

# Locked Out

11 - The Mystery of God: The Gospel of John  
Church on the Park I Sunday, 30 March 2014

**Text:** John 2:13-25

**Theme:** God likes a clean house...and we are his house!

**Intro:** John says that Jesus “came from the Father, full of grace and truth” and we see this clearly displayed in John chapter two (John 1:14). Last week, we saw Jesus full of grace, saving a wedding party from an embarrassing situation. They had no more wine and Jesus graciously turns the water to wine. He adds joy to a situation without joy. Today, we see Jesus full of truth. Jerusalem is buzzing with activity—it’s full of joy because it’s the Passover. The house of God, the temple, is busting with pilgrim’s buying sacrifices. And yet, Jesus aggressively removes the joy from this ‘party’ and gives them a dose of reality. We need to know both sides of Jesus.

This week we experienced being **locked out** of our house. In this passage, the Father is locked out of his house because they have made it a market. And Jesus ‘breaks’ back in!

## 1) Jesus’ heart burns passionately for the purity of our worship (John 2:13-17)

- Let me paint a **picture** of what is happening during this time
  - **Jerusalem** was the place chosen by God **to worship** and specifically at the temple in Jerusalem. The Torah taught people not to worship **however** they wanted, but specifically as God **instructed** them, and also at the **specific place** God told them.
  - At Passover, Jews were called to make a **pilgrimage** to Jerusalem to worship, and we see that this is what Jesus was doing.
  - What Jesus discovers is this: the people are at the **right place**, at the **right time**, but they are **not** doing the **right thing**. They are obeying the **letter** of the law, but not the **spirit** of the law (see Deu. 14:22-27).
  - Moreover, they are making **worship** into a **business**.
    - They have **commercialised** God and made worshippers **consumers** rather than **covenant** relationship people.
  - Jesus is **deeply concerned** with our worship
  - Notice what Jesus **didn’t do** at the temple: He didn’t say: “These people have issues, but at least they are at the house of God.” “It’s OK, they’re buying these animals to sacrifice; they’re hearts are in the right place.” “I love my people so much, I don’t want to disturb them in their sins.” “They’ll grow out of it, they just need to mature.” “Let me buy some sacrifices myself.” “Wow! My people are really clever, they’re making lots of money out of this. More money for the Kingdom!” “You catch more flies with honey than with vinegar, so let me try a gentle approach.” “God is a loving and forgiving God, what they need is grace not judgement.” “My heart is sad, but in time they will realise the error of their ways.”
  - **Paul** taught us that through what Jesus did on the cross, **we** are now **God’s temple**.
    - Listen: “Don’t you know that **you yourselves** are God’s temple and that God’s Spirit lives in you?” (1 Cor. 3:16). Also, “Do you not know that **your body** is a temple of the Holy Spirit, who is in you, whom you have received from God? **You are not your own**; you were **bought** at a price. Therefore honour God with your body” (1 Cor. 6:19-20).
    - This means that the **same passion** Jesus had for the **physical** temple is the **same passion** he has towards **us**, his people.
  - When Jesus **clears** the temple, the disciples **remember** what the Scriptures say, “**Zeal** for your house will consume me” (John 2:17)
    - Here we see Jesus’ zeal is pictured like an **all consuming fire**, and it burns out of **love** for God’s house and us.

- We also remember what was taught in **Deuteronomy**: “For the Lord your God is a **consuming fire**, a **jealous** God” (4:24)
- What Jesus does in this passage is **not mean**, instead it is **God’s love**.
- \*Song of Songs 8:6-7: “For love is as strong as death, its **jealousy** unyielding as the grave. It **burns** like **blazing** fire, like a **mighty flame**.”

## 2) Get out of your life everything that robs the Father’s house of its holiness and purpose (John 2:15-16)

- God likes a **clean** house and we are his house.
- Listen to these words of Jesus: “Get these **out** of here! How dare you turn my Father’s house into a market!” (v. 16)
- In **Acts 19** we see God’s people responding to God’s grace with truth.
  - The story of **my own life**
  - If we really **repent** we will **get rid** of the things that cause sin.
- *What sin is **polluting** your life? What is making your life into a market place rather than a place of holy ministry to God and people? What is taking God’s place in your life?*
- We can’t be **blasé** about sin. Sin destroys. Sin pollutes. Sin makes Jesus angry. Be **aggressive** about getting sin out of your life.
- Remember the **woman** caught in **adultery**. Jesus forgave her, but he also told her, “Go now and leave your life of sin” (John 8:11; cf. John 5:14).
- Our lives need to be motivated by the Father’s **presence** and **purpose**, not by **money**
- (We don’t come to church to make money, but to meet with God and encourage God’s people
  - Souls are not dollar signs
  - Nor is church a meat market, to find the opposite sex)
- Our **passion** against sin needs to be the **same** as Jesus Christ: **Matthew 5:27-30**
- Be sure your **sin** will **find** you out. “In the temple courts he found...” “But if you will not do so, behold, you have sinned against the Lord, and be sure your sin will find you out.” (Num. 32:23)

## 3) Don’t question Jesus’ authority, submit to it (John 2:18-22)

- Notice the two **responses** to Jesus clearing the temple: 1) The disciples, and 2) the Jewish leaders
  - The disciples **recognise** Jesus’ authority; the Jewish leaders **question** Jesus’ authority
  - How you respond to Jesus’ actions reveal your heart. God **offends** the **mind** to **reveal** the **heart**.
- If Jesus is your **friend**, sin will be your greatest **enemy**. You will love Jesus, but hate sin (**Ps. 45:6-7**)
- Listen to **Jesus’ response** to the Jews in John 2:19
  - Again, “**three days**” comes up, just like the last passage
- Jesus’ authority over heaven and earth is proved by his **resurrection**.
  - Through Jesus’ resurrection he conquered **sin** and **death**. His resurrection is **proof** that he is **Lord**
- Jesus’ **body** is the fulfilment of the **temple**. And if we are in him, **we** are **God’s house** too.
- Since Jesus has proved his authority through his resurrection, **don’t question him, but submit to him**.

**Conclusion:** Let’s realise that in Jesus we are God’s temple, and let’s submit to Jesus’ authority and allow him to clean his house. Be proactive about getting rid of sin, even religious sin.

END NOTES

## The Raising of a New Temple

2:12–13. All Jews who could attend the Passover in Jerusalem customarily did so; unlike Jewish people in distant lands, Galileans could make the pilgrimage regularly.

**2:14.** The sheep and doves (and, to a lesser extent, the cattle; cf. Lev 1:3–9; 4:2–21; 8:2; 22:21) were necessary for the people’s sacrifices; moneychangers were needed to standardize foreign and Galilean currencies into coinage useful to the sellers of the sacrificial animals.

**2:15–16.** Jesus insists on a different priority for activity in the temple; cf. Malachi 3:1–6.

**2:17.** The disciples recall Psalm 69:9, a psalm of a righteous sufferer. Psalm 69:21 speaks of vinegar being given him to drink (cf. Jn 19:29). In the context of John, Jesus’ zeal “consumes” him by bringing about his death for the world (cf. 6:51).

**2:18–20.** Many groups in Judaism expected a new or transformed temple. But the old temple was one of the most magnificent buildings in antiquity, the symbol to which the rest of Judaism looked. To most Jews, and especially to the aristocracy who controlled Jerusalem’s temple, Jesus’ words here would sound blasphemous. Herod the Great began work on the temple in 20–19 b.c., and work continued until a.d. 64; its forty-sixth year mentioned here places Jesus’ words in a.d. 27.

**2:21–22.** A prophetic word was often understood only in retrospect (e.g., 2 Kings 9:36–37). Many Jewish interpreters (attested especially in the Dead Sea Scrolls) interpreted Scripture in this way.

**2:23–25.** Miracle workers were often thought to know some hearts, but only God, who was called “Searcher of hearts,” was thought to know the hearts of all people.

“Found” (Word Study)

**εὕρισκω *heurískō***; fut. *heurēsō*, aor. *heúrēsa* (rarely used [Rev. 18:14]), 2d aor. *heúron*, 2d aor. pass. *heuréthēn*, perf. *heúrēka*. To find, either by a previous search (Matt. 7:7, 8) or without (Matt. 27:32). In the pass. voice, used of Enoch’s disappearance (Heb. 11:5); of mountains (Rev. 16:20); of Babylon and its occupants (Rev. 18:21, 22). Metaphorically, to find out by inquiry, to learn, discover (Luke 19:48; John 18:38; 19:4, 6; Acts 4:21; 13:28; Rom. 7:10; Gal. 2:17; 1 Pet. 1:7; Rev. 5:4). In the mid. voice, to find for oneself, gain, procure, obtain (Matt. 10:39; 11:29; Luke 1:30; Acts 7:46; 2 Tim. 1:18).

**(I)** Generally to find without seeking, meet with, light upon.

**(A)** Particularly and followed by the acc. of person (Matt. 18:28; John 1:41, 43, 45; 2:14; Acts 9:33; 28:14; Sept.: Gen. 4:14; 1 Sam. 10:2, 3); of thing (Matt. 13:44; Luke 4:17; 18:8; John 12:14; Acts 21:2; Sept.: Gen. 44:8; Jon. 1:3).

**(B)** Metaphorically, to find, i.e., to perceive or learn by experience that a person or thing is or does a particular thing, the acc. usually having with it a part. or adj. **(1)** With the acc. and part. (Matt. 12:44; Mark 7:30; Luke 8:35; 24:2; John 11:17; Acts 9:2). In the pass. construction (Matt. 1:18; Luke 17:18). **(2)** With the acc. and adj. or other adjunct, the acc. of *ὄν* (pres. part. of *eimí* [1510], to be) being implied (Acts 5:10; 24:5; Rom. 7:18; 2 Cor. 9:4; Rev. 2:2). In the pass. construction (Luke 9:36; Acts 5:39; Rom. 7:10; 1 Cor. 4:2; 2 Cor. 5:3; 1 Pet. 1:7; Rev. 5:4).

**(II)** To find by search, inquiry, to find out, discover, trans.

**(A)** Particularly and in an absolute sense (Matt. 7:7, 8). Followed by the acc. of person expressed or implied (Mark 1:37; Luke 2:45; John 7:34, 35; Acts 5:22; 2 Tim. 1:17); of thing expressed or implied (Matt. 7:14; 12:43; 13:46; Mark 11:13; Luke 15:4; John 10:9; Acts 7:11). Of a judge, after examination (John 18:38; 19:4, 6; Acts 13:28; 23:9; Sept.: Josh. 2:22; 1 Sam. 9:13; 10:21); of things (Sept.: 1 Sam. 9:4; 2 Kgs. 12:10, 18 [cf. 1 Sam. 29:3, 6, 8]).

**(B)** To find God, be accepted by Him when humbly and sincerely turning to Him (cf. in *ekzētéō* [1567], to diligently inquire, investigate [Acts 17:27]). Pass. (Rom. 10:20 quoted from Is. 65:1; Sept.: 1 Chr. 28:9). **(1)** Spoken of computation, measurement, to find, figure out (Acts 19:19; 27:28). **(2)** To find out mentally, i.e., to invent, contrive, before an indirect clause with the neut. art. *to* expressed or implied (Luke 5:19; 19:48; Acts 4:21).

**(III)** Mid., to find for oneself, i.e., to acquire, obtain, used once with the acc. (Heb. 9:12); with the act., to acquire, obtain, get for oneself or another (Matt. 10:39; Luke 9:12; John 21:6; Rom. 4:1; Heb. 12:17; Rev. 9:6; 18:14); with a dat. (Matt. 11:29; Acts 7:46 [cf. Sept.: Ps. 132:5; Prov. 3:13]). To find grace, meaning to obtain favor with God (Luke 1:30); used in an absolute sense (Heb. 4:16); to find mercy with the Lord (2 Tim. 1:18; Sept.: Gen. 6:8; 32:5; 47:25).

**Deriv.:** *aneurískō* (429), to find out by search, discover.

**Syn.:** *ktáomai* (2932), to acquire; *kerdaínō* (2770), to gain.

**Ant.:** *apóllumi* (622), to lose.

**6.26 φραγέλλιον, ου n:** a whip consisting of either a single or multiple thongs with or without weighted tips on the ends—‘whip.’ ποιήσας φραγέλλιον ἐκ σχοινίων ‘making a whip of cords’ Jn 2:15. The weighted tips of a φραγέλλιον would normally have been made of metal so as to increase the force of the blow and to inflict more severe punishment.

**1544. ἐκβάλλω *ekbállō***; fut. *ekbalṓ*, 2d aor. *exébalon*; pluperf. without augment *ekbeblēkein* (Mark 16:9), from *ek* (1537), out, and *bállō* (906), to cast, throw, drive. To cast, throw out.

**(I)** Generally and with the idea of force, impulse, followed by *eis* (1519), in or into, with the acc. of place (Matt. 8:12; 15:17; 25:30; Acts 27:38; Sept.: Lev. 14:40). Followed by *éxō* (1854), out, with the gen. of place (Matt. 21:39). Followed by *éxō*, with the gen. implied (Luke 20:15; John 9:34, 35; 12:31 [cf. Sept.: Lev. 14:40]). In the sense of to force, thrust, urge or drive out (Mark 1:12, “the Spirit drives him into the desert” [a.t.]; 9:47, the eye; John 10:4, the sheep [cf. *exágō* {1806}, to bring out in John 10:3]). Followed by *ek* (1537), out of, with the gen. of place (John 2:15; 3 John 1:10). Followed by *éxō* with the gen. (Luke 4:29; Acts 7:58); *éxo* with the gen. implied (Luke 8:54; John 6:37, of the kingdom; John 12:31). Followed by *apó* (575), out of or from, with the gen. of place (Acts 13:50). Used in an absolute sense, but from a place implied (Matt. 9:25; Luke 19:45; Acts 16:37; Gal. 4:30). Spoken of demons, to cast or drive out, expel from the body of someone, e.g., *apó* (Mark 16:9); *ek* (1537), out of followed by the gen., someone (Mark 7:26). Generally (Matt. 7:22; Mark 1:34, 39; Luke 9:40). In the sense of to send out as laborers for the harvest (Matt. 9:38; Luke 10:2); to send away, send off (James 2:25). Metaphorically in the sense of to cast out, to scorn and reproach, reject (Luke 6:22, i.e., when they shall falsely slander you, the same as when they “shall say all manner of evil against you falsely,” in Matt. 5:11).

**(II)** The idea of force being dropped, to take out, extract, remove (Matt. 7:4, 5; Luke 6:42); to bring out or forth (Matt. 12:20 quoted from Is. 42:3; Matt. 12:35; Luke 10:35); to throw out, i.e., not to include, leave out (Rev. 11:2).

**Deriv.:** *ekbolé* (1546), ejection.

**Syn.:** *airō* (142), to remove; *aniēmi* (447), to let go; *apelaúnō* (556), to drive from; *aporriptō* (641), to cast off; *apospáō* (645), to draw away; *apostéllō* (649), to send forth; *apotássō* (657), to put away from oneself; *apotíthēmi* (659), to put off, lay aside; *apōthēō* or *apōthēō* (683), to thrust or put away; *aphairéō* (851), to take away; *ekdiōkō* (1559), to chase away; *ekkomízō* (1580), to bear forth, carry out; *ekkóptō* (1581), to cut off; *ekpémpō* (1599), to send away; *ekrizóō* (1610), to pluck up by the root; *ekphúō* (1631), to cause to grow out; *ekchéō* (1632), to gush out; *exágō* (1806), to bring forth; *exairéō* (1807), to take

out; *exairō* (1808), to put away from the midst of; *exōthēō* (1856), to thrust out; *periairēō* (4014), to take away; *chōrízō* (5563), to separate.

**Ant.:** *eiságō* (1521), to bring in; *eisdéchomai* (1523), to take receive; *eisérchomai* (1525), to enter in; *eisphérō* (1533), to bring in; *embainō* (1684), to step in; *embállō* (1685), to cast into.

**1712. ἐμπόριον *emporion***; gen. *emporíou*, neut. noun from *émporos* (1713), merchant. Emporium, market, a place where commerce occurs (John 2:16). Contrasted to *emporía* (1711), which means trade, commerce.

### \*\*\* Personal Notes

- Again, Jesus is deeply concerned with our worship.
  - Both, what we worship and how we worship
  - Our hearts must be pure (Isaiah)
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- When Moses came down from the Mountain he found the people dancing around a Golden Calf, committing idolatry. Jesus finds something similar, but instead of dancing around a Golden Calf they are dancing around money.
- Money is one of the biggest idols of our day
- Our love for money must be radically dealt with if we are going to worship rightly.
- Jesus will aggressively deal with sin
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I'll be honest, I find it very hard to go into a Christian bookstore now-a-days. I used to love going to Christian bookstores and buying books, but now I'd rather go into a secular bookstore. What bothers me is the commercialisation of religious products—the market of worship. I am very much behind Christian authors and books, I write books myself, but somehow I think it can be done better. Christian bookstores look more like McDonald's and they should be holy places.

We have made Christianity into consumerism rather than covenant relationship. As a result, we have developed the attitude, "It's only business; it's nothing personal."

But, this is not a message about Christian bookstores. This is about the house of God, and particularly, about Jesus. We tend to develop a false concept of Jesus in our minds; we think of Jesus as a 'nice guy' rather than a man with burning passion for holiness.

There could have been so many alternatives to what Jesus did. He could have just walked away, but instead he made a whip.

Here's what we learn from this event:

- 1) Jesus is deeply concerned about our worship
- 2) Jesus' zeal for his Father's house moves him to aggressively deal with sin

John 2 shows us both the goodness and severity of God (Rom. 11:22). We are tempted to celebrate Jesus who turns water into wine, but not Jesus who zealously clears the temple. But John explicitly puts these to events side by side—showing us that Jesus is full of both grace and truth. All throughout John, grace precedes truth, but are always together.

Take, for example, the woman caught in adultery. Jesus forgives her, but then tells her, "Go and sin no more." He also did the same for the man he healed at the pool of Bethsaida (or Bethesda). He

healed him and then later said, “Stop sinning or something worse may happen to you.”

Today, we have divorced grace from truth. We want grace without truth, and there is a small minority that desire truth without grace.

“drove” - the same word for driving out demons - *ekballo*

Jesus made, he drove, he poured, he overturned and he spoke (v. 16)

Jesus is the house of God

We are the house of God if we are in Jesus.