

# Jesus expels traders from the Temple

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[0:00] So I wanted to look at this together, as it were. So our text is in John chapter 2, and we're looking at from verse 13 to verse 22, and it says, When it was almost time for the Jewish Passover, Jesus went up to Jerusalem.

In the temple courts he found men selling cattle, sheep and doves, and others sitting at tables exchanging money. So he made a whip out of cords, drove all from the temple area, both sheep and cattle.

He scattered the coins of the money changers and overturned their tables. To those who sold doves he said, Get these out of here. How dare you turn my father's house into a market? His disciples remembered that it is written, Zeal for your house will consume me. When the Jews demanded of him, What miraculous sign can you show us to prove your authority to do all this? Jesus answered them, Destroy this temple, and I will raise it again in three days. And the Jews replied, It has taken 46 years to build this temple, and you are going to raise it in three days.

[1:08] But the temple he had spoken of was his body. After he was raised from the dead, the disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken.

So that's what we're going to look at. And I wonder, David, if you could fish out the roving microphone. There's one in the box there, and Steve will help if you can't find it. Because I think that would be helpful.

So we're going to look at this subject. And I've got things up on there, and hopefully I can write. Yes, I can. So as we come to this text, we're asking the question, What does it say about Jesus and the temple?

So the temple is a very important part of Old Testament spirituality. And our question is, how does Jesus fit in with this?

So does he clash with this? Or does he say, yeah, this is very much part of what I'm with. Does he clash with it?

[2:20] Or is he in partnership with it? And is the temple something that he respects? Hmm.

Go where I'm supposed to. It's not going where I want it to go. Okay. Or is it something that he disdains? So what's your initial take on that?

So here's Jesus in the temple. Would you say that he was clashing with the temple or respecting it? What's your initial reaction of Jesus in the temple?

Zealous for the temple. Okay. Here's a microphone. Just say the last bit again. So he was jealous for the temple. And he was overcome with anger at what was going on in his father's house.

Okay. So we've got two things going on. We've got zeal. And we've got anger. Which is the angry bit? How do we know that there's anger there?

[3:28] When he kicks the money changers out. Yep. Yeah. When he kicks the money changers out of the temple. Yep. Drives them out. Okay.

So do you think he's doing that in a calm, orderly way? Um... Well, not a violent way is not really the right word.

But he's angry and he drives them out. He thinks they're disrespectful for the way in which they're using the temple. Okay. What sort of signs do we have that there's anger going on?

Anybody like to contribute? Pardon? He makes a whip, doesn't he? So although Ben, you said he wasn't violent, he does make a whip. Yeah. So that's pretty scary. I think that is pretty scary, actually.

If you went down the open market with a whip... Yeah, that's probably more to drive the cattle out rather than to use on the people. Well, there's a thought, isn't it? Yes. Yes. Okay. So there's the whip.

[4:26] Anything else that gives us the idea of anger? Anybody like to put up a hand for the microphone? Go on. You have to... We can't all hear unless you say into that.

Scattering coins and turning over tables. Yeah. Scattering coins and turning over tables. It's not the most peaceful way of bringing a meeting to a conclusion, is it?

So you go into the temple, turn over all the tables, send the money scattering all over the place. It's quite a violent, angry thing to do, isn't it?

So let's hold that thought. And the temple was such an important place that you could perhaps compare it with going into the Houses of Parliament and throwing over all the order papers or all the paraphernalia in the Houses of Parliament.

It's an important place, but to do something as radical as that is quite something. So let's have a little think about the temple.

[5:36] Now the thing is... Come on. Right. The pen isn't going where I want it to go, you see. So let's think about the temple.

So I asked this question when I was doing this study with some children. How many temples were there on earth in Old Testament times?

It's just a sort of... It's a simple question. Because if you think about parish churches in England, I mean, how many parish churches are there? Hundreds. Thousands, probably.

All over the place. So is the Jerusalem temple like that? There were lots of temples. No. How many were there? How many? One. One.

Okay. So that's a significant fact, isn't it? This is a unique and special place. So let's think, what function did the temple fulfill?

[6:32] And what... I've used this long word trajectory. A trajectory... A trajectory... I'll show you what a trajectory is. A trajectory is when you throw something and it follows a particular path like that.

That's the trajectory. A trajectory. And in the Bible, the temple has a trajectory. It starts off somewhere, moves through something, and then comes to land somewhere.

So let's have a little think about the trajectory of the temple. So I've got some verses here. So Exodus 29, 44. Could somebody pass the microphone to Mark at the back?

And he might be kind enough to read this to us. Exodus 29, 44.

So we're going right back to the beginning of the trajectory, if you like. The early days of the temple, when it wasn't even a temple, it was a tent. So we're in Exodus 29, verse 44.

[7:38] Mark, please, could you read that? So I will consecrate the tent of meeting and the altar, and will consecrate Aaron and his sons to serve me as priests.

Yeah, do 45 and 46 as well, please. Then I will dwell among the Israelites and be their God. They will know that I am the Lord their God, who brought them out of Egypt so that I might dwell among them.

I am the Lord their God. Thank you very much indeed. So what does that tell us about the role of the temple, tabernacle, same thing.

There we are right at the beginning. What's the purpose of the temple, stroke, tabernacle? God dwelling with his people. So let's see if I can draw this.

So if we had heaven and earth, and heaven is on the top and earth is underneath. So the temple is the place where heaven comes down to earth.

[8:44] Oh, that's supposed to be an arrow. So if you're on earth, and you want to meet with heaven, then you have to go to the temple.

Does that make sense? No, because people are looking blank. The text says, I will consecrate the tent of meeting and the altar, and will consecrate Aaron and his sons to serve me as priests.

Then I will dwell among the Israelites and be their God. They will know that I am the Lord their God, who brought them out of Egypt so that I might dwell among them. I am the Lord their God. Okay, so God's presence, that's where God is, is in this tent.

So if you wanted to meet God, you had to get on your bicycle or your donkey or whatever it was, and go to the tent where God lived. I'm still looking puzzled.

Does that make sense to you, Stefano? Yeah. Okay. So this is where heaven meets earth.

[10:02] Where these two different realms meet in this one point. Yeah. So sorry about my twiddly diagram. Heaven comes down to earth at this point there.

There, the temple. That's the temple. Let's look at 1 Kings 8. Now that's a big chapter, and you might remember we studied this chapter quite a while ago.

And it's all about the inauguration of Solomon's temple. So we've moved from being a tent to being a building made out of stone. And in verse 10, for example, it says, When the priests withdrew from the holy place, the cloud filled the temple of the Lord.

So we have a building, and the cloud represents God's presence, and the building is filled with the presence of God. And it goes on to say, in chapter 8, that, say, verse 22, Solomon stood before the altar of the Lord in front of the whole assembly of Israel, spread out his hands towards heaven, and said, O Lord, God of Israel, there is no God like you in heaven above or in earth below, etc.

And he has quite a long section about prayer, and says that if a human being wants to make contact with God in prayer, do you know what the important point of that is?

[11:44] Let's see, it's in, shall we say, in verse 35. What's the temple point there? In 1 Kings 8, verse 35.

What's the specifically temple component of that? They pray.

Towards this place. Yeah, so we think of prayer, you can pray in any direction, but they were supposed to pray focusing on Jerusalem, on the temple.

That was the place where they could meet God. And Haggai, chapter 1, verse 2. Haggai, chapter 1, verse 2 and 3.

Perhaps Mark could read us those. Haggai, chapter 1, verses 2 and 3. So we're down here. Thank you.

[13:11] Haggai, chapter 1, verses 2 and 3. Mark. Yeah. Yeah. This is what the Lord Almighty says. These people say, the time has not yet come for the Lord's house to be built.

Then the words of the Lord came through the prophet Haggai. It is, it is a time for you yourselves to be living in your panelled houses while this house remains a ruin.

Okay, thank you. So, what is the state of the temple in this part of the trajectory as we're in Haggai? What is the state of the temple? It's a ruin.

So, we've got to a point where the temple is a ruin. Why is it a ruin? Because it was destroyed by enemies in the time of the exile.

And, what is God's plan for the temple according to Haggai 1 and 2? You have to perhaps deduce it, but what is it all about in Haggai?

[14:15] Rebuilding the temple. Yeah? So, the, God's plan is to have this temple up and running. And, if you go to Ezekiel, so you have to go back to Ezekiel, 47.

So, this is a prophecy in the time when the exile was happening. Ezekiel, 47.

There's loads of stuff about the temple here, but let's, if Mark could kindly read us, 1, 2, 5, that would be helpful.

Thank you. The man brought me back to the entrance of the temple and I saw water coming out from under the threshold of the temple towards the east, for the temple faced east.

The water was coming down from under the south side of the temple, south of the altar. He then brought me out through the north gate and led me round the outside to the outer gate facing east and the water was flowing from the south side.

[15:34] As the man went eastward with the measuring line in his hand, he measured off a thousand cubits and then led me through water that was ankle deep. He measured off another thousand cubits and led me through water that was knee deep.

He measured off another thousand and led me through water that was up to the waist. He measured off another thousand but now it was a river that I could not cross because the water had risen and was deep enough to swim in.

A river that no one could cross. Thank you. Okay. It's a river. Anything strike you as unusual about the river? Deep.

Must be very wide as well. Must be very wide as well. It probably is. Yes. How would you describe the shape of the river? If we can say the shape of a river?

Or the, I mean, it's actually telling you about the depth, isn't it? Could somebody just tell us what's happening with the depth? It gets deeper as you go along.

[16:43] It gets deeper as you go along. Yes. So it starts off with a trickle and it gets deeper as you go along. Which is rather strange. I don't think, I think rivers are only like that when they get, normally, when they get other rivers joining them.

But this river gets deeper as you go along. And where does it, where does the river start off? South side. Yeah, it starts off on the south side of the temple, south of the altar.

And so this is, I'm just touching on this. This is a vision of the future and it's a vision of a rather remarkable temple.

Its dimensions are remarkable and this river that comes from it is remarkable. And it's a future vision. And I, and, okay, we can hold in our heads. So some Christians would say, okay, that is still to be fulfilled and God will build another temple of stones.

And there will be a remarkable river coming out of it. And that's still something that God hasn't done. And I would say, I'm not sure that that's really what it's talking about. It's looking forward to what God will do in a remarkable way and using the thoughts and ideas of the temple to give us some sort of idea of what that will be.

[18:05] But I don't think it's specifically saying that there will be more bricks more stones to come. And I think this will become clear as we go through. So let's go, that gives us a little idea of the trajectory of the temple.

So the temple is a big theme in scripture. It starts off in Exodus and it's going on into the future. Let's go back to John's Gospel. And I'm going to ask this question again.

Can we tease this out? How do we know? Is Jesus pro-temple or anti-temple? Pro. Okay. Could you say what parts of the text tell us that Jesus is pro-temple?

Because there's some specific references that will confirm this to us. 16. 16? Okay. To the 16. Which bits of verse 16 are you thinking of?

He calls the temple my father's house. He does, doesn't he? So if I can write this. So to call the temple his father's house means that Jesus has a strong affinity with the temple.

[19:31] This is my father's house. So he's not saying this is an enemy structure. He's not saying that this is a bad thing. He's saying this is my father's house. That's very positive, isn't it?

Okay. Any other parts of the text that say Jesus is pro-temple? That in fact is how the temple is being used. Okay. There is actually a text that encapsulates that.

Zeal for your house will consume me. Yeah. Verse 17. Zeal for your house will consume me. So zeal is enthusiasm. So he's positive about the house.

It's an interesting text though. Would you like to look back at where it comes from? It comes from Psalm 69.9. Please could Mark read us Psalm 69 if we take verses 8 to 12 to give us a little bit of context.

Psalm 69. Let's wait for everybody to find the place. Psalm 69 verses 8 to 12. Thank you. I am a stranger to my brothers and alien to my own mother's sons.

[21:04] The zeal for your house consumes me and the insults of those who insult you fall on me. When I weep and fast I must endure scorn. When I put on sackcloth people make sport of me.

Those who sit at the gates mock me and I am the song of the drunkards. Thank you very much. What sort of situation would you say the writer is in?

Happy, sad? Which Facebook emoticon would you give him? Lugubrious. Lugubrious. Oh, I don't even know what lugubrious means.

Dower. It would be one of those. Yep. Yes, he's got a sad face. He weeps and fasts and endures scorn.

Why is that? Is he ill? What is his problem?

[22:11] Problem? He gives I don't know I think it's because he has become so low that his David has become so low and things have overcome him.

He's just become scorn and ridiculed to the people. Yes, okay, he's in a mess and he's become a scorn and ridicule to the people so other people are not surrounding him with prayer and enthusiasm and encouragement they're actually making fun of him.

So they're sort of picking on him. I am a stranger to my brothers and alien to my mother's sons. The insults of those who insult you fall on me so he's insulted.

This is a very strange situation for this person to be in and it says zeal for your house consumes me. So the word to consume in English it means to eat to consume to eat and zeal for your house let's say fills me consumes me.

So the word consume could have two meanings it could say I'm just full of this consume or it could mean I'm eaten by it so zeal for your house destroys me it sort of consumes me it uses me up it wears me out something like that and if does that make sense yeah overwhelms yes yeah because you see when you go back into John's gospel we might have those two meanings in mind that Jesus is full of zeal for the Lord's house so consume in that sense we might be thinking his zeal for the Lord's house is going to end up with him being killed and if he hadn't had that zeal he wouldn't have been consumed do you see what I mean so I think there's those two possible angles to it so we think he's pro-temple are we thinking that so what is he so angry about so if the temple is a great place it's his father's house what is he being angry about they're making money out of it the wrong use of the temple trading it's not holy okay hold those thoughts let's come to Malachi chapter 3 verses 1 and 2 here is a temple reference

[25:05] Malachi 3 1 and 2 please Mark could you read us Malachi 3 1 and 2 see I will send my messenger who will prepare the way before me then suddenly the Lord you are seeking will come to his temple the messenger of the covenants whom you desire will come says the Lord almighty but who can endure the day of his coming who can stand when he appears for he will be like a refiner's fire or a launderer's soap thank you what mood or role does that messenger have regarding the temple purify prepare the way prepare the way is in verse 1 where's the purify it's there in verse 3 isn't it purify yes what mood would you say goes with the purify mighty and powerful thank you

I think that's right how would you put verse 2 into that equation yeah yeah there's something rather fearful in fact isn't there who can endure the day of his coming who can stand when he appears so there's something of judgment here isn't there something which is not so much supportive and encouraging but threatening who can endure the day of his coming you want him to come but just be careful who can endure the day of his coming he'll be like a refiner's fire or a launderer's soap okay so we've got those thoughts in our minds let's move on so I think some of these we've already answered so we're back in John's gospel and I want to ask the question why has

John put this story here because the other gospel writers put this story of Jesus coming into the temple anybody know where this usually is depicted it would be in Matthew but do you know where abouts in Matthew 21 12 I think oh that's really I'm so impressed you have it's right you get a gold star fantastic yeah 21 it's Matthew 21 12 for example and where abouts in the story of Jesus when I say story I don't mean fictional story but in the narrative where does that usually come yes yeah it's usually at the end isn't it the last few days but here John either because it's happened twice once at the beginning of

Jesus' ministry and once at the end or because he thinks I'm going to tell you something that happened at the end because it'll help you to understand all the rest of what happens I think maybe he's doing that so I've used the word programmatic to mean it sets a program it says this is what Jesus is about and if that were the case if it was programmatic it's saying at the beginning of the gospel I want you to keep your eyes on this Jesus because he is in the business of doing something with the temple which is described in the story here it's got something to do with his pro temple he's strongly in favor of it and there's also things that he's strongly against and he has his own particular take on the temple and that's going to be worked through the rest of the gospel so that's worth thinking about so I've lost my little pen

I was fiddling with that when I was talking anybody see what I did with it did I did it ah here it is it's in my bible yeah thank you so I think we've looked at this was it just irritation no he wasn't it wasn't it

was just irritated there was something important capricious means for no particular good reason he was just having an off day so shall I strike those through he wasn't angry just because he was just irritated for no good reason yeah and it wasn't capricious because he was just having a bad day yes do you notice verse 15 he makes a whip out of cords so I think that would take a while to do you'd need to go to the shop or get some cords on ebay it would take some preparation so I don't think Jesus just suddenly lost his rag

[30:51] I think there's something quite premeditated about this he makes a whip out of cords this morning I'm going to go to the temple and I'm going to express this particular thing now then in verse 18 the Jews say what miraculous sign can you show us to prove your authority to do this it's a very good question because if you'd gone into the houses of parliament and knocked over everything there and made a big fuss the police would come up and say you know you have no right to be doing this that's the sort of thing we expect George Galloway to do you're not George Galloway you're just an ordinary member of the public you have no right to do this so they're saying what right do you have to do this and Jesus answer is it's almost like a proverb it's almost like a riddle verse 19 destroy this temple and I will raise it again in three days the Jews replied it has taken 46 years to build this temple and you're going to raise it in three days so

I put to these two questions what level were the Jews speaking on and what level was Jesus speaking on it's a little bit like what we looked at this morning these conversations go on two levels which don't necessarily match up with each other so what were the Jews thinking that Jesus was talking about temple building yeah it took them 46 years to get all those stones together and so they're thinking that Jesus is talking about literal stones but what is Jesus referring to is he saying if this building is destroyed I will put it back together again because these stones are really important is that what he's saying no what is he actually referring to himself yeah he's referring to himself and it says does it say the temple that he spoke of was himself or does it say more specifically his body the temple he was spoken of and just think of destroy this temple it's a little bit open ended but what do you think is the implication about who's going to do the destroying speaks to them says destroy this temple and I will build it in three days it sounds like that doesn't it the building who does the building no who does the building

Jesus says I will build it again in three days doesn't he yeah so he says I will do the building yes but who does the destroying the Jews it sounds like that doesn't it you're going to end up destroying this temple and what do you think Jesus has in mind when he's saying this temple is going to be destroyed well wait a minute do the destruction bit first that they're going to kill him I think he's looking forward to his death does that make sense and that the so the raising the building in three days is now is what when he'll be resurrected yes yeah okay now then I want to come back to this question of what

Jesus was really angry about and what end result he was looking for so given all the things that we've thought about he really has in mind his body and he really has in mind his resurrection let me ask you this question do you think that we're to learn from this story that if the traders had traded in a holy way if they done so reverently if they done so honestly because people did have to buy doves and things like that as part of the system if they done that nicely would Jesus have said that's fine that's fine let it just carry on like that do you think that's what he would have okay because okay okay okay misuse of what it's intended for because

I'm asking the question if they put everything right let's suppose Jesus was saying I don't want! you in the temple when you went outside the temple that would be fine do you think on the basis of all that we thought he's saying if you could just tidy up your act the temple can just carry on that's fine it's great my father's house yeah yeah yes yes exactly see what I think it's easy to miss and you just got to think through this I don't think he's saying if you clean the temple up that's fine just carry on I think he's saying what we need is a new temple altogether because this old temple wonderful though it has been does not do what I want it to do that trajectory does not land with a nice clean set of bricks with nice people in it it lands with

[37:09] Jesus that's what he's aiming for he's saying we need a new temple this old one is his anger focused on the abuses or is his anger

perhaps to some degree focused in frustration on the temple almost at its best this temple does not do what it's supposed to do people cannot draw near to God through these stones they need something better these sacrifices do not do what they're supposed to do they don't take away sin they don't open the way to God I want something new and better and that will be me and that will be me says Jesus when I through my death when this temple is destroyed and when I raise again a brand new temple which will do all the things the!

the! temple ought to do did that make sense?

yeah you just have to think about it a little bit so let's do some applications and I would like us when we've done this if we can to turn them into prayers because the point of doing a Bible study like we're doing this evening I think is that we should have something that we can pray we can pray in adoration so this gives us some reasons to adore Jesus that's a good outcome we can pray in sort of devotion offering ourselves to the Lord we can pray to be made more holy in certain ways and things like that so how could Jesus liken his body to the temple Colossians 1 19 I think if Mark could read us Colossians 1 15 to 20

Colossians 1 15 to 20 it's all about Jesus Christ he is the image of the invisible God the firstborn over all creation for by him all things were created things in heaven and on earth visible and invisible whether thrones or powers or rulers or authorities all things were created by him and for him he is before all things and in him all things hold together and he is the head of the body the church he is the beginning and the firstborn from among!

God was pleased to have all his fullness dwell in him and through him to reconcile to himself all things whether things on earth or things in heaven by making peace through his blood shed on the cross thank you very much and the bit that I wanted to draw attention to is there in verse 19 where it says God was pleased to have all his fullness dwell in him so like the temple is meant to be the place where you go to find God and God is there in the temple so we have Jesus in the incarnation that he's he's human he's made out the whole fullness of God so the temple is a sort of example for us or a way of understanding the incarnation do you remember Jesus talking to Philip and saying have you been with me so long and you don't realize that if you've seen me you've seen the father the father is so in

[41:08] Jesus like the temple was supposed to do but Jesus does it so much better so I think that gives us a way of being amazed at who Jesus is one thought there so number two I've put a question about any other thoughts about Jesus and the temple that would be helpful just to flag up this evening yes I think that's a very helpful thing the temple was the place of sacrifice the temple is a place of sacrifice and in Jesus the sacrifices are fulfilled aren't they we don't am I right we don't need to kill any more goats we don't need to kill any bulls!

We don't need to make an air in the front of the church here for sacrificing sheep do we no because Jesus did it all and all the things that you would do in the temple are completed in him sacrifice that's really helpful anything else God coming to the temple as he was expected as he did in the time of Solomon in a sense but he comes in the form of a messenger it says that the messenger of the covenant presumably one who declares a new covenant a new arrangement between God and man yes thank you yes thank you very much thank you priests well that's really helpful isn't it it's a place of priests how would you draw that out

Chris yes line that always failed yes it was a week and then he died yes and then Hebrews tells us so much about Jesus being the great high priest who ever lives to make intercession for us he offers himself yes yeah brilliant yeah yeah that's really good say it again can we also yeah don't I think the answer is don't go too far of course but yeah no just about the veil and the priest the veil that only the priest could get into the most high thank you yes there was a veil wasn't so that's that's going to be with Jesus taken away so we can have that access that is brilliant yeah thank you very much because that's one of the things about his death wasn't it as his death the temple of the veil of the temple was torn into from top to bottom implying that we can have access to

God and that's what we do have isn't it by a new and living way we come into the holy place through the blood of Jesus and the Jewish temple caretaker was probably busy the following day stitching it all back up again but in the Lord Jesus we have that access that's really helpful thank you hallelujah

so I'll put the veil thank you let's look at Ephesians 2 19 to 22 I think Ephesians 2 if Mark could read us from verses yes why don't why don't you do from 18 to 22 Ephesians 2 18 to 22 Ephesians 2 18 to 22 for through him we both have access to the father by one spirit consequently you are no longer foreigners and aliens but fellow citizens with God's people and members of God's household built on the foundation of the apostles and prophets with Christ Jesus himself as the chief cornerstone in him the whole building is joined together and rises to become a holy temple in the Lord and in him you too are being built together to become a dwelling in which God lives by his spirit thank you very much what does this tell us about the temple how does this teaching it goes a little bit further than what we've looked at so far what does this tell us about the temple thank you that we are a holy temple and is that something separate from Jesus Christ look very carefully at the text verse 21 you are a holy temple in the Lord so it's not a separate thing it's a in the [47:17] Lord so in that he is the temple and we are in him and we partake of that by virtue of being in him and what does verse 22 tell us about us then we're being built together yeah thank you that God lives within us yes that God lives within us by the spirit yeah and is it do you think a singular thing or a plural thing in other words the you does he mean you singular so you singular are the spirit lives within you singular or do you think it's you plural all I think it is all of us okay I think that's what it's talking about it says you're all built together so he's saying this is a community in which

God lives by his spirit in other words when people come in and we are being church we're being community there's a sense that God is here that is not quite the same if we're scattered about but as we're community together somebody would come and say God is here with these people there's something about the atmosphere something about the way they relate there's something about what goes on which shows that God is here so I think that's a wonderful teaching let's look at one let's look at oh what have I got 2.14 so we've come to this one here what applications does the New Testament make of this doctrine Ephesians 2.14 I'm sure I must have had a reason for quoting this verse when I prepared it let's see if we can find out what it was Mark can you read us Ephesians 2.14 for he himself is our peace who has made the two one and has destroyed the barrier the dividing wall of hostility thank you do you know who the two are Jews and Gentiles yeah it's the big division in humanity Jew versus Gentile and he says that in Christ these two are made one and the implication being if that biggest of all divisions can be broken down in Jesus Christ to make unity then how much more can any other petty divisions be broken down to make unity so there shouldn't be a division between educational background or ethnicity or income or class or anything like that there should be unity and that's a very important thing in that's what Ephesians is talking about it's a very important thing in church life that unity so we shouldn't be young versus old we shouldn't be one group versus another group we're to be unity that's a very important application of this and let's look at 1 Corinthians 6 1 Corinthians 6 from verses 18 to 20 1 Corinthians 6 18 to 20 20 okay Mark please flee from sexual immorality all other sins a man commits are outside his body but he who sins sexually sins against his own body 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 are bought at a price therefore honour God with your body thank you does that text mention the temple yeah is it singular or plural is it how does that work oh it says bodies yeah okay well if it's your bodies so put up your hand if you've got more than one body no it mean it would mean each one of you separately so there's a load of bodies but each body is a temple of the Holy Spirit it would be singular wouldn't it because yeah I won't enlarge on that thought it's a singular thing and what's the application of the fact that God lives in Christians sort of individually as well as corporately the application here yeah it's to do with sexuality and saying that sex is something that in the nature of it is your body is the vehicle by which that is done and in these days in the days of Corinth they might have said oh spirituality that's to do with your soul and your spirit it's nothing to do with your body you can do anything with your body it doesn't really count for anything and what Paul is saying is no that's not right because God lives within your body and that makes your body like a temple and the temple is a holy place and you can't do unholy things with a holy place that's just wrong I think that's the sort of argument he's using so it's argument about sexuality that that matters so that's the

[53:48] I think that's the final point I'm hopeless at working out how long things are going to take I thought that would be quite short but I so in a minute we'll sing but I think it would be really good if one or two people could pray I think