of the year. This is the Jewish New Year, for the civil calendar.	COMING "CATCHING UP" OR ASSEMBLY OF BELIEVERS? Many believe this day points to removal of the Church when Jesus will appear in the heavens as He comes for His bride, the Church. Rapture is always associated with the blowing of a loud trumpet (I Thess. 4:13-18 and I Cor. 15:52). Others believe Rapture will occur on Feast of Weeks, the same day the Church began. Blowing of the trumpet was a call to assembly. Could be either the Church in the air (Rapture), or perhaps Israel to the Lord. We can only speculate here.
6		Day of Atonement (Yom Kippur) (Leviticus 23:27) Tishri 10 Day High Priest entered Holy of Holies and offered blood of a sacrifice to atone for sins. Instructions for this feast, God says He will destroy those who do not " <i>afflict their souls</i> " (repent, feel sorrow for sins).	DAY OF THE LORD? This may point to the day of the Second Coming of Jesus when He will return to earth. That will be the Day of Atonement for the Jewish remnant when they "look upon Him whom they have pierced," repent of their sins, and receive Him as their Messiah (Zechariah 12:10 and Romans 11:1-6, 25-36). May also be the "Day of the Lord" spoken of in Old Testament. The dreaded day of wrath and judgment, which includes the terrible time of the Tribulation, as well as His return and rule. This is not thought to be a literal "day" but a season of time.
7		Tabernacles (or Booths) (Sukkot) (Leviticus 23:34) Tishri 15-21 Temporary shelters erected to celebrate God's provision	THE MILLENNIAL REIGN OF JESUS. Points to the Lord's promise that He will once again "tabernacle" with His people when He returns to reign over all the world (Micah 4:1-7, Zechariah 14). Because the book of Zechariah mentions this feast specifically in regard to the Millennial Reign, our speculation can be a bit more sure here.

AND ONE MORE... Tishri 22, the day after the seventh day of Sukkot, is the holiday **Shemini Atzeret** (Leviticus 23:39). This holiday is commonly thought of as part of Sukkot, but that is technically incorrect; Shemini Atzeret is a holiday in its own and literally means "the assembly of the eighth (day)." What is this? Most people have no idea what this day means. Many don't even know it exists in the calendar of feasts. But we know that God has purpose in all things.

This day is *not* just an extra day God gave for rest – a nice bonus day. It is the end of the feast cycle, and has very special meaning. Shemini Atzereth is the eighth day that follows the seven days of Sukkot, and seven is the number of perfect completeness, signifying a complete unit of time, each seven-day week ending with the 7th or Sabbath day. Thus, as Edward Chumney puts it, "*the eighth day is the day after time*" or, as Strassfeld says, "*a time beyond Time.*" In scripture, the number 8 stands for new beginnings. We are looking beyond the present world system, even beyond the Millennial Reign of Jesus, into God's world, into a new time zone beyond time, a new (to us) reality, a new world. We are looking into a glorified earth, and eternity together with our God and His Lamb.

God commanded Israel to celebrate these feasts annually, forever. They were to point them to the eventual fulfillment in Jesus Christ. The first four have been literally fulfilled, in His first coming, and in the coming of the Holy Spirit. We continue to watch the signs, with our eyes on the prophetic calendar of God, for completion and fulfillment in the second coming of Jesus.

RETURNING TO JOHN 2...

¹⁴ And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business. ¹⁵ When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.

- This is a much more dramatic scene than we can first imagine. There are things we need to understand to help explain why Jesus did what He did here. First, **this is a pilgrimage feast**, which meant people traveled from all over the land into Jerusalem to celebrate Passover (most brought their entire families, and camped in and outside the city). The city is filled to over-capacity with people. There is an environment probably similar to a crowded fairgrounds, with lots of crowd control (Temple guards, Roman soldiers watching, etc.). It is already a charged atmosphere.
- **Cattle, sheep and doves were required sacrifices.** Since Passover was a pilgrimage feast, the people had to travel great distances, and usually did not bring their own sacrifices, so they were for sale near the Temple. The problem, however, was that this selling took place in the outer Court of Gentiles, the only place where non-Jews could come to pray and worship Yahweh. This area reserved for Gentile worship was turned into a flea market of sorts, and a very dishonest one at that.
- Because the sacrifices had to be purchased with money acceptable to the temple authorities, the **people had to exchange their money** before the purchases. There was also a Temple tax required, payable only in the Temple shekel, Jewish coins. They came from all over the region, and carried various kinds of money, including Roman, which was not acceptable at the Temple. The exchange rates were horrendous, enabling the Jewish exchangers to make a huge profit at the expense of their poorer fellow Jews. The common people were being fleeced big time (it was not uncommon to charge an entire day's wages to exchange money).

- It is interesting to note that the word for “exchange rate” was *kollubos* (Greek), and the money changers were called *kollubistai*, which eventually led to the English word “**shylock**.”
- The sacrifices also had to be blemish-free, which then required Temple appointed “sacrifice inspectors” which also had to be paid. It was common for sacrifices at the Temple to cost up to 30 times what they would cost outside this area. **This was extortion.** Jesus had plenty of reason to be angry. The religion the Jews had crafted was quite a lucrative business for the Temple.
- There **may have been two such temple cleansings**. John’s account happens at the beginning of Jesus’ ministry, while Mathew, Mark and Luke (the Synoptic gospels) record it at the end. There are differences between the accounts, which suggest it may have happened twice. While the other Gospels show Jesus entering Jerusalem only once, John has Him there at least three times just for Passover (3 Passovers (John 2, John 6, John 11) also in Jerusalem for an unnamed feast in chapter 5, for the feast of Tabernacles in chapter 7 and for the feast of Dedication (Hanukkah) in chapter 10). *Matthew, Mark and Luke* only show the Passover during which Jesus was crucified (*except for His visit as a child of 12*). This does not show a discrepancy or inconsistency. All four Gospels complement each other. John chooses **different aspects of Jesus’ ministry to highlight**, as he wrote his much later than the others, and for different reasons.



- Also, the focus of Jesus’ ministry in the other Gospels is the region of Galilee. In the Gospel of John that **focus is in Jerusalem in Judea.**
- Some commentators have difficulty with the placement of this cleansing. Some think He did it twice, which He might have done. Some say John put it first here to emphasize what Jesus was saying about His Father’s House. It should also be remembered that **John’s focus is on the diety of Jesus**, not necessarily on a chronological time record. Under the inspiration of the Holy Spirit, John’s placement of this story in this place is quite deliberate. It also is a sign of the Messiah.
- **“...in the temple...”** This is a reference not to the Temple proper, but to the courtyards surrounding the Temple itself. There were several such courts, including the court of women, the court of Gentiles, and the court of men. **The court of Gentiles** was the only place Gentile converts to Judaism could come to pray, and it was here that the extortion and chaos of this “marketplace” was set up, thus disallowing the Gentiles any place to worship Yahweh.
- This should event have **reminded the people of the prophet Malachi**: ***“See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,” says the LORD Almighty. But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner’s fire or a launderer’s soap. He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver. Then the LORD will have men who will bring offerings in righteousness, and the offerings of Judah and Jerusalem will be acceptable to the LORD, as in days gone by, as in former years”.*** (Malachi 3:1-4) The offerings that Israel was bringing to the Lord in that day were not acceptable to God.

¹⁶ ***And He said to those who sold doves, “Take these things away! Do not make My Father’s house a house of merchandise!”***

- Jesus’ anger is righteous anger. Not only was God’s dwelling place being blasphemed by just the presence of these extortion activities, they were doing it in the only place the Gentiles (“all nations”) could worship. They had turned it into a **greedy flea circus**.
- ***“Take these things away! Do not make My Father’s house a house of merchandise!”*** Jesus’ statement references two Old Testament prophecies: *“...these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations.”* (Isaiah 56:7) and *“Has this house, which bears my Name, become a den of robbers to you? But I have been watching! declares the LORD.”* (Jeremiah 7:11) Those who studied the scriptures would have been very interested to hear this! This was a true sign of who Jesus was.
- **The four Gospels present Jesus’ words in slightly different ways.** They are all a reference to the passages above in Isaiah and Jeremiah. Notice that in Mark, he does record the phrase ***“for all nations,”*** which is a direct reference to the Gentiles, and the fact that this debacle was happening in the Court of Gentiles, the only place they had to worship Yahweh. Mark correctly includes this phrase.

Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. And He said to them, “It is written, ‘My house shall be called a house of prayer,’ but you have made it a ‘den of thieves.’” (Matthew 21:12-13)

So they came to Jerusalem. Then Jesus went into the temple and began to drive out those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. And He would not allow anyone to carry wares through the temple. Then He taught, saying to them, “Is it not written, ‘My house shall be called a house of prayer for all nations’? But you have made it a ‘den of thieves.’” (Mark 11:15-17)

Then He went into the temple and began to drive out those who bought and sold in it, saying to them, “It is written, ‘My house is a house of prayer,’ but you have made it a ‘den of thieves.’” (Luke 19:45-46)

- The **word for “merchandise”** in this passage is *“emporion” in Greek*, which is where we get our word “emporium,” a place of merchandising.
- The ritual of animal sacrifice was **not what God was looking for in His worshippers**. Though He had commanded these sacrifices as an interim atonement for their sins, He looks upon the heart. The hearts of these people were not right before Him. God had this issue with the people many times, and He still does today, not just the Jews, but all who worship Him. **Are our hearts right, do we have a rich relationship with Him, or are we only concerned with keeping “the rules” and rituals of a religion (man-made), not faith?**

“The multitude of your sacrifices-- what are they to me?” says the LORD. “I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats. When you come to appear before me, who has asked this of you, this trampling of my courts? Stop bringing meaningless offerings! Your incense is detestable to me. New Moons, Sabbaths and convocations-- I cannot bear your evil assemblies. Your New Moon festivals and your appointed feasts my soul hates. They have become a burden to me; I am weary of bearing them. When you spread out your hands in prayer, I will hide my eyes from you; even if you offer many prayers, I will not listen. Your hands are full of blood; wash and make yourselves clean. Take your evil deeds out of my sight! Stop doing wrong, learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow.” (Isaiah 1:11-17)

“This is what the LORD Almighty, the God of Israel, says: Go ahead, add your burnt offerings to your other sacrifices and eat the meat yourselves! For when I brought your forefathers out of Egypt and spoke to them, I did not just give them commands about burnt offerings and sacrifices, but I gave them this command: Obey me, and I will be your God and you will be my people. Walk in all the ways I command you, that it may go well with you.” (Jeremiah 7:21-23)

“They offer sacrifices given to me and they eat the meat, but the LORD is not pleased with them.” (Hosea 8:13)

*“You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. **The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.**” (Psalm 51:16-17)*

- **Jesus was angry for several reasons.** First, there was worldly behavior happening in a place that was supposed to be dedicated to reverent worship to God, especially for those who were not Jewish (Gentiles) but wanted to honor Yahweh. This was prevented by the Jews total disregard for the fact that God desires prayer and worship “from all nations.” Secondly, the behavior here was not merely sales and merchandising, but corrupt and greedy activities where Jews were fleecing other Jews. The Jews had lost sight of what real worship of God was. They had forgotten how to approach Him. This event fulfilled a number of Old Testament scriptures, and was indeed a sign of the “Messiahship” of Jesus.
- **There are many lessons for us here.** Jesus meant to discipline those who claimed to follow God. He reminded them of God’s expectations for those who approach Him. Do we need the same? We should be asking ourselves these questions:
 - 1) **Do we offer the right kind of worship to God?** Is it with the right attitude, right heart of humble thanks, or is it merely a social exercise or because it is what is “expected of us?”
 - 2) **Do we have a relationship with Jesus, or is our worship merely a ritual?**
 - 3) **Do we have a right heart before God?** Is it a broken spirit, a contrite heart? Do we seek Him in obedience and humility, or with pride and a self-will?
 - 4) **Does greed have any place in our lives?** Are our own self interests put aside for HIS interests, and the interest of others first?
 - 5) Today our bodies serve as the “Temple of the Holy Spirit.” God lives in us. **Are our “temples” kept holy for His presence and our worship?** Or do our “temples” need cleansing too?
 - 6) **Is there anything in our lives that shuts out others who are seeking Him?** Do our lives act as a reflection of the God who lives there, or do they serve as an excuse for others to abandon searching for Him? Do we care about the eternal destiny of others?
 - 7) **Is there anything that God is trying to teach me in this event?** This is a matter of personal prayer and reflection. Everything in scripture is for our knowledge and sanctification, and has meaning for us beyond the telling of stories and marking of events in the lives of those involved then. It has powerful meaning for us today, if we allow the Holy Spirit to teach us with that “contrite” heart that David spoke of (Psalm 51). David said, ***“The sacrifices of God are a broken spirit, A broken and a contrite heart—These, O God, You will not despise.”*** (Psalm 51:17)

¹⁷ *Then His disciples remembered that it was written, “Zeal for Your house has eaten Me up.”*

- The **actions Jesus took in the Temple were sure to get some strong reactions.** And that included the disciples. Jesus’ ministry is just beginning here, and these disciples had not been with Him long. They had witnessed His changing of water into wine at the wedding, and perhaps other things not recorded in the Gospels, but now they see that the man they probably knew as gentle, kind and compassionate can also be zealous and angry, especially when it came to His Father’s house, His Father’s ways, and His Father’s Words. No doubt they were a bit surprised by His actions, but the Holy Spirit was nudging them to recall an important sign of the Messiah.
- The disciples remembered the scripture of **Psalm 69:9, “Because zeal for Your house has eaten me up, And the reproaches of those who reproach You have fallen on me.”** This is a Psalm of David, and Jesus is the Son of David, the promised Messiah. This is a “Messianic” prophecy. Jesus took up our “reproach” and bore it to the cross.

¹⁸ *So the Jews answered and said to Him, “What sign do You show to us, since You do these things?”* ¹⁹ *Jesus answered and said to them, “Destroy this temple, and in three days I will raise it up.”* ²⁰ *Then the Jews said, “It has taken forty-six years to build this temple, and will You raise it up in three days?”* ²¹ *But He was speaking of the temple of His body.*

- The **Jews knew exactly what Jesus was saying**, and what He was quoting. This is an outright claim to be the Messiah. They knew the verses well. They knew this would be expected IF Jesus was the Messiah. Now they wanted proof, some credentials. They were essentially saying **“By this act of cleansing you have publicly claimed to be the Messiah. Now show us some proof.”** Jesus provided plenty of signs and credentials, but their hearts were black and would not receive any of them.



- **“Destroy this temple, and in three days I will raise it up.”** Jesus gave them a sign “in advance.” He was referring to His physical body, His death on the cross, and His resurrection. But they did not understand any of it. This was blasphemy in their ears. Herod’s temple had taken 46 years to build (and still was not complete at that time. It was finished in 64 AD, and was destroyed just six years later in 70 AD, as Jesus predicted later.). What was Jesus saying? Perhaps later, after His death and resurrection, some of those there that day put the pieces together and could begin to understand that Jesus really is the Messiah. *(Model of Herod’s Temple, above)*
- **At His trial a few years later**, Jesus was accused of saying that he would destroy “the” temple and raise it again (Matthew 26:60-61; Mark 14:57-59), and mockers repeated this as He hung on the cross (Matthew 27:40; Mark 15:29). His “temple” was destroyed, but He did indeed raise it up again after three days.

²² *Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.*

- The disciples probably didn't truly understand this sign either, at this time. Later, however, **they remembered, and believed**. Later Jesus reminded them that they would later understand the words He had spoken to them, with the help of the Holy Spirit. ***"But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you."*** (John 14:26)
- A logical question to ask here is ***"what scripture did the disciples believe?"*** We must understand that Jesus knew the destruction of the physical temple was not far off (70 AD), but He also knew that the destruction of His physical body was even closer. The physical temple would not be rebuilt, but His body would be resurrected. Jesus was saying that all the money, time and efforts poured into Herod's temple were completely of no consequence, and would, in the end, be dust. However, His body, though it was destroyed, would be raised up. He became the true Temple – the way to God. In this, the disciples were most likely thinking of a Messianic scripture in the Psalms: ***"Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope. For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption."*** (Psalm 16:9-10) This scripture related to the Messiah, and speaks directly to His resurrection. This scripture was quoted at the Feast of Weeks (Pentecost) after Jesus' resurrection (Acts 2:27-31) in the sermon given by Peter, by which 3,000 people were saved. This moment may be the one referenced in the scripture here in John.
- It is interesting to note that by Jewish tradition, a person was really not considered fully "dead" until their bodies began to "stink" or rot. This usually took place on the fourth day following death. The verse above references that God would not allow His Holy One (His Son, the Messiah, Jesus) to see that kind of corruption. This is why He was raised at three days after death. This situation will also have interesting bearing when we get to the raising of Lazarus in chapter 11.

²³ *Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did.*

- ***"...many believed in His name when they saw the signs which He did."*** Not all the Jews rejected Jesus, the *Light of the World, the Word of God*. Many, whose hearts truly desired God, saw what Jesus did, heard what He said, and believed in Him. The signs pointed to Him as the long promised Messiah, and they believed.



- The Gospel accounts use **three different words to describe the miraculous acts of Jesus**. The first, ***teras***, simply means a marvelous thing. It is not necessarily a miracle, but an “astonishing thing,” something surprising. The scriptures never use this word alone to describe the acts of Jesus. Another word used is ***dunamis***, which means something done with extraordinary power, power beyond normal. This is the word we get our “dynamite” from. The other word is the ***semeion***, which were not just astonishing things, or powerful deeds, they were signs that pointed to some profound truth. This is John the Gospel writer’s favorite word for Jesus’ miracles. They told of His nature and character, and pointed to Him as the Promised One of God.

²⁴ *But Jesus did not commit Himself to them, because He knew all men,* ²⁵ *and had no need that anyone should testify of man, for He knew what was in man.*

- This is a very interesting statement. It does not mean that He wasn’t committed. Far from it. He was fully “committed” from before time to do what He came to do to save us all. It means that **He knew the nature of man, and did not do what He did to impress men**. He wasn’t trying to win a popularity contest or gain attention from the people. He was there to fulfill all the scriptures and save mankind from death. He did not need man’s testimony of who He was. He proved it Himself. He knew the black heart of man, and his fickleness. Humans have a desire for the sensational and many followed Him for awhile, but soon lost interest when He refused to do miracles just for the sake of the spectacle. We will see evidence of this soon.
- There is a contrast here between people who put their faith in Jesus, and Jesus who does not put His trust in people because He knows their motives and thoughts. **Jesus seeks genuine faith and a relationship**.
- ***“...because He knew all men...”*** This should get our attention. This doesn’t just mean that He knew what mankind was like. It means He KNOWS all, each and every, person. He knows our hearts, our thoughts, our motives, our real selves, even more than we do.

