

Series: Life to the Full; Sermon: **The Temple**

Delivered by: **Dr. Josh Moody**, senior pastor; Date: **October 1, 2017**

Bible text explored: John 2:13–25

¹³The Passover of the Jews was at hand, and Jesus went up to Jerusalem. ¹⁴In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. ¹⁵And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. ¹⁶And he told those who sold the pigeons, “Take these things away; do not make my Father's house a house of trade.” ¹⁷His disciples remembered that it was written, “Zeal for your house will consume me.”

¹⁸So the Jews said to him, “What sign do you show us for doing these things?” ¹⁹Jesus answered them, “Destroy this temple, and in three days I will raise it up.” ²⁰The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” ²¹But he was speaking about the temple of his body. ²²When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

²³Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing. ²⁴But Jesus on his part did not entrust himself to them, because he knew all people ²⁵and needed no one to bear witness about man, for he himself knew what was in man. [ESV]

Review and application:

1. All Jewish men were obligated to annually participate in three celebrations at the temple: the Festival(s) of Unleavened Bread (or Passover), of Harvest, and of Shelters (see *Deut. 16:16-17.*) Did Jesus (v. 13) submit to these instructions?
2. But Jesus grew furious (vv. 14-16) upon entering the temple grounds. What reason does he give here? (See also *Jer. 7:11.*)
What deeper reason was behind his anger at the way the outer court, supposedly reserved for gentile “God-fearers” and seekers, had been expropriated? (See *Isa. 56:3-8.*)
What manner of restricting access to Chicago churches angered D. L. Moody?
Can you think of subtle ways in which we make visitors to our church feel unwelcome?
3. Anger, Pastor Josh Moody noted, though often sinful, can be a needed “fuel for change.” What safeguard for venting anger does Scripture offer? (See *Eph. 4:26-27*, quoting *Psa. 4:4.*)
4. Pastor Josh said that the whip Jesus made was intended to symbolize authority rather than inflict punishment. But this, along with overturned tables, made his entrance dramatic (as predicted in *Mal. 3:1*). Do you think the disciples (v. 17) immediately saw the words of *Psalms 69:9* being fulfilled, or later (as in v. 22)?
5. How (vv. 18-21) does John, himself a Jew, use the term “the Jews” in this Gospel?
6. There was a sense in which the Jewish leaders misunderstood Jesus as referring to the physical temple. But is there a deeper sense in which the physical temple was actually itself a sign, pointing to the God-man standing before them?
How did Jesus sacrificial death and resurrection bring to completion what the physical temple, with its worship and sacrifices represented?
7. Why is spiritual power essential to seeing any attempt at reformation succeed?
What can we do to assure that we and our children do not stop with Christian instruction, but experience God’s resurrection power in our lives?

8. Why do you think John includes vv. 23-25 in his narrative?

Is he talking about genuine believers? (Compare with *John 20:30-31*.)

Why is grasping the frailty of every human hero a needed corrective?

While ushering in human utopias is unrealistic, what unshakeable confidence remains?
(See *Matt. 16:18*.)