

[00:00:16] As you're being seated would you grab your bibles. There's Bibles in the backs of the pews in front of you. Grab your handheld. Let's let's be together in the Word of God. And if you're not in the habit of bringing a Bible I want to encourage it to do it.

[00:00:29] I know that handhelds work fine too but I don't know. For me there's just something about having the word of God. That. That we can. See And Read together I just encourage you to do that. I think it's a blessing. So we're going to look together at Chapter 2 of John and I'm going to read for us versus 13 to the end of the Chapter Verse 25 when it was almost time for the Jewish Passover Jesus went up to Jerusalem I'll just pause to say that wherever you're out in the world you go up to Jerusalem and not necessarily just because it is a little higher in elevation than what's around it but really because it's its center stage. Jesus went up to Jerusalem in the temple courts he found people selling cattle.

[00:01:25] Sheep and dogs and other sitting at tables exchanging money. So he made a whip. Out of chords and he drove all from the temple courts both sheep and cattle he scattered the coins of the money changers and overturned their tables to those who sold dobs he said get these out of here.

[00:01:51] Stop turning my father's house into a market his disciples says happily remembered that it is written zeal for your house will consume me.

[00:02:06] The Jews then responded to him.

[00:02:10] What sign can you show us to prove your authority to do all of this. Jesus answered them. Destroy this temple and I will raise it again in three days they replied.

[00:02:24] It's taken forty six years to build this temple which by the way is we know that Herods renovations of the temple began in nineteen B.C. history records that 46 years were now in about the year Twenty seven 28.

[00:02:42] Probably right in there.

[00:02:44] So there they are not just making that number up for forty six years this has been a construction project and you're going to raise it in three days.

[00:02:57] But the temple he had spoken to John says was his body fact after he was raised from the dead is dead.

[00:03:04] His disciples recall what he had said.

[00:03:07] Then they then they believed the scripture and the words that Jesus had spoken.

[00:03:13] Now while he was in Jerusalem at the Passover festival many people saw the signs he was performing and believed in his name.

[00:03:26] These things are written so that you might believe that Jesus is the Christ but Jesus would not entrust himself to them for he knew all people. He did not need any testimony. About mankind for he knew what was in each person. Now.

[00:03:47] I want us to see a few things here. Absolutely.

[00:03:49] There is so much going on that maybe doesn't even at first meet the John Chapter 2 I want us to think about these verses that I just read really in light of the whole chapter I want you to see what John is clearly doing here as he is introducing Jesus to us or if you will if you will in a way reintroducing Jesus probably 20 years had passed since the last gospel had been written. Matthew Mark Luke but now John is very carefully structuring lore wording these stories and and I put this chapter really as two sections on a scale. And the reason I did that was to show you some sense of balance verses 1 through 12. If you remember what I preached on last Sunday it was it's the

account of Jesus up in Kaina in Galilee just right near his hometown of Nazareth about 70 miles north of Jerusalem. And Jesus is at a wedding a very social setting it's very light. Jesus does a miracle a sign there where very obscurely very gently very behind the scenes he turns water into wine. The groom is the one that gets all the credit for it. And and it's it's really an introductory sign to show what Jesus has come to do.

[00:05:25] Now we turn the corner in diverse 13 to 25 and it feels completely differently in fact 150 years ago a guy named Brooke Phos Wescott a bishop from England wrote this. It is impossible not to feel the change which at this point.

[00:05:43] Verse 13 comes over the narrative. There is a change of place of occasion of manner of action Jerusalem and Cain. The Passover and a marriage feast. The stern reformer and the sympathizing guest. The first represents verses 1 through 12. The ennobling of common life.

[00:06:08] I love that 150 year old language English language the ennobling of common life Jesus turning water into wine.

[00:06:16] The second this account the purifying of Divine Worship. So I put these on a scale to really show the balance of what John wants us to see when I think about verses 1 through 12 I think of the image of a lamb. Right Behold the Lamb of God who comes to take away the sin of the world meek and quiet. Jesus. Behind the scenes very end of truce. Much like if you will.

[00:06:46] A lamb did you just listen to what I read in verses 13 to 25. Would you describe that as lamb. Like. I wouldn't fact. What's the image that we get on the other side of the scale. I would say a lion in.

[00:07:04] Fact. Scripturally Jesus is described as the Lamb of God in the Lion of the tribe of Judah. That's what we see here in John Chapter 2 that we see the grace of Jesus providing abundant life and mercy. And we see the truth of Jesus where he makes a whip out of chords and he drives these money changers and all of the animals out of the temple. In fact John 1:14 the word became flesh made its dwelling among us. We have seen his glory and now we see his glory. We see the glory of Jesus both as a lamb and as a lion the glory of the one and only son who came from the father.

[00:07:49] Fall of want grace and truth. John. Chapter to turn with me then diverse 13 look at Verse 13 when it was almost time for the Jewish Passover Jesus went up to Jerusalem now. To the casual reader if you will you're going to miss what's going on. That's interesting because in Matthew Mark Luke there's only one occasion where Jesus goes to Jerusalem for a Passover and that is for his crucifixion.

[00:08:26] But here we are at the very beginning of Jesus ministry John Chapter 2 Verse 13 after the first sign up in Canaan. He's just called his first disciples. And what does he do. He goes up to Jerusalem for a Passover look with me. Keep

[00:08:43] your finger there but look at chapter 6. Chapter 6 then also describes verses 1 down 2 4 says this. This is in the same chapter that Jesus feeds the five it's in the middle of his ministry. Sometime after this Jesus cross to the far shore of the Sea of Galilee is back backup in the Galilee region and a great crowd of people followed him.

[00:09:07] They saw signs he was performing healing the sick. Jesus went up on a mountain sat down with his disciples verse for the Jewish Passover festival was near him.

[00:09:20] And then we get look at Chapter 12.

[00:09:23] Then we get to the account that the other gospels record which is really a lead in to palm to palm sunday.

[00:09:32] Chapter 12 this is just after Jesus said raise Lazarus from the dead six days before the Passover Jesus came to Bethanie where Lazarus lived whom Jesus had raised from the dead and a dinner was given in his honor. What I want us to see here is then that leads into verse 12 the next day the great crowd that had come for the festival heard that Jesus was on the way to Jerusalem why is this significant. Because I don't know you've heard it's sad. It's taught that Jesus public ministry lasted for how long.

[00:10:09] Three years. You know where we get that. Right here.

[00:10:12] So when we get them because we see his ministry spanned the realm of these three Passover is that if you don't have John you're not going to know that. I also want to keep your finger there and turn back to Matthew 21 because this raises another.

[00:10:29] Point that I want us to think about. I just mentioned Palm Sunday and Jesus riding into Jerusalem on this third Passover that we know of. As they approach Jerusalem Matthew Chapter 21.

[00:10:46] Jesus then sends two disciples go on ahead find a donkey. Verse 8.

[00:10:51] Hosanna the son of David Blessed is He its Palm Sunday where they raise or where they lay down their cloaks and lay these palm branches. Jesus rides into Jerusalem. Then look at verse 12. Matthew 21 Jesus entered the temple courts the first thing he did in this account.

[00:11:10] After palm Sunday's events the first thing he did was go into the temple courts driving out all who were buying and selling their overturning the tables of the money. Sounds familiar. The benches of those selling doves. It is written he said to them my house will be called. A house of prayer. But you are making it a den of robbers. That's not what he said and John Anjani says you're making my father's house into a marketplace.

[00:11:43] The blind and the Lane came to him and he healed them so we then have a break for the next. Early the next morning Verse 18 Jesus is coming back into the town into Jerusalem verse 23 Jesus then entered the temple courts and while he was teaching. The next day the chief priests and the elders came to him and once again asked him by what authority are you doing this I say once again there are some scholars that will say well no this is the same thing.

[00:12:12] Just John chose to put it at the beginning and Matthew chose to put it in. I don't believe that there's different things happening. I think it's very not only possible but it's what happened I believe that Jesus had to do this twines that God questions Datto or one of my kind of go to websites it's really a good one. Nor they answer biblical questions. Question How many times did Jesus cleanse the temple. Answer There are differences in the two events aside from.

[00:12:42] There being nearly three years apart. Right. In the first.

[00:12:48] Cleansing temple officials confronted Jesus immediately whereas in the second they confronted him the following day in the first Jesus made a whip of cords. There's no mention of a whip in the Senate. There are two recorded occasions when Jesus cleanse the temple the first at the beginning of his public ministry. The second just before just after his triumphal entry shortly before he was crucified I believe that believe we take God's Word at what it says at face value and it clearly indicates two separate events in the temple courts.

[00:13:23] He found people verse 14 selling cattle sheep dobs others sitting at tables exchanging money so he made a whip. Out of Cord's drove the all from the temple boat.

[00:13:37] He cleaned house both sheep and cattle scattering the coins turning their tables. I just point out here that the NIV translates this word cattle. Cattle. If you look at most other translations they actually go with the Greek word Boaz which when translated literally means an ox. Why do I point that out. Do you know how big an ox is.

[00:14:05] Okay ox are not small animals.

[00:14:10] Jesus drove oxen and sheep and everyone that was in them. He in there he drove them out now remember what I said a minute ago about the lion has roared you know.

[00:14:28] I'm kind of drawn to some of just. I didn't have to put this in the sermon but it just made me think of it whoever poor traded Jesus in. I just picked out a couple. I just have a hard time thinking that whoever painted that picture read the back half of John to.

[00:14:51] Write. Do you see that guy. Not to in anyway as I was studying this it was very interesting this last Friday I check a whole bunch and use sites just this and that just to kind of see what's going on in the world. I checked Drudge Report it's just one of the things I don't say this to highlight Drudge only to say that on Friday as I'm thinking about this one of the banners Jesus Christ may have been muscular with Middle Eastern appearance some. OK.

[00:15:25] Well I don't know if that's how Jesus looked but when I read the back half of John 2 I'm going with that guy.

[00:15:39] Drove out the money chain making a whip of cords.

[00:15:44] But the question I want to really get next is why this tax tells us why.

[00:15:51] To those who sold dumb he said get these out of here. Stop turning my father's house into a market.

[00:16:00] These people had turned the temple his father's house into an emporium a bazaar really in essence a mall. What in God's name do you.

[00:16:17] How close am I to interpreting that. I'm pretty close. Right. You're making my. Job. You. Know. Shafaei.

[00:16:46] What in God's name do you think you're doing. I don't even know if I can preach through our. Shop. John Piper. What did Jesus see.

[00:16:58] He saw that this bizarre was not advancing communion with his heavenly father. It was not flowing from the love of God it was flowing from the love of money. And what made it worse was this real that this religious ritual this phony helpfulness were being used as a cover for greed. That's what Jesus saw hypocrisy. Religion used as a front for greed. Empty forms of love for God plastering over the insatiable love of money. So what's going on.

[00:17:39] Fact as it's happening the disciples watch this and what comes to their minds is Psalm 69 the Lord the Lord Almighty may those who hope in you not be disgraced because of me God. May I never mislead someone. God of Israel may those who seek you in your courts not be put to shame because of me.

[00:18:03] For zeal for your house consumes me as they're watching this happen. This is the verse that comes to their mind. Zeal is what they see. It means great energy or enthusiasm in pursuit of a cause or an object of synonyms passion love fervor fire devotion enthusiasm gusto vigor energy intensity zeal is what they see in Jesus. In that moment then the Jews are Satan.

[00:18:38] Responded to him. Oh Ker what sign can you show us to prove your white.

[00:18:51] Authority.

[00:18:54] What sign can you show us to prove your. I won't ask you four questions. First of all is Jesus right.

[00:19:03] Second question do the Jews know. Come on. Do the Jews know that Jesus is right. Truly.

[00:19:12] You know what's going on there. They're making big time cash over this.

[00:19:17] Do the Jews want to change. Not in a million years.

[00:19:25] So what do they do. Question his authority.

[00:19:32] If we in our mom now I'm bringing it to right here right now us if we in our minds come on can undermine Jesus authority.

[00:19:45] We can justify and continue right on in our sin and disobedience our last our greed our jealousy you name it. If we can undermine the authority of God's word we can do whatever we want. Welcome to America.

[00:20:07] God did not create the world the world just exploded and began.

[00:20:14] I don't say that to be glib with evolution but isn't that what's going on.

[00:20:21] What does all of that undermines the authority of God's word tell you right now. This has Satan's fingerprints all over it.

[00:20:32] Genesis Chapter 3 return to you real quick.

[00:20:35] Genesis 3 this is this is Satan's playbook. This is his first play. Now the serpent was more crafty than any of the other wild animals the Lord God had made he said to a woman did God really say you must not eat from any tree in the garden. What Satan doing messing with her mind.

[00:20:58] Undermining authority.

[00:21:02] The woman said to the serpent well we made from fruit in the trees garden.

[00:21:08] But God did say don't eat from the fruit of the tree it's in the middle of the garden and you must not touch it or you will die. You will not certainly die. The serpent said to the woman God knows when you eat it your eyes will be opened church listen to me.

[00:21:26] This is Satan's play book from day one when we undermine gods and I'm going to hold it up authority we deflect responsibility and justify our disobedience.

[00:21:42] This is exactly what we see happening. In the temple Jesus answered.

[00:21:51] Destroy this temple and I will raise it again in three days.

[00:21:56] Seems like a simple response I will tell you right now what Jesus said right here.

[00:22:02] Was burned into their minds.

[00:22:04] This response was burned into the minds of both the Jews and the disciples burned into their minds. This was a poignant moment.

[00:22:17] Destroy this temple and in three days I will raise it again. You know that this statement comes up in a Jesus trial as the.

[00:22:28] As the Roman soldiers Caiaphas as they are questioning Jesus and beating him. Do you know what a witness steps forward. We need a witness against them and a witness comes forward Matthew 26. I know what he said. He said he would. He would destroy the temple and rebuild it.

[00:22:47] Guess I'll stay home and they beat him. Oh they remembered.

[00:22:52] You know it's interesting in John Chapter 20 when John and Peter see Jesus's grave clothes laying there.

[00:23:03] The lights go on. You know what they remember that every sign Jesus that pointed them to the cross and the resurrection after he was raised from the dead.

[00:23:18] His disciples remembered what he had said that then they believe the scripture and these words that Jesus had spoken. All right here's here's how I'm going to land this sermon.

[00:23:30] You can't sort of believe in Jesus. You can't sort of believe in him Jesus does not leave us any middle ground.

[00:23:45] In what he says here.

[00:23:47] Nobody ever spoke like this. This is either insanity or the most precious truth in the history of the world. Jesus is either crazy or he is God.

[00:24:04] And church one day every knee will bow every tongue will confess.

[00:24:12] Jesus is Lord to the glory of the father. Every Knee every time the question is.

[00:24:24] Will you do it today. We got a Parady Jesus is coming back he's the king.

[00:24:34] He is who he said he was he rose again. His life is coming back.

[00:24:40] Jesus we thank you for this tax Thank you Lord for John to that you Jesus are the Lamb of God and the Lion of Judah.

[00:24:51] Jesus we thank you that you are filled with grace and mercy and forgiveness. Jesus you came to forgive us.

[00:24:57] Every one of us that Lord may we never forget you are the lion of the tribe of Judah. And one day Jesus you are going to roar from heaven. And in that moment we're told in Matthew that all the nations of the earth will mourn they will mourn because they missed it.

[00:25:17] They will mourn because they believe the lies of Satan that we can get away. Questioning authority we can do it our own way. We're in charge. We can set the rules.

[00:25:28] Jesus now you're in charge. We submit ourselves to you.

[00:25:34] We believe that you are the son of God that you are in heaven that you are coming back that you are my only hope.

[00:25:43] For eternal life Jesus I need you. We need you. We need you. We need you hearts. We need you in this church we need you in our city. We need you in this country. Jesus we need you Lord it begins in our hearts right here right now. We confess. Come Jesus fill me. Forgive me. Wash me. I worship you in Jesus name Amen.