

# The Final Temple

*John 2:12-25*

<sup>12</sup> After this **he** went down to Capernaum, with his mother and his brothers and his **disciples**, and they stayed there for a few days.

<sup>13</sup> The Passover of the Jews was at hand, and Jesus went up to **Jerusalem**.

<sup>14</sup> In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there.

<sup>15</sup> And 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.

<sup>16</sup> And he told those who sold the pigeons, "Take these things away; do not make my Father's house a house of trade."

<sup>17</sup> His disciples remembered that it was written, "Zeal for your house will consume me" (Ps 69:9)

<sup>18</sup> So the Jews said to him, "What sign do you show us for doing these things?"

<sup>19</sup> Jesus answered them, "Destroy this temple, and in three days I will raise it up."

<sup>20</sup> The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?"

<sup>21</sup> But he was speaking about the temple of his body.

<sup>22</sup> When 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.

<sup>23</sup> Now when he was in **Jerusalem** at the Passover Feast, many believed in his name when they saw the signs that he was doing.

<sup>24</sup> But Jesus on his part did not entrust himself to them, because he knew all people

<sup>25</sup> and needed no one to bear witness about man, for he himself knew what was in man.

## Adam—Temple Guardian?

On the seventh day of creation, the LORD rested from all of his work (**Gen 2:2**). He had created his throne and footstool (**Isa 66:1**), his royal palace and temple, and now he was to take his seat of rest, presiding over the work he had begun. As High King, it is God's prerogative to assign **lesser kings** to rule various parts of his realm in his stead, while he watches over the affairs from his lofty, sovereign perch in heaven.

Thus, God created Adam and gave him dominion to rule over the affairs of the earth, as the vice-regent of God's glorious realm. Genesis tells us that God "put" (*sîm*) Adam in the Garden after he was fully formed (**Gen 2:8**). The Garden is the prototype of all later earthly temples. It was a holy place where nothing unclean or wicked should enter. Many thousands of years later, in when God gave Moses the instructions to build the tabernacle, he commanded the priests to "put" (*sîm*) the instruments in the tabernacle after they were fully

formed outside. This act would sanctify them or make them holy for sacred use (see for example **Ex 24:6; 28:12; 39:19; Lev 8:8-9; Deut 10:2** etc.). Thus, that act of putting Adam in the Garden was a sacred act of setting him apart for special temple service.

This is reinforced by Adam's special task that he was to carry out. **Genesis 2:15** says, "The LORD God took the man and put him in the Garden of Eden to *work* it and *keep* it." In the context of a Garden, such a translation makes sense.<sup>1</sup> But Adam was more than a farmer, because the Garden was more than a field. "When these two words occur together later in the OT, without exception they have this meaning and refer either to Israelites 'serving and guarding/obeying' God's word (about 10 times) or, more often to priests who 'serve' God in the temple and 'guard' the temple from unclean things entering it" (**Num 3:7-8; 8:25-26; 18:5-6; 1 Chron 23:32; Ezek 44:14**).<sup>2</sup>

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<sup>1</sup> Greg Beale, *The Temple and the Church's Mission* (Downers Grove, IL: InterVarsity Press, 2004), 68.

<sup>2</sup> Greg Beale, "Eden, The Temple, and the Church's Mission in the New Creation," *JETS* 48:1 (2005): 8. (5-32).

Thus, Adam's job was a **priestly job**. He was to serve and to guard the Garden temple and make sure that nothing unclean was allowed to enter it.

This becomes the context of **the fall**. Something unclean did enter the Garden, or rather *someone*, and he tried to **sell** Adam and Eve a pack of lies. Rather than kick Satan out of the Garden, thereby carrying out his dominion mandate as priest and lord of the earthly temple, he **bought** what the Shining One was selling him. He broke God's law and made the temple **a house of unseasonable trade** and shady deals.

**Christ—Temple Guardian and Builder!**

*Refiner and Purifier*

**John 2:12-25** gives us the fulfillment of Adam's failure. It is the story of the Second Adam coming to the temple to cleanse it and transform it from something passing away to something eternal. Here Christ comes to obey where Adam disobeyed, to repair Adam's breach, and to continue ushering

in his glorious new eternal kingdom. As we continue, keep in mind the context that we have been looking at: This episode comes sometimes shortly after the first seven days of Christ's public ministry, seven days which I have suggested echo the seven days of creation. Thus, it has similar placement to Adam in the Garden.

The story continues from the previous episode of the wedding at Cana, where Jesus gave to his disciples—which included his mother—the first of his glorious signs. The sign of the [water turning into wine](#) was the sign that he was coming to transform the old water of a disobeyed law into the new wine of his own earthly obedience. This sign will culminate nearly three years from that point, when he would die on the cross and be raised from the dead in fulfillment of prophecy.

We learn that after Cana, [“Jesus went down to Capernaum, with his Mother and his brothers and his disciples, and they stayed there for a few days”](#) ([John 2:12](#)). This is a transitional verse that does a few things. [First](#), it keeps us firmly

grounded in history. Unlike mythical stories and legends, the stories in the Gospels are told by eye-witness accounts and are regarded by those eye-witnesses as having happened in their midst. Capernaum is a real city on the northern shore of the Sea of Galilee. **Second**, it separates the “disciples” from Jesus’ “brothers.” In my mind, this implies that the wedding he had just come from was in fact a wedding of one of his own family, which is why his mother and brothers were there with him at Cana. That would probably demonstrate that Mary was **not a perpetual virgin**, that she had other children, though the word “brothers” here can also be used for other blood relations like cousins.<sup>3</sup>

From Capernaum, Jesus heads down to **Jerusalem**. We learn why. It is because it was **the Passover (John 2:13)**. This is (most likely) the first of three (possibly four) Passovers that

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<sup>3</sup> The Reformers continued to think of Mary as a perpetual virgin (see Luther’s *Works*, Vol. 37, p. 37, *Smalcald Articles*, First Part IV; and probably Calvin, *Commentary Matthew 15:35*; Zwingli Opera, Corpus Reformatorum, Berling, 1905, v. 1, p. 424.). An excellent treatment of the subject from a protestant view where Mary does not remain ever virgin is Richard Bauckham, *Jude and the Relatives of Jesus in the Early Church* (London; New York: T&T Clark, 2004).

John mentions in his Gospel ([John 2:13](#); [6:4](#); [11:55](#) and possibly [5:1](#)). Passover, of course, is that most ancient of all Jewish feasts commemorating the day when the Angel of Death passed over Israel, while killing the firstborn sons of Egypt. It is appropriate, therefore, that Jesus should make mention of the death of God's only begotten Son on a cross in this story.

Jews went down to Jerusalem to celebrate the Passover, as was the custom of every male Jew over the age of 12.<sup>4</sup> This custom goes back far into the OT, for example when Elkanah the husband of Hannah “[went up to offer to the LORD the yearly sacrifice and to pay his vow](#)” (in Shiloh; [1 Sam 1:3, 21](#); cf. [Jer 7:14-15](#)).” We'll talk about the paying of a vow in a moment. Jesus has more in mind than visiting Jerusalem or offering some sacrifices there. He sees this trip as both [a fulfillment of prophecy](#) and [a prediction of more prophecy](#), as

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<sup>4</sup> See William Hendriksen, *The Gospel of John* (Grand Rapids, Baker Books, 1953-2001), 121.

well as the means by which to introduce himself to the Jewish world.

Jesus goes to **the temple**. He isn't put there, like Adam. He goes there of his own prerogative. It says that he “**found those who were selling oxen and sheep and pigeons, and the money-changers sitting there**” (**John 2:14**). Believe it nor not, this was not necessarily evil. **Deuteronomy 14:24-26** gives permission for this very thing, “**If the way is too long for you, so that you are not able to carry the tithe ... because the place is too far from you, which the LORD your God chooses, to set his name there, then you shall turn it into money and bind up the money in your hand and go to the place ... and spend the money for whatever you desire—oxen or sheep or wine or strong drink, whatever your appetite craves. And you shall eat there before the LORD your God and rejoice.**” Clearly, Jesus and John have this passage in mind.

What is Deuteronomy permitting? “**There, the permission is given to those at too great a distance from the sanctuary, to**



sell the portion of property which had fallen to the Lord's share, and to procure for the money, at the place of the sanctuary, [in exchange for] the oxen, sheep, etc., for the sacrifices and sacrificial repasts [meals]. It was sought to render it as convenient as possible for the buyers.<sup>5</sup> The money changers were not here all year, but only set up “shop” this time of year to collect the annual “[temple-tax](#)” which all conscientious Jewish men would pay (a half-shekel). That seems to be what Elkanah was also doing. The sellers of animals are likely found in the outer court of the Temple, in the [Court of the Gentiles](#), where all visitors to the city could participate in the transactions of goods. This was all originally part of the graciousness of the Law of God.

But Jesus sees something very wrong here. Our Lord makes a [whip of cords](#), and begins driving them all out of the temple, along with the sheep and oxen. He then pours out the

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<sup>5</sup> E. W. Hengstenberg, *Commentary on the Gospel of St. John* vol. 1 (Edinburgh: T & T Clark, 1865), 140.

coins of the money-changers and overturns their tables ([John 2:15](#)). There is a lot to be said about what Jesus is doing, and what it says tells us more about the Jesus that is doing them, than anything else.

First, this is [not the pacifist lovey-dovey Jesus of the hippy movement](#), but a strong forceful man more than willing to cause a commotion in obedience to God. His title is the “[refiner](#)” and “[purifier](#)” in [Malachi 3:1-3](#), a passage that more than one person has thought of when reading this text. “[The Lord whom you seek will suddenly come to his temple ... He is like a refiner’s fire and like fuller’s soap. He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the LORD.](#)”

Second, this is [not some compromising syncretistic seeker-friendly priest](#) that will tolerate just about anything in worship, as long as it’s not forbidden, especially if it raises needed funds and brings the masses to public worship. Rather, this is a man

consumed with zeal for the house of the LORD. He desires pure worship in the temple. He desires true religion. This meant that Jesus actually cared about the purity of the temple, the holiness and sanctity of the place where sacrifices were being offered to the living God. The actions of Jesus here reminded the disciples (perhaps much later on) of the Psalm of David which says, “Zeal for your house will consume me” (Ps 69:9). This man is David’s greater Son, and as king and Messiah he had the right to purify the temple of God.

But we are left with a question. If these things were permitted by the law, why was Jesus so upset? What are those in the temple doing wrong? At the very least, what was going on must have been highly disturbing. I can tell you first hand that with all the commotion that goes on in Jerusalem in our day, be it in the old city markets or down by the wailing wall, there is nothing about the place—because of all the activity—that makes it conducive to worship. It is just a clanging gong and a resounding cymbal of hustle and bustle, buying a selling. If we

move all of that business into the temple, it only exacerbates the problem.

Jesus basically says as much when he tells the “sellers of pigeons” in **John 2:16**, “Take these things away; do not make my Father’s house a house a trade.” In line with our own tradition, Jesus was a great Reformer, a work which is never complete because we continue to sin. Jesus is telling these people that the “house of prayer” has become a house of commerce. As **D. A. Carson** says, “Instead of the solemn dignity and the murmur of prayer, there is the bellowing of cattle and the bleating of sheep. Instead of brokenness and contrition, holy adoration and prolonged petition, there is noisy commerce.”<sup>6</sup>

The “house of prayer” language leads to a question that may arise in your mind, as it did in mine. You are probably aware that the three synoptic gospels each give an account of

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<sup>6</sup> D. A. Carson, *The Gospel According to John* (Leicester, England; Grand Rapids, Mich.: Inter-Varsity Press; W.B. Eerdmans, 1991), 179.

Jesus going into the temple and driving out those who “sold” and “bought” things in it. There is even a reference to pigeons in them.<sup>7</sup> In those accounts, Jesus quotes **Isaiah 56:7**, “**My house shall be called a house of prayer.**” Notice, however, that John does not quote this passage at all. Neither does he quote the second part which comes from **Jeremiah 7:11**, “**But you have made it a den of robbers.**” The question becomes, is John telling us about the same event as Matthew, Mark, and Luke?

It has become fashionable in modern scholarship to say that he is, and that he has gotten time frame of the story wrong, for in the synoptics, Jesus goes into the temple just a couple of days before his death. In John’s gospel, it is three years before his death. The conclusion is that obviously, you can’t trust anything any of them say about history. But scholarship does this because, as Carson says, “**There is a deep seated scholarly bias**” to harmonizing stories, especially when

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<sup>7</sup> See the “Harmony of The Temple Sellers and Money Changers” at the end of this sermon.

doubles are in mind.<sup>8</sup> Many scholars are predisposed to forcing Scripture to contradict.

It is most natural to simply take it for what it is, **the first of two parallel episodes** in which Jesus cleanses the temple.<sup>9</sup> It seems certain that this is an earlier account because the Pharisees tell Jesus that it has taken forty-six years to build this temple (**John 2:20**). Given that the temple construction began in 20/19 B.C. (Josephus, *Antiquities of the Jews* 15.380), that puts us around 27-28 A.D., three years before the most probable time of Jesus' death. There seem to be two very different reactions by the Pharisees in the two temple accounts. In the first, Jesus is protesting corrupt trade; in the second he is threatening the entire sacrificial system. The first raises the Pharisees eyebrows; the second raises their dander. The former is a nuisance; the latter is threatening. The former

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<sup>8</sup> Carson, 177.

<sup>9</sup> This is the view of **Carson** (178), **Morris** (*The Gospel according to John* [Eerdmans, 1971], 188-89.), **Blomberg** (*Historical Reliability of John's Gospel* [Downers Grove, IL: InterVarsity Press, 2011], 90-91.), and a minority of scholarly opinion. **Calvin** also holds this view, but **Luther** thinks all refer to the same episode.

causes them to question, the later makes them want to kill. So, there is no need to see the Gospel accounts contradicting.

Let's return to what Jesus says, "Take these things away; do not make my Father's house a house a trade." It is probable, given that Jesus is always doing things in fulfillment of the OT, that he is **not adlibbing** here. Rather, this is an echo of the last verse of **Zechariah (14:21)**. It can be translated two ways, "There shall no longer be a trader in the house of the LORD of hosts on that day" (ESV) or "In that day there shall be no more the Canaanite in the house of the Lord Almighty" (LXX). The difference is the words "trader" vs. "Canaanite."

Why the difference? It is because the Hebrew word (*ke-naani*) can be a proper name (Canaanite) or a common noun (merchant). The Canaanites (sometimes referred to as the Phoenicians; **Job 41:6 LXX**) were the greatest merchants the world had ever known, trading as far as the west coast of Africa, and some suggest even into North America. And since

they were known for this, it is not always clear if the term refers to the race or to the profession.<sup>10</sup>

Here's why that matters. These sellers were in the Court of the Gentiles, meaning that there were probably Gentiles there as well as Jews! Gentiles buying and selling in the Jewish temple; do you see a problem with that? In echoing this passage, in this first temple incident, Jesus is not directly attacking the Jews, but the Gentiles, and this is exactly what they had expected the Messiah would do!<sup>11</sup> This is why we do not find the Pharisees all that upset in this story, as they are in the other account of the temple cleansing. They are only getting their first taste of this man, and perhaps he will meet their messianic expectations.

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<sup>10</sup> *Theological Wordbook of the Old Testament*, (1002b) מַכְרָא (mā'ān) II, **merchant**. See Zeph 1:11 as another example.

<sup>11</sup> As the **Psalms of Solomon 17:21-23, 36** make clear, "See, Lord, and raise up for them their king, the son of David, to rule over your servant Israel in the time known to you, O God. <sup>22</sup> Undergird him with the strength to destroy the unrighteous rulers, to purge Jerusalem from gentiles (Zech 14:21 LXX) who trample her to destruction; <sup>23</sup> in wisdom and in righteousness to drive out the sinners from the inheritance; <sup>36</sup> And he himself will be free from sin, in order to rule a great people. He will expose officials and drive out sinners by the strength of his word."



What can we take away from this first section of the passage? I think a couple of things. First, our Lord consistently fulfilled OT prophecies, and this ought to cause you to pause and reflect upon the sovereignty of God. He knows the future so perfectly, that when he makes a prediction, it comes true. This cannot be said of the astrologers, psychics, or gods of those days or our own. What God is like our God, declaring the end from the beginning ([Isa 46:10](#))?

Second, most of these prophecies were fulfilled *by Jesus Christ*. This cannot be said for any of the other prophets or holy men of other religions. They did not come fulfilling anything, but merely teaching some moral set of values to make your life better, or some delusional view of a false god to enslave you in spiritual bondage. But Jesus as the fulfillment of prophecy means that you can trust not only God, but the Son who claims to be God's exact image.

Third, [Jesus takes religion very seriously](#). We are talking about the NT Jesus here! The NT God still cares about purity

in worship. Jesus shows that he will not tolerate false worship that is justified with some legal loophole. As the French Jansenist **Pasquier Quesnel** (1634-1719) put it, “It is to mock God” when men come to “commit new sins at the very place where they are to bewail and expiate their old ones. If all those who profane the Christian temples by their irreverence were to be driven out thence, how few would remain therein!”<sup>12</sup> He asks, “Will not the example of our High-Priest awaken the zeal of all those who are invested with his authority, against so many profaners of the churches, where the majesty of God resides? ... Profane, unprofitable, and criminal discourse, indecent postures, a scandalous unseemliness in dress, lascivious glances, meetings about business, sinful assignations, and vain, extravagant, and wicked thoughts.” People come to church with sinful thoughts on their minds, hatred on their tongues, unforgiveness in their hearts. People come irreverent-

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<sup>12</sup> Pasquier Quesnel, *The Gospels: With Moral Reflections on Each Verse* vol. II (Philadelphia: Parry \* McMillan, 1855), p. 305.

ly, do irreverent things, speak about common and profane things. They then sit and worship only to leave failing to think and speak about what they have just witnessed and heard with one another. The list is endless. Let the law do its work on your heart this morning, for have you come here guiltless and perfect?

### *Builder and Master Workman*

And yet, this leads nicely into the second part of the text. The cleansing of the temple is only Act I. The Jews were curious about what Jesus was doing in clearing the courtyard of the money-grubbers. So they ask him for a sign. “**What sign do you show us for doing these things?**” (John 2:18). They wanted to know about Jesus’ *authority*. Who was this man that he should do this? Their asking for a sign contrasts with the water into wine story, where Jesus gave a sign of his own prerogative, and not because anyone, not even his mother, asked for it.

As he does in other places when unbelievers ask for a sign, he tells them only about his death and resurrection. Once they asked him for a sign and he said, “No sign will be given, except the sign of Jonah” (Matt 12:39-40; 16:4; Luke 11:29-30).

Here, he is just as cryptic, especially to those that are super sensitive to a woodenly literal reading of the Word. “Destroy this temple, and in three days I will raise it up” (John 2:19).

Like Dispensationalists and others who strongly chastise reading the Bible spiritually, they sit astonished at the teaching because they have no categories for it. “It has taken forty-six years to build this temple, and will you raise it up in three days?” (John 2:20). Beware of saying you must read everything in the Bible literally!

Again, I do **not** think Jesus is merely **adlibbing**. The astonishing this is, such a prediction is made in the OT. Hosea alludes to it this way, “He will raise us up on the third day that we may live before Him” (Hos 6:2). This refers to a general resurrection on the third day. A more specific fulfillment is

**Zechariah 6:12-13**, “Behold, the man whose name is the Branch ... shall build the temple of the LORD ... and shall bear royal honor, and shall sit and rule on his throne. And there shall be a priest on his throne.”<sup>13</sup>

It has always been Christ’s work to build God’s temple. In Proverbs 8, Wisdom is “a master workman” (**Prov 8:31**) creating the world-temple that he would fill with men, rejoicing before God and delighting in the children of man. In the NT, Wisdom is Christ Jesus (**1 Cor 1:24; Col 2:3**). Now he is going to build the NT temple.

And what is this “temple,” as prophesied even in the OT? The Psalm tells us that it is the “stone the builders have rejected” (**Psalm 118:22-23**). The builders did not *literally* reject a stone in Solomon’s temple, only to later make it into the second temple’s cornerstone. No. In the context of the Psalm, this “stone” refers to the **physical suffering** (**vs. 5-13**),

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<sup>13</sup> See Beale, *Church’s Mission*, 194-95; Edmund Clowney, “The Final Temple,” *WTJ* 35 (1972); 171-72 (**156-89**). Clowney suggests that the promise to David of a Seed that shall build the temple implies the same thing.

death and resurrection (vs. 17) of the singer! “Out of my distress I called on the LORD ... All nations surround me ... they surround me ... They surround me like bees ... I was pushed hard, so that I was falling ... I shall not die, but I shall live, and recount the deeds of the LORD ... The stone the builders have rejected has become the cornerstone.”

In fact, this was the expectation of the Jews as they interpreted these OT passages. The Aramaic version of **Isaiah 53:5** says, “[Messiah; vs. 1] shall build the house of the sanctuary, which has been profaned on account of our sins.” The **Sibylline Oracles Book 5**<sup>14</sup> reads, “A blessed man came from the expanses of heaven with a scepter in his hands which God gave him ... And the city which God desired, this he made more brilliant than stars and sun and moon, and he provided ornament and made a holy temple” (see 5.408-433). So that was an expectation. But in their hermeneutical blindness to all

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<sup>14</sup> Dated by Charles to 130 AD and in Charlesworth between 80-132 AD.

things literal, neither unbelieving scribes nor believing disciples understood Jesus.

Jesus does not explain to them what he meant. Instead he lets it percolate in their brains like a slow drip that some would use against him three years later when they wrongly accused him of claiming that he would destroy the temple made of literal stones. But they twisted his words and could not agree on their testimony. (Here he implies “you” destroy it, but they said he said, “I will destroy” it; [Mark 14:58-59](#)). Others would come to understand later what he meant, and it would create faith in their hearts.

John explains the meaning he would himself later understand. This is the shoot growing out of the seed he planted in [John 1:14](#) where he told us that Jesus’ flesh “tabernacled” among us. John explains that the temple he was speaking about was “[the temple of his body](#)” ([John 2:21](#)). Jesus is the Tabernacle. Jesus is the Temple. No one understood this prior to the events themselves, for they were simply unthinka-

ble. No one is raised from the dead, especially not by their own power! This is why it adds that after he was raised, “his disciples remembered that he had said this” and adds further, “they believed the Scripture and the word that Jesus had spoken” (John 2:22). This is one of the great verses of the Bible in that it gives you the reason for prophecy and signs. They are given to induce belief.

Yet, there is a problem here. After Jesus spoke these things, he began performing other signs (John 2:23). It says that “many believed in his name.” Then it adds something very strange. “But Jesus on his part did not entrust himself to them, because he knew all people and needed no one to bear witness about man, for he himself knew what was in man” (John 2:24-25). The belief of the disciples is contrasted with the belief of the others. They are not the same. One believes Christ’s words. The other believes Christ’s signs. One believes what he *hears*. The other what she *sees*. In this case, seeing is NOT believing. One is a true belief; the other is a superficial



belief. One grows in rich, deep soil; the other in a shallow, hard place where it is easily pulled or burnt up. This foreshadows much of John's coming Gospel. Therefore, Jesus did not entrust himself to them, for he knew what was in their hearts.

People have this innate problem. They want the spectacular show, but not the true miracle. They want to be titillated and excited, but not humbled enough to bow down. This gets back to the point of true worship, about what worship is supposed to be about, and why God gets so angry with false worship. He desires to change us, not to entertain us. He wants to feed us with food, not candy. He wants us to grow and mature, not be stunted and wither away.

The old way of worship simply didn't work. The temple with its sacrifices was only a shadow for that which was coming in the flesh. To change us, he had to change the place of worship. It had to be a perfect place, where the perfect sacrifice was offered by the perfect priest, where the perfect God would be perfectly manifested to mankind. Only in this way

would all—Jew and Gentile—be truly welcomed into the kingdom.

While Jesus does kick the Gentiles out of the court here, it is only because for them to come into the holy part of the precinct, there would have to be an utter transformation. This house of prayer would one day be “for all peoples” (Isa 56:7). There would be no more Canaanites here or Jews, because all would become one in Christ. That is the good news.

Furthermore, only by coming into this temple would God accept a person’s worship. Jesus is the place where God has now desired to set his name. Again, this does not do away with all requirements of worship, but it gives those requirements their true power, to be performed out of thanksgiving rather than duty and obligation. Only by faith and worship in this new temple, and trust that the old one had been destroyed to be replaced by something eternal, would belief last forever.

What can we take away from this second section of the passage? Our Lord is the fulfillment of OT typology. He is

the temple! Unlike Adam, Christ has purified the temple and cleaned it of all profane things. He has obeyed, where the first man fell. He did so at the cost of his own life, when the Pharisees and Gentiles put him to death and destroyed the temple of God! But God has raised this temple up in a mere three days, with tireless ease. As such, he has transferred the temple from Jerusalem to heaven.

I think this should have ramifications for how you view eschatology. Some believe that the Jews must rebuild a third temple on the temple mount in Jerusalem in fulfillment of prophecy, specifically Ezekiel 40-48. I believe this does great harm to Jesus teaching about himself as the future temple; I believe Ezekiel is predicting the coming of Christ and the church and this is how the NT seems to interpret it as well. Whether the Jews manage to blow up the Mosque on the temple mount and build a new third temple or not, we should not think like unbelieving Christless Jews who failed to recognize the True Temple when he was in their midst. Let us not

think that a return to types and shadows will be the great climax of history, when we have the Temple with the Chief Cornerstone made of many living stones right here in God's church. Let us learn to love the church and its Master Builder now, for the great temple of God is here ... now and we have come to it. We have come to Mt. Zion and the city of the Living God.

Christ invites all who will trust in the Son to come up with him into heaven, to worship him in the Holy Temple. We do so through God's church, his temple on earth. We do so in our bodies, the holy vessels of God. We do so through the Word made sure and not because we have been emotionally charged or entertained. Know that our Lord knows true and false belief, for he knows the heart. He is not fooled by outward appearances. Therefore, keep pure this temple. Love and enjoy the savior. Trust and believe in the good things he has done. Do not become downcast. Do not long for hustle and bustle, business and excitement, for the common ordinary

means of grace. Remember it is the grace of God that comes through Christ and sets us free from bondage into the glorious hope and freedom of the children of God.

## Harmony of The Temple Sellers and Money Changers

John 2:13-25	Matt 21:12-15	Mark 11:15-18	Luke 19:45-48
<sup>13</sup> The Passover of the Jews was at hand, and Jesus went up to <b>Jerusalem</b> .		<sup>15</sup> And they came to Jerusalem.	
<sup>14</sup> In the temple he found those who were <b>selling</b> oxen and sheep and <b>pigeons</b> , and the <b>money-changers</b> sitting there.  <sup>15</sup> And 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.	And Jesus entered the temple and drove out <b>all who sold and bought</b> in the temple, and he overturned the tables of the <b>money-changers</b> and the seats of those who sold <b>pigeons</b> .	And he entered the temple and began to drive out those who <b>sold</b> and those who bought in the temple, and he overturned the tables of the <b>money-changers</b> and the seats of those who sold <b>pigeons</b> . <sup>16</sup> And he would not allow anyone to carry anything through the temple.	<sup>45</sup> And he entered the temple and began to drive out those who <b>sold</b> ,
<sup>16</sup> And he told those who sold the pigeons, " <b>Take these things away; do not make my Father's house a house of trade</b> " (Zech 14:21? Also Mal 3:1-3?).	<sup>13</sup> He said to them, " <b>It is written, 'My house shall be called a house of prayer,' but you make it a den of robbers</b> " (Isa 56:7, Jer 7:11).	<sup>17</sup> And he was teaching them and saying to them, " <b>Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers</b> " (Isa 56:7, Jer 7:11).	<sup>46</sup> saying to them, " <b>It is written, 'My house shall be a house of prayer,' but you have made it a den of robbers</b> " (Isa 56:7, Jer 7:11).
<sup>17</sup> His disciples remembered that it was written, " <b>Zeal for your house will consume me</b> " (Ps 69:9)			
<sup>18</sup> So the Jews said to him, "What sign do you show us for doing these things?"			
<sup>19</sup> Jesus answered them, "Destroy this temple, and in three days I will raise it up."			
<sup>20</sup> The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?"			
<sup>21</sup> But he was speaking about the temple of his body.			
<sup>22</sup> When therefore he was raised from the dead, his <b>disciples</b> remembered that he had said this, and they <b>believed</b> the Scripture and the word that Jesus had spoken.			
<sup>23</sup> Now when he was in <b>Jerusalem</b> at the <b>Passover Feast</b> , many believed in his name when they saw the signs that he was doing.	<sup>14</sup> And the blind and the lame came to him in the temple, and he healed them. <sup>15</sup> But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, " <b>Hosanna to the Son of David!</b> " they were indignant,	<sup>18</sup> And the chief priests and the scribes heard it and were seeking a way to destroy him, for they feared him, because all the crowd was astonished at his teaching.	<sup>47</sup> And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy him, <sup>48</sup> but they did not find anything they could do, for all the people were hanging on his words.
<sup>24</sup> But Jesus on his part did not entrust himself to them, because he knew all people			
<sup>25</sup> and needed no one to bear witness about man, for he himself knew what was in man.			