

Introduction: There have always been people who seek to exploit people of genuine faith in The Three-in-One God. They put a 'spin' on what God has revealed to people by over-emphasizing what people want to hear and ignoring more difficult truths such as: If anyone would follow Me, let him deny himself and take up his cross daily and follow Me (Luke 9:23); and, all who desire to live godly in Christ Jesus will be persecuted (2 Timothy 3:12). *** Many go so far as to say that if people will sacrificially give to God through their particular ministry, then God will reward them by giving them an 'x'-fold return. Paul warned his protégé Timothy about people who are depraved of mind and deprived of the truth, imagining that godliness is a means of gain (1 Timothy 6:5). Many false teachers acquire great worldly wealth while those who are poor in the world but rich in faith (James 2:5) get even poorer in the world. *** These truths lie behind the incident of Jesus in the Temple courts in Jerusalem on the first Passover of His public ministry. *** Through Moses, God required His people to appear at the place He would put His Name three times every year to offer animal (and other) sacrifices to Him (Exodus 23:14-18; Deuteronomy 16:16-17). Those living in the northern region of Galilee had a three day journey on foot to Jerusalem. It was not easy to bring along the required animal sacrifices. So people would sell their animals for silver coins. They would carry these coins to the Temple in Jerusalem to purchase animals to offer as sacrifices to their God. But, savvy merchants would charge the worshipper more to buy a sacrificial animal than what they received for their animal in Galilee. Moreover, sometimes the currency in 'backwater' towns was not accepted in Jerusalem. So moneychangers also exploited Israelite worshippers, making a profit on the conversion of currency. *** God's Torah of instruction on right living had stern words for those exploiting the vulnerable among His people (Leviticus 19:13; Deuteronomy 24:14-15). *** Now we know the reason for the righteous anger of The Son of God, we are ready to examine our passages.

I. Jesus drives merchants out of the Temple courts during the Passover. (*John 2:13-17*)

A. Jesus went to Jerusalem at Passover and found business being transacted in the Temple. (*Verses 13-14*)

1. Near it was, the Passover of the Jews, and went up to Jerusalem, Jesus. (*Verse 13*)

Passover: Jesus was an observant Jew. Luke tells of a Passover when he was age twelve (2:41-50).

2. He found in the Temple those selling oxen, sheep and doves, and money-changers, sitting. (*Verse 14*)

Nehemiah: It is inappropriate when doing business conflicts with worship. Nehemiah prevented both Jews and foreigners from doing business in Jerusalem on the Sabbath day; he had the city gates shut and stationed armed guards to keep God's Sabbath holy and dedicated to worship (13:15-22).

B. He drove all out of the Temple and overturned tables, pouring out coins and accusing merchants of making His Father's House a trading place. (*Verses 15-17*)

1. Having made a whip of small cords, He drove all out of the Temple, and the sheep and oxen; and, of the money-changers, He poured out the coins and the tables He overturned. (*Verse 15*)

Action: Jesus took dramatic physical action to rid the Temple courts of every form of business and commercialism. John puts this event in the first year of Jesus' public ministry. Luke describes a similar event in the week between Palm Sunday and the crucifixion (19:45-48).

2. To those selling doves (the offering of the poor, Leviticus 5:5-10; 12:8; 14:21-22), He said, 'Y'all must be taking these things from here, y'all must not be making the House of My Father a house of trading. (*Verse 16*)

Words: In the above episode Luke records Jesus quoting the words Jeremiah was inspired to write about how people were doing detestable things in God's house of worship, making it a 'den of robbers'. It was so bad that God forbid Jeremiah to pray for the people. (Jeremiah 7:1-16) Jesus wants God's people to worship in reverence.

Jesus is consumed with reverent worship

3. His disciples remembered it had been written, zeal for the House of Thee will consume Me. (*Verse 17*)

Psalm of lament: This is from Psalm 69:(9), a long song of individual lament. It starts with a cry to God of great distress, then petitions God to act, lays out the threats made on the singer, moves to a petition that the oppressors experience what they have done to others, vows to praise God when He acts and ends with confidence in God. The psalmist is reverently worshipping God.

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II. Jesus speaks of His Body as a Temple, many believed seeing the miracles; but He was not trusting to them; people must let The Lord build His House. (*John 2:18-25; Psalm 127:1-2*)

A. Jews ask Jesus for a sign, He answers, 'Destroy this Temple and I will raise it in three days', they say, 'It has been built in forty-six years; but this one spoke of his Body, when He was raised His disciples remembered Scripture. (*John 2:18-22*)

1. Then the Jews answered and they said to Him, 'What sign are thou showing us that these things thou are doing?' (*Verse 18*)

Seek sign: Jesus is shattering their flawed ('human') traditions. He was not trained by a respected rabbi. So, they ask Him to do a miraculous sign to prove His authority to determine reverent worship.

2. Jesus answered and said to them, 'Y'all must destroy this Temple and in three days I will raise it'. (*Verse 19*)

Command-promise: He commands them to destroy the Temple (of His Body) and promises them that in three days He will raise it (His Body).

Guilt to pardon: When He is crucified it will be because of the guilt of every person who ever lived. But, when He raises His Body, pardon for guilt will be available for every person who ever lived! May we all understand we crucified Jesus with our sins; but, He rose to give us new life.

3. Then the Jews said, 'Forty-six years it has been built, this Temple; and, thou, in three days, will raise it?' (*Verse 20*)
Romanize: The returning remnant of Jews completed a smaller second Temple in 516 BC. Starting in 19 BC, Herod began a rebuilding and expansion project. The area of the Temple court doubled. The Temple itself was upgraded and was not finished until 63 AD. So, this incident happened in 27 AD.
4. But this one (Jesus) was speaking concerning the Temple of His Body. (*Verse 21*)
Worship Jesus: John says Jesus was talking about His sacrificial death so our sins might be forgiven, and His resurrection so we might have new life. The Temple was the proper place to worship God, so all who are IN Christ (The Temple of His Body) are giving God proper reverent worship. Let us commit to proper worship of God, focusing on The Giver more than on His gifts.

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5. Therefore when He was made to rise from the dead, His disciples remembered that this He was saying, and they believed the Scripture and the Word which Jesus said. (*Verse 22*)
Scripture and Jesus: The Holy Spirit makes The Word of Jesus equal to Scripture. He moved human authors to write God's Word. Let us also realize the words of Jesus fulfill Scripture and are Scripture.
- B. When He was in Jerusalem many believed in His Name observing His miracles, but Jesus was not entrusting Himself to them because He knew all. (*John 2:23-25*)
1. But, when He was being in Jerusalem in the Passover many believed in His Name, seeing the miracles of Him which He was doing. (*Verse 23*)
Believed: As Jesus continued to do miracles, many people who saw them were believing that (Yeshua) was The Savior that they had been waiting for so long.
 2. But Jesus was not entrusting Himself to them because He knew all. (*Verse 24*)
Not entrusting: Jesus knows that unless a miracle happens in the heart and soul of people, no one is deserving of His trust in him or her.
Reason: The KJV adds 'men' after 'all' assuming His knowledge is limited to men. There is no need to add a word: Jesus always knows all there is to know about everything.
 3. Because He was not having need that any may testify concerning man, because He was knowing what was being in the man. (*Verse 25*)
Always knowing: Here, the text narrows Jesus' knowledge to what is in people. And, by using the continuous past tense, we know Jesus has always known and will always know everything about everybody.
 Let us 'fear' Jesus for His knowledge of our inconsistent hearts.
- C. Yahweh will build His House, watch over His city and give His beloved sleep, so do not wear out in vain work. (*Psalms 127:1-2*)
1. If Yahweh does not build the house / in vain they labor, those building it. (*Verse 1a*)
Builder: Every 'house', every family, must be built by The Covenant God of Israel – Yahweh.
 Any effort that is only of human origin will eventually fail.

God's people must let Him build His house

2. If Yahweh is not guarding the city / in vain has stayed awake the one guarding it. (*Verse 1b*)
Guarding: People can only protect people up to a certain point. The only One who guarantees safety to those He watches over to guard them from danger is Yahweh.
3. Vain to y'all to rise up early / to sit to late / to eat the bread of sorrowful toil / because He will give to His beloved sleep. (*Verse 2*)
Get proper rest: It is an act of faith to allow ourselves to get a good night's sleep even when things seem to be falling apart.
 May we all rest in God through Jesus because He gives His people sleep.

Title: *God's people must let Him build His house. (#2)*

Exhortation: Let us live in the truth that worship requires surrendered sacrifice of selfish desires to God, and a commitment to pray and act with God to defend His people against all who would exploit them. We can do this if we know that Jesus died for our sins and rose to give us new life. When we live by this Gospel truth we will properly worship God in Jesus.

Jesus is consumed with reverent worship

Conclusion: When God's Son went to God's House on the first Passover of His public ministry, He saw merchants exploiting God's poor and vulnerable people as they worshipped God. In righteous anger, He overturned their tables and drove them away. When certain Jews asked for a sign of His authority to be doing this, He spoke figuratively of His death and resurrection. While many believed in Him, Jesus was not trusting men because He is knowing all.

May we repent of our own efforts to please God and enter into the rest Jesus gives to those who surrender to Him.

Jesus is consumed with reverent worship