

John 2:12-17

Jesus Cleanses the Temple

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

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

The Holy Bible: English Standard Version. (2001). (Jn 2:12–17). Wheaton: Standard Bible Society.

Introduction:

Jon D. Payne in his book *In the Splendor of Holiness* writes, “Indeed, the so-called seeker-sensitive churches, well-meaning as they may be, put more emphasis upon what man will get out of a service of worship (unbeliever or believer) than upon what God will get out of it. To be sure, we are supposed to be seeker-sensitive when designing and executing worship, but according to Scripture, God (not man) is the Seeker toward whom we are to be sensitive in worship.” (p. 25) Payne goes on to write, “In the New Covenant, as in the Old, Christians are called to worship God in the manner that He prescribes, and not according to the shifting desires and changing fads of the unbelieving culture. If we worship in God’s Spirit and according to His truth, the object of our worship will inevitably be God Himself. In other words, our worship will be God-centered. Therefore, to make anything other than God the center of our worship is, in a word, idolatry.” (p. 26) This is a very serious charge and something that we need to be concerned about in our modern day worship services.

So many of our worship services today put emphasis on the music, the worship leaders, the acoustic and sound system but not coming to the Lord in humble and true devotion. There

are churches that have little of these things but where people truly worship the Lord with a humble and devoted heart. God could care less if we have the latest sound system and the best worship teams if we do not come to worship Him from our hearts. God wants our hearts!

Isaiah 29:13 says, “The Lord says, ‘These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is made up only of rules taught by men.

Isa 1:11-17

“To what purpose is the multitude of your sacrifices to Me?”

Says the Lord.

“I have had enough of burnt offerings of rams

And the fat of fed cattle.

I do not delight in the blood of bulls,

Or of lambs or goats.

“When you come to appear before Me,

Who has required this from your hand,

To trample My courts?

Bring no more futile sacrifices;

Incense is an abomination to Me.

The New Moons, the Sabbaths, and the calling of assemblies

—

I cannot endure iniquity and the sacred meeting.

Your New Moons and your appointed feasts

My soul hates;

They are a trouble to Me,

I am weary of bearing them.
 When you spread out your hands,
 I will hide My eyes from you;
 Even though you make many prayers,
 I will not hear.
 Your hands are full of blood.

“Wash yourselves, make yourselves clean;
 Put away the evil of your doings from before My eyes.
 Cease to do evil,
 Learn to do good;
 Seek justice,
 Rebuke the oppressor;
 Defend the fatherless,
 Plead for the widow.

The New King James Version. (1982). (Is 1:11–17). Nashville: Thomas Nelson.

Amos 5:21-24

“I hate, I despise your feast days,
 And I do not savor your sacred assemblies.
 Though you offer Me burnt offerings and your grain offerings,
 I will not accept them,
 Nor will I regard your fattened peace offerings.
 Take away from Me the noise of your songs,
 For I will not hear the melody of your stringed instruments.
 But let justice run down like water,
 And righteousness like a mighty stream.

The New King James Version. (1982). (Am 5:21–24). Nashville: Thomas Nelson.

Matt 23:13

13 “But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.

“Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

23 “Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. Blind guides, who strain out a gnat and swallow a camel!

“Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.

“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men’s bones and all uncleanness. Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness

The New King James Version. (1982). (Mt 23:13–15). Nashville: Thomas Nelson.

Review:

Lesson:

- I. The Passover**
- II. The People**
- III. The Purging**

I. The Passover

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

13 The Passover of the Jews was at hand, and Jesus went up to Jerusalem.

So let's look at this story and how it applies to us. Verse 12 says, "He went down to Capernaum"; that's 16 miles from Nazareth. He went and His mother went and His brothers, John tells us later in chapter 7. They were not believers in Him. The family goes, and then His disciples—Andrew, Peter, Philip, Nathanael, James and John—so far are following Jesus. They all head down to Capernaum, that little village on the north shore of the Sea of Galilee. That little village, by the way, was a place where Jesus did so many miracles that their unbelief is worse than Sodom and Gomorrah. Jesus said in Matthew 11 that if it had been done in Sodom and Gomorrah what was done in Capernaum, they would have repented. Jesus spent a few days there this time and later in His ministry—many many months there doing miracles. On this occasion they stay only a few days because they're headed to Jerusalem for the Passover. They go toward Capernaum and then, verse 13, they arrive at the Passover because it's near and Jesus then comes with the entourage and everybody else to Jerusalem

The Passover of the Jews, that's an annual feast followed by another feast of seven days of unleavened bread that God

mandated. You remember when Israel was delivered from Egypt —Exodus chapter 12—they were told the last plague is going to be the death of the firstborn. The angel of death is going to come and kill all the firstborn. And if you want the angel of death to pass over your house, then sacrifice a lamb, sprinkle its blood on the doorposts and the crosspiece, eat a meal together and have unleavened bread, get ready to go. The angel of death will pass over you and deliver you from judgment if the blood is on the door. That was a symbol of the work that Messiah would do when He put His blood on a cross and provided deliverance from divine judgment. So the Passover is instituted in Exodus 12. In Exodus 23 God mandates that they keep that Passover every year along with a couple of other feasts as well.

Jesus, always obedient to the Word of God, always obedient through everything in the Old Testament, fulfilled all righteousness, Scripture says. He obeyed everything that was moral in the Law of God, everything that was religious in the Law of God, and everything that was ceremonial in the Law of God, everything that was practical, whatever it was that was written by God and prescribed for the people of Israel, Jesus did it. And so, as He always did, He comes to the Passover. In fact, His ministry begins at a Passover, and it ends at a Passover. And at both of those Passovers, the first and the last, He does the same action against the Temple. At the first Passover, He cleanses the Temple to publicly begin His ministry. At the last, He cleanses the Temple to publicly end His ministry; then becomes the Passover Lamb. And in between during His ministry, there will be two other Passovers. John tells us about one in chapter 6, and another in chapter 11. He always kept the Passover, always.

II. The People

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

The number as to the population of Jerusalem at the time of Jesus, a little bit hard to identify. But if you look hard enough and sort of put everything together, it appears as if the city of Jerusalem could have had a hundred to three hundred thousand inhabitants normally, we don't know exactly. Several hundred thousand seems to be a safe number. However, at Passover that number would be expanded to read a million. Josephus goes so far as to say 2.7 million, but that's because he multiplies the number of sacrifices by ten. I don't know how legitimate that would be, but let's say for the sake of being conservative there are a million people—and I think that's pretty safe—that have literally descended upon the city of Jerusalem for the Passover and the subsequent feast. That means that every room in every inn and every room that wasn't a room for occupancy was turned into a room for occupancy. Every...every extra room in every single home was filled and people were packed into rooms in multiples to get this mass of people in. The population fourfold what it normally would be, let's say.

And a focal point of all the activity of these million people is the Temple, and the Temple courtyard, the outside courtyard, the Court of the Gentiles as it was called, would be only acres, only some number of acres at that time, and it would have to absorb this mass of humanity coming there. How many animals did they slaughter? Was Josephus right in saying 250 thousand? The slaughter of the animals officially took place at three o'clock, between three o'clock and six o'clock on the afternoon of the Passover. But if there were that many animals, they might have started slaughtering them even earlier, and there would be people

coming and going for the purpose of bringing their sacrifice to be offered.

But there was more than that going on. Apparently by this time and there's some historical indications of this, the people who used to buy and sell outside the Temple have now moved inside the Courtyard. This may well be because the High Priest has now taken over this business for his own aggrandizement. In fact, they were called the Bazars of Annas. So when you get inside, you not only have this crush of humanity of people coming and going and some people coming ostensibly to talk to God, to praise God, to worship God, to see the Temple as pilgrims from other places. We can't even estimate how many people were there. It would be well into the tens or twenties of thousands of people at any given point in time.

In the middle of this there are people selling oxen, sheep and doves which means there are oxen, sheep and doves there. And there are moneychangers seated at their tables. The reason they were selling sacrifices is because people coming from long distances would find it inconvenient and cumbersome to take animals with them, and so they would purchase an animal when they arrived there. And experience told them that if they brought an animal, it would probably be rejected by the folks that checked out the suitability of the animal and if the animal was refused, they would have to buy one of the temple animals anyway. That's kind of how they did their business. They rejected the ones that were brought so they could make money on exorbitant prices on the ones they sold.

Also, by the way, everybody had to pay for the animal and the temple tax in the currency that was accepted in Israel. And these people would be from other countries, have different currency, would have to be changed. Some historians say the exchange rate went over ten percent, twelve percent of the coin exchange. So there was business going on there in the temple. Extortion,

really, Matthew 21, when Jesus does this again, He says, “You’ve turned My Father’s house into a den of thieves, robbers.”

So into this crushing place with tens of thousands of people and animals, buyers and sellers, under the control of about three hundred Temple police, if you add all the folks who were responsible to keep the peace in there and to manage the crowd control and to make sure that they took care of any incidents and disruptions, you’d get about three hundred, maybe a little less, maybe two hundred and seventy. Fort Antonia was next to the Temple and the Romans had built it high so they could sit on the top and watch what was going on. If needed, they could dispatch a Roman garrison to go down there and put down any kind of action that was threatening. So it was a well secured place and, after all, it was a temple and people were supposed to be worshipping there. So they were supposed to maintain a proper attitude.

Jesus sees all of this, selling sacrificial animals, money changing, and He sees that they have totally polluted His Father’s house. Their hearts are the same as the hearts of the people to whom Isaiah wrote, to whom Amos wrote. Their hearts are like **Psalm 51:16** to 19, you can read that at your own leisure. They’re irreverent. Should have been a place of repentance, a place of reverence, a place of humility, a place of worship, a place of praise; it’s a chaotic marketplace—abusive commerce and corruption marked that place. Nothing...say that advisedly...nothing enraged Jesus with holy anger and fury like irreverence. And He did His most severe action in these two incidents in His life. All the rest of the time it was compassion and mercy. Here it was divine fury, divine fury. These are the most severe things Jesus did in His entire life and they were done against hypocritical worship. “John MacArthur John 2”

“The sellers were there for the benefit of pilgrims who had come to sacrifice as Passover. Animals for sacrifice had to meet stringent requirements and would not be easily found by those coming for the festival if it were not for the sellers in the Temple precincts. No prohibition against buying sacrificial animals in the Temple existed, and Mishnah Shekalim 7.2 show incidentally that the presence there of the sellers was both lawful and known. The sale of doves for sacrifice in the Temple at any time was even controlled by Temple authorities.”

“The Trial of Jesus,” Alan Watson

- (1) The commercialisation of religion.
- Jesus protested: "*How dare you turn my Father's house into a market.*" The court of Gentiles was full of cattle and sheep pens, cages of doves and the tables of the money changers. It should have been a place of prayer and meditation instead it was dominated by business. The priests doubtless justified the arrangement by pointing out that it was for the convenience of the numerous pilgrims who thronged Jerusalem. The stalls raised money for the temple. They were a necessity for keeping the temple in good running order. It is safe to say that whenever the church is more interested in raising money than saving souls it incurs God's greatest displeasure. The medieval abbeys originally performed a very useful function. They kept the faith alive, provided for the poor and cared for the sick but eventually they grew very rich and were run as a business. The Church of England expends a tremendous amount of effort to fund the upkeep of its crumbling historic buildings. I accessed the website of a large protestant New York church recently. The accent of the website was heavily loaded toward giving. It was possible to download free of charge a series of articles on stewardship but otherwise it cost \$5 to read a sermon. There are medium size fellowships in England that are run like a business with a senior management team of elders headed by the pastor or chief executive. The management

team makes all the decisions and expects the rank and file to fall into line. (I had enough of that when schools decided to ape big business.) The New Testament model of the church is a family or the body - not an insurance company.

(2) The exploitation of the faithful.

- *"My house will be a house of prayer; but you have made it a den of robbers." Lk19v46.* These words of Jesus recorded in Luke's gospel indicate that dishonest trading was rife in the temple. Trading was dishonest in two ways:

(a) The temple tax levied on all visitors to the temple was a half shekel payable in Jewish currency. The half shekel was the equivalent of two days wages for a manual worker. So today it would be worth about £100 (\$142.00) Many people in the time of Jesus used Roman, Greek or Egyptian money. So they had to change it. To change a Roman coin worth half a shekel cost a minimum of £15 (\$21.34) - an exorbitant 15% commission.

(b) When a bullock or sheep was brought to the temple for sacrifice it had to be without blemish. The quality control inspectors of the temple charged £15 for their services and invariably found something wrong. The unfortunate worshipper was then given the opportunity of buying a beast that had already been passed by the inspectors for 10 times the asking price outside the temple. A pair of doves that sold for £50 in most Judean market places cost £500 if bought in the temple. This was an appalling racket from which the priests took a percentage of the profit.

Whenever religious activists or publicists dupe the vulnerable for gain God is angry. The practice of selling indulgences in the late middle ages was an abomination. Hundreds of thousands of ignorant and fearful folk were conned out of parting with their money in the hope of escaping the torment of hell. Some TV evangelists haven't been much better in their barefaced efforts to get the gullible to part with cash.

God is displeased whenever our brothers and sisters in Christ are sold short. It is bad to make promises that are not kept - like the

thousands who pledge money during a disaster appeal and never pay up. Others give the impression that they care during times of trouble, they show concern and offer help - help that never materialises. Dishonesty takes many forms and God hates them all.

(3) Making things difficult for the Gentiles.

- The infernal din of the animals thronging the Court of Gentiles made it virtually impossible for the Gentiles to pray and quietly meditate in their space. Mark wrote: *And he taught them, he said, "Is it not written: 'My house will be called a house of prayer for all nations.'" Mk11v17.*

The Jews did not care about the Gentiles and they made this clear by filling their court with livestock. It is wrong and displeases God to make it difficult for any particularly group to worship whether it be old or young, male or female, black or white, poor or rich.

The lowing and bleating of the animals must have distracted the Gentiles from their prayers. It is a pity whenever anything distracts the faithful from worship - immodest dress, noisy children, startling innovations or a performance from the preacher.

www.jrtalks.com/john/john2v12to25.html

III. The Purging

Jesus cleanses the temple twice

Would Jesus Really Do This Twice?

Some may wonder at the plausibility of Jesus cleansing the temple on two occasions, but there is no reason to doubt that He would do this. Remember, Jesus often confronted the religious leaders and challenged their hypocrisy. In this case, the money

changers were guilty of turning worship into a matter of convenience while stealing from the people by charging exorbitant prices for substandard sacrificial animals. Instead of following God's command to offer pure, spotless lambs from their own flocks at Passover ([Exodus 12:5](#)), many Jews were guilty of commercializing this process. They simply traveled to Jerusalem and purchased animals from the market at the temple. This is not what the Lord commanded.

The Jews expected the Messiah to come and attack the Gentiles. Instead, the Messiah came and attacked them. And He attacked them at their best. He attacked them in the middle of their worship, at their high point, the Passover, in the Temple. They expected a conquering warrior for sure, but who would come after the nations that had abused them, mistreated them and were currently occupying them. But instead He sends an unmistakable message that judgment is coming on them, not their enemies. In fact, at the end of His ministry after doing the same thing again, He sat and looked at the Temple and told His disciples that this thing is coming down and not one stone will be left on another, 70 A.D. It happened and it is no more to this day.

Well, Jesus saw all of this and in holy fury He acted. Verse 15, "He made a scourge of cords." Cords would be lying all over the place because there were animals everywhere and the animals were always tied to ropes and they would be also tied to crates, to keep the crates closed or to carry the crates that the birds were in. And He was picking up some of these cords and braiding them into a scourge. It doesn't seem much of a weapon against tens of thousands of people who were all going to have plenty of reason to resist what you're doing. Now remember, this is an unknown man, this is the beginning of His ministry...this is the beginning.

They don't have any history of Jesus to expect anything. They don't know who He is. He is just a man; He's just a man at the Passover, perhaps recognizable as a Galilean by the way He dressed. Put some little ropes together, makes a little whip. And then He unleashes miracle power.

ἐκβάλλω.

a. **“To throw out,” “to expel,” “to repel,” e.g., of invading enemies,** Demosth., 60, 8; of expulsion from the government, Thuc., II, 68, 6; of the expulsion of demons,

Kittel, G., Bromiley, G. W., & Friedrich, G. (Eds.). (1964–). *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 527). Grand Rapids, MI: Eerdmans.

In the NT ἐκβάλλειν has particularly 1. **the sense of “to expel” or “to repel,” esp. in the case of demons, who have settled in men** as in a house (Mt. 12:44) into which they have unlawfully penetrated (Mk. 1:34, 43; 3:15, 22 f.; 9:38 etc.). By ancient custom demons were ejected by pronouncing against them the name of a more powerful spirit

Kittel, G., Bromiley, G. W., & Friedrich, G. (Eds.). (1964–). *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 527). Grand Rapids, MI: Eerdmans.

In the NT the word depicts trans. a. **the violent movement of “casting on or over,”** as in 1 C. 7:35 (βρόχον), and especially **“hostile seizure,”** as in Mk. 14:46 and par.; Ac. 4:3; 5:18.

Kittel, G., Bromiley, G. W., & Friedrich, G. (Eds.). (1964–). *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 529). Grand Rapids, MI: Eerdmans.

There is no human explanation for what happened. The miracle is in these words, “And drove them all out of the Temple.” Again I remind you how understated the miracles of Scripture are. There's no lightning, there's no thunder, there's no angelic

fanfare, no trumpets blow. He just drove them all out. Just an unimaginable act of power.

How did He do it? Well it's sort of the reverse of what happened in Galilee when they tried to kill Him and He disappeared. You remember that? He was in the middle of a crowd; they wanted to stone Him and He left. This time He's in the middle and they leave. All the animals leave, all the people with the doves grab their crates and leave. He flips over all the tables of the moneychangers. They scramble to get whatever they can and they evacuate the place to such...in such an orderly fashion that we don't even have any word that the Romans turned a garrison loose on the crowd. We have no instruction in Scripture to indicate that anybody was injured, anybody was hurt. I'm sure some people bumped into counters and tripped over tables and bumped into animals and bruised their knees and all of that kind of thing. This was not an act of cruelty on people. This was an act of judgment on a system of religion.

He attacked the system. The merchants would want to stop Him. The Temple police would feel completely responsible to stop Him. The crowd would want to stop. All it would take was one big burly guy to wrap his arms around Him and say, "Whoa, whoa, what are you trying to do, buddy?" And a few other people would grab Him and they'd take the same cords that He had made His little whip from and they'd tie His hands up and say, "We've got to deal with this guy. That doesn't happen. This is miraculous power.

This is a preview of the power that Jesus has to judge—the inescapable power of His judgment. "You have polluted," He says, "My Father's house." You have corrupted My Father's house. This is the loyal Son of God and He is, first of all, loyal to His Father, loyal to His Father. He will do this on a massive scale at His Second Coming. At a massive scale He will do this, only there at His Second Coming there will be death, there will be death.

Revelation says a sword will come out of His mouth and there will be a slaughter, the likes of which the world has never seen.

Did things like this ever happen in the Temple? Yes they did.

There's a book called *The Jews at the Time of Jesus*. It's written by a man named Wylen, W-y-l-e-n, and he says in there, and this is a quote, "Such incidents were not unusual as trouble in the Temple." And he gives one very interesting one. The high priest was in the Temple at one of these events and the Jews were very unhappy with the high priest. And so they started throwing lemons at Him, blasting the high priest with lemons. He unleashed His private mercenaries, His mercenary army, and according to the record, slaughtered the people in the courtyard in the multiple thousands for throwing lemons at the high priest. That's a far cry from what our Lord does. He doesn't kill anybody, but He does more than throw lemons at the high priest because He doesn't like the high priest. He pronounces judgment on the entire religious system, priests and people.

And when they see Jesus do this, they remember a verse; it's Psalm 69:9. This is the verse they remembered: "Zeal for Your house will consume me." They know that passage. Psalm 69 was written by David. And David was calling the people to true worship, that's the scene. David was calling the people to true worship and what He was getting back was resistance and hatred and hostility. The people were in the same condition then that they are in Jesus' time. But David is doing his best to call them back to faithfulness. And David says they're mistreating me, they're hating me; and then he says in verse 9 of Psalm 69, "But zeal for Your house has consumed me and the reproaches of those who reproach You are fallen on me."

I have to do what I do because I feel the pain when You're dishonored. That's what that means: my passion for Your house

consumes me. The reproaches that fall on You, fall on me. When somebody criticizes You, when somebody dishonors You, I feel the pain. And by the way, that's when you know you're spiritually mature; when God is dishonored and you feel the pain.

Another significant implication of this passage we also are exposed to is the fact that not all anger is a sin. The Christian life is often caricatured by some as being unable to express anger in anyway. However, the reaction of our Lord in this passage does not substantiate this view. True, our Lord was not tainted by the affects of the fall and was thus able to express righteous anger apart from the affects of sin. Nonetheless, it stands to reason that anger in and of itself is not sinful and cannot just be a forbidden emotion in the Christian life.

Ephesians 4:26

Be angry and do not sin; do not let the sun go down on your anger,

It is difficult to draw an appropriate analogy between the corruptions in worship in our text and those that occur today. Since the old covenant required the use of animals for sacrifices, we really are not susceptible to the same mistake covered in our text. However, this should be a warning to cringe when advocates for “practical” religion consistently make revisions to the worship liturgy of the church. In this passage Calvin commends his readers to ensure that nothing beyond what has been commanded should be admitted:

We ought always, therefore, to keep before our eyes the majesty of God, which dwells in the Church, that it may not be defiled by any pollutions; and the only way in which its holiness can remain unimpaired is, that nothing shall be admitted into it that is at variance with the word of God. 115

Our Lord took it upon Himself to cleanse the temple due to the corruption that had infected the holy covenant community. The very instruments prescribed in the Mosaic Law to point to the Gospel were presumably becoming a means to earn one's righteousness. Rather than seeking to offer sacrifices in a manner that God would not despise but delight in, Israel had transformed them into an empty ritual to give them the power for their own salvation. It is easy for us to possess a sense of superiority in our day, criticizing their actions and presuming that we would be different. Yet, apart from Christ our worship is just as impure and corrupt. Thus, it is incumbent upon us to be reminded that our own worship is only received through the mediation of Christ and His Gospel, which makes us acceptable to God. Moreover, we must be careful not to deviate from what is explicitly allowed in worship in accordance with the Word.

So what does that have to do with us? There's no Temple anymore. Oh, at least there's no building that is the Temple, but there is a temple. We are the Temple, aren't we? Turn to 1 Peter 4 and we'll wrap up there, First Peter 4, verse 17, "For it is time for judgment to begin with the household of God and it begins with us first." Time for judgment to begin with the household of God. Who...who is that; what is that?

Ephesians 2:19, “You are fellow citizens with the saints and you are God’s household.”

The judgment begins with the house of God. We are the Temple of the living God, He indwells His church.