



*April 24, 2022*

*"Holy Wrath?"*

*SS at 9:30. Service at 10:30 with King's Kids.*

*NEWS*

Church **Workday** May 7 – **Mother's** Day May 8 – **VBS** Jun 13-17 – Church **Camp** Aug 22-24

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The bodily Resurrection is the \_\_\_\_\_ that Jesus' sacrifice for the sin of the world was fully accepted by \_\_\_\_\_ because sin is the cause of death and the Resurrection is the defeat of that result (I Corinthians 15:17-22, 15:55-57).

Just as the Resurrection is the \_\_\_\_\_ that Jesus conquered sin, death, and the grave, so our \_\_\_\_\_ for one another is the proof that we are the disciples of Jesus (I Peter 1:3b-5).

### **JOHN 2:13–22 ~**

One of the most remarkable, supernaturally miraculous displays, of Jesus' earthly life.

The whip:

The coins & tables:

The injuries:

The words:

*Fill out the other side, detach this part of the page, and place it in the offering plate or the prayer/suggestion box in the lobby or with an Elder or Deacon of the church.*

*God Bless You!*



Early theologians focused on the complex \_\_\_\_\_ implications centered in three main areas.

1) It was a protest like that of the \_\_\_\_\_ of old against the profaning of God's house (Jeremiah 7:9–11, Psalm 69:9).

2) A Messianic purification of the Temple - meaning the purification of God's \_\_\_\_\_ (Malachi 3:1b-18).

3) It foreshadowed a \_\_\_\_\_ of Jewish institutions (Matthew 9:13 and 12:7, quoting Hosea 6:6). Jesus became the final sacrifice and now that people can be \_\_\_\_\_ of condemnation, they can be \_\_\_\_\_ of condemnation.

Much of Augustine's doctrine of a Just War and Thomas Aquinas', elaboration came from misrepresenting the actions of \_\_\_\_\_ in the Cleansing of the Temple (Matthew 5:38-44).

We are governed by one principle, the principle of \_\_\_\_\_.

Defining that principle is doing what is the greatest good from God's perspective. The two facets are first loving others the way God would love them, and secondly, loving others with an eternal perspective.

It's all about putting God and His agenda first and secondly its thinking of those opposing you, more than you think of your own benefit or comfort.

Our example is Jesus who overcame evil with good rather than trying to fight evil with more evil. That must be our basis as well.

Its ultimately about eternity. It's about realizing that the scared, frustrated, brain washed, Russian soldier committing atrocities in Ukraine today needs precisely what you need. A \_\_\_\_\_ who has paid the price – a \_\_\_\_\_ who is righteousness for those without a righteousness of their own.

Write a brief note – detach and place in the offering, or the prayer box, or give it to a Deacon or Elder.

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Name \_\_\_\_\_ Address \_\_\_\_\_

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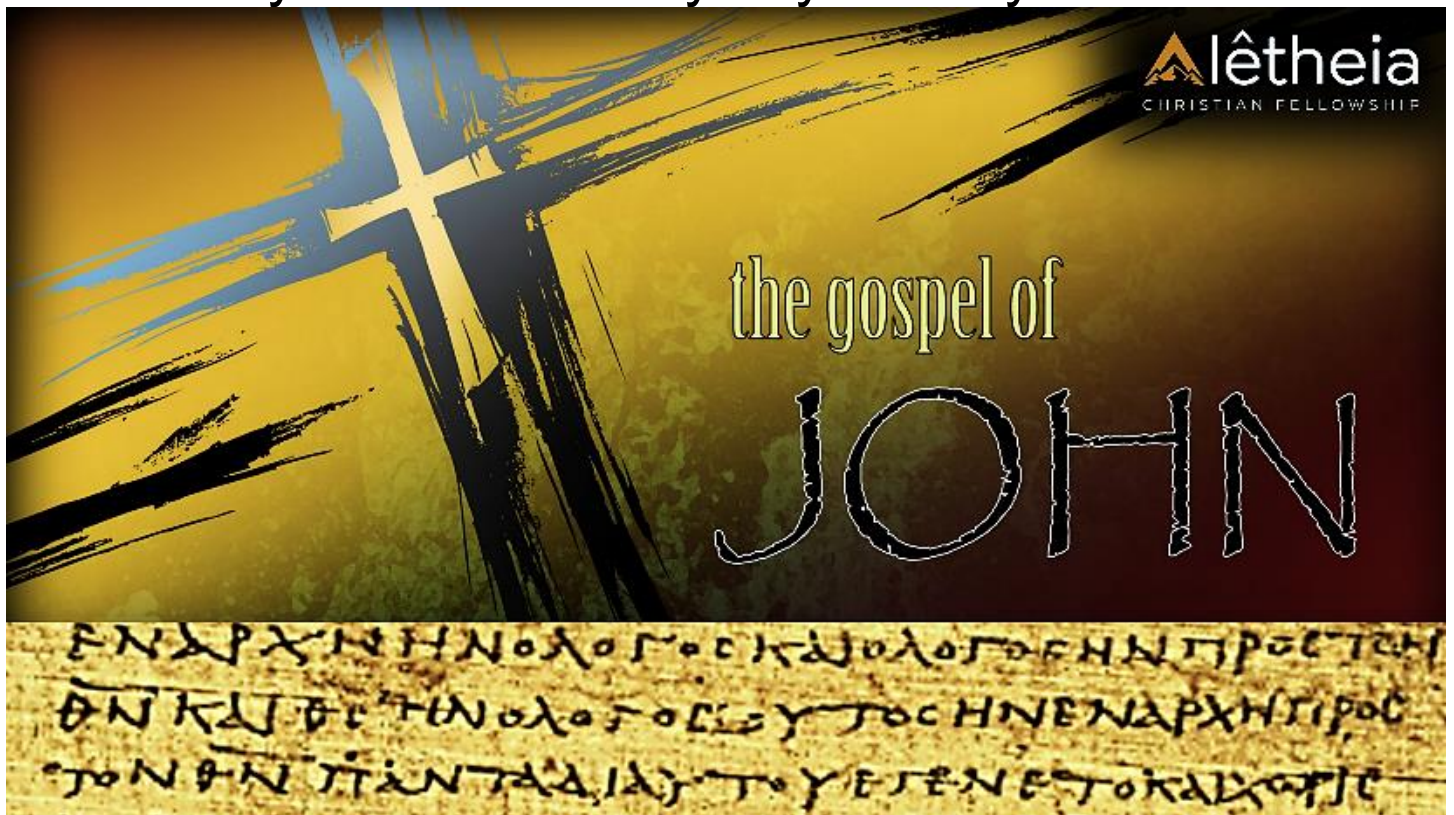
# RESURRECTION SUNDAY



CELEBRATE THE SAVIOR



Last week was our annual celebration of the event that we actually celebrate every day of the year.



In order to talk about the bodily Resurrection of Jesus from the dead, we simply continued our study of the Gospel of John. Part of my purpose in doing it that way was to show the incontrovertible importance of the Resurrection. How? Because the concept is so vital to the Christian faith that nearly any passage of the Bible contains the Resurrection. It may be just below the surface, but it is always there.





It is, without question, the most important event ever occurring in human history. People might object and say what about the incarnation of the Word as a human? What about all of Jesus' miracles and teaching? What about the Lord raising Lazarus? What about Christ's sacrificial death on the Cross? All of that is meaningless if the purpose of God's sojourn as a man didn't work.

The bodily Resurrection is the proof that Jesus' sacrifice for the sin of the world was fully accepted by God because sin is the cause of death and the Resurrection is the defeat of that result – therefore the



proof that the cause has been eradicated once and for all just as the Bible declares in I Corinthians 15:17-22 NLT, 17And if Christ has not been raised, then your faith is useless and you are still guilty of your sins. 18In that case, all who have died believing in Christ are lost! 19And if our hope in Christ is only for this life, we are more to be pitied than anyone in the world. 20But in fact, Christ has been raised from the dead. He is the first of a great harvest of all who have died. 21So you see, just as death came into the world through a man, now the resurrection from the dead has begun through another man. 22Just as everyone dies because we all belong to Adam, everyone who belongs to Christ will be given new life.

That amazing chapter concluding with verses 55-57, 55“O death, where is your victory? O death, where is your sting?” 56The sting of death is sin, and the power of sin is the law; 57but thanks be to God, who gives us the victory through our Lord Jesus Christ. The Apostle Peter said it well in I Peter 1:3b-5, 3bIn his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, 4and into an inheritance that can never perish, spoil or fade. This inheritance is kept in heaven for you, 5who through



faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time. This is the sure and certain hope, and it is predicated on the Resurrection of Jesus. Some things must never be yielded under any circumstances – this is one of those things. Never entertain a revision to this Truth. This Truth is the basis of Christianity as Peter went on to say starting in verse 21, 21Through Christ Jesus you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God. 22Now that you have purified yourselves by obeying the truth so that you have sincere love for each other, love one another deeply, from the heart.

Remember, just as the Resurrection is the proof that Jesus conquered sin, death, and the grave, so our love for one another is the proof that we are the disciples of Jesus – the eternally saved children of Almighty God. You can mess a lot of things up, but these things my friends, these things... Man, we've got to get these things right.





Last week we saw where Jesus performed a truly incredible, supernatural, miracle that was more than a sign. John 2:13–22 ~ 13The Passover of the Jews was near, and Jesus went up to Jerusalem. 14And He found in the temple those who were selling oxen and sheep and doves, and the money changers seated at their tables. 15And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables; 16and to those who were selling the doves He said, “Take these things away; stop making My Father’s house a place of business.” 17His disciples remembered that it was



written, “Zeal for Your house will consume me.” 18The Jews then said to Him, “What sign do You show us as your authority for doing these things?” 19Jesus answered them, “Destroy this temple, and in three days I will raise it up.” 20The Jews then said, “It took forty-six years to build this temple, and will You raise it up in three days?” 21But He was speaking of the temple of His body. 22So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.

As a reminder and just to be clear, it was one of the most remarkable supernaturally miraculous displays of Jesus’ earthly life. Conservative estimates place the population of Jerusalem during the Passover at over one million people and practically every one of them intended to fully participate in the sacrifices and rituals required in the Temple. So, even if Jesus entered the Temple outside of peak hours, there would still have been several hundred vendors set up and several thousand people interacting with them.





All parties, the sellers making a living, the elite Jewish leaders profiting for them, the romans getting under-the-table kickbacks, the buyers wanting to participate, as well as the priests also getting their cut, wanted to keep the business moving along smoothly and efficiently. Imagine a random guy violently trying to put a stop to all of that. How is one dude going to effectively stop all that commerce, chase animals away, overturn tables and scatter money all over and drive them all out of the Temple Area with nothing but a quickly fabricated whip?





The whip He made was most likely crafted from twine that was in turn made out of bullrush fibers. It couldn't have been much of a whip and was probably swung around in a circle to get the animals moving. There is not a single hint in the text that Jesus struck anyone or anything with it. What the text says explicitly is that He drove the people and animals out. Technically, Jesus cast them out. John never says Jesus used the whip in any way, let alone used it whipping anyone or anything. The other three accounts of this event, or a similar one, do not mention a whip at all.



I find no indication whatsoever that Jesus acted in a violent way. The most dramatic thing He did besides make a whip that He evidently didn't really use, was "He poured out the coins of the money changers and overturned their tables." Well, that's misleading. That's the order of things in Greek to be sure, but that's not the intention. My Greek students can tell you that while word order is a big deal in English it's irrelevant in Greek. Then why would John order the sentence this way? He's emphasizing the money being scattered on the floor. Why would he do that? Because the money-grubbing money changers leave their money where it hits the ground.





The word “Poured” should really be “Spilled,” in this context, just as it is elsewhere. How was the money spilled? Because Jesus turned over the tables that the money was sitting on. It should be translated like Peterson did, “He overturned the tables spilling the money.” In other words, it was a single act of spilling the money on the ground by tipping over the tables the money was on.

Another proof that this was a supernatural, not violent act is that there is no indication in any of the narratives or in the recorded reaction of the people that any person or animal was injured in the process of evacuating thousands of people, cattle, and sheep. As airline pilots we are told to take into consideration that any evacuation of the airplane we order will result in injuries. A panicked crowd moving quickly is always a safety concern.





Finally, in all four accounts, whether a single incident, or two, every divinely inspired author has Jesus make a statement during the Cleansing and in every case He speaks. In every case it is the verb to talk. In each Gospel the verb is formed differently, aorist in John, active in Matthew, imperfect in Mark, and a participle in Luke. Even though they each have a unique way to introduce what Jesus said about His “Father’s House,” every one of them simply means that He said it to them.

It is not a command, nor is it a desire. It is not a shout, a proclamation, an outburst a yell, or even an



announcement... It is simply that Jesus spoke to them about why what they were doing was wrong. That's not how you describe the words of a man on a rampage.



There will be a time, still future, for divine retribution and for holy wrath from the Lamb, but His earthly ministry was not that time as He Himself often said. He “Did not come to judge the world, but that the world might be saved through Him.” He will return and then, watch out.

In that same vein, what He did, fulfilled many prophecies concerning the Messiah, all with deep theological meaning. Because of that, initially, all the



early theologians focused on those complex theological implications.

Origen, as an example, writing in about 230 A.D. spent so much time talking about the fulfilled prophecies and the temporary end of the sacrificial system, which pointed to the permanent end of the system with the perfect sacrifice of Jesus, that he never even discussed the actual cleansing. He and others were zeroed in on Christ as the new Temple.

So, early on, no one really thought too much about Jesus moving everyone out of the Temple and the miraculous nature of that event – that was a given – to them that was obvious. By the time you get a few hundred years down the road without anyone paying attention to the actual miracle of the cleansing, its supernatural nature was largely missed.

As I said last week those concerns centered in three areas. 1) It was a protest like that of the prophets of old against the profaning of God's house. In verse 16, Jesus was alluding to Jeremiah 7:9–11, where God said to the Israelites, 9Do you really think you can steal, murder, commit adultery, lie, and burn incense to



Baal and all those other new gods of yours, 10and then come here and stand before me in my Temple and chant, “We are safe!”—only to go right back to all those evils again? 11Don’t you yourselves admit that this Temple, which bears my name, has become a den of thieves? Surely I see all the evil going on there. I, the Lord, have spoken!

In reference to that John said in verse 17 that they eventually connected the dots and understood Jesus’ actions in light of Psalm 69:9, 9For zeal for Your house has consumed me, And the reproaches of those who reproach You have fallen on me. We think of zeal as violence, but this Psalm has nothing to do with defending oneself or taking up the fight against anyone. It simply means that because Jesus was entirely committed to the glory of God, the people abusing His House, likewise abused Him by association.

2) The second thing was this was a sign that the Messianic purification of the Temple was at hand. Meaning the purification of God’s own people. That comes largely from Malachi chapter 3, but one should really read all of Malachi to get a full sense of it.



Anyway, Malachi 3 starts out with the Jews eagerly seeking and awaiting the arrival of the Messiah who will save them from their enemies. Malachi 3, 1b“Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,” says the Lord Almighty. 2But who can endure the day of his coming? Who can stand when he appears?

5“So I will come to put you on trial. I will be quick to testify against sorcerers, adulterers and perjurers, against those who defraud laborers of their wages, who oppress the widows and the fatherless, and deprive the foreigners among you of justice... 7bReturn to me, and I will return to you,” says the Lord Almighty.

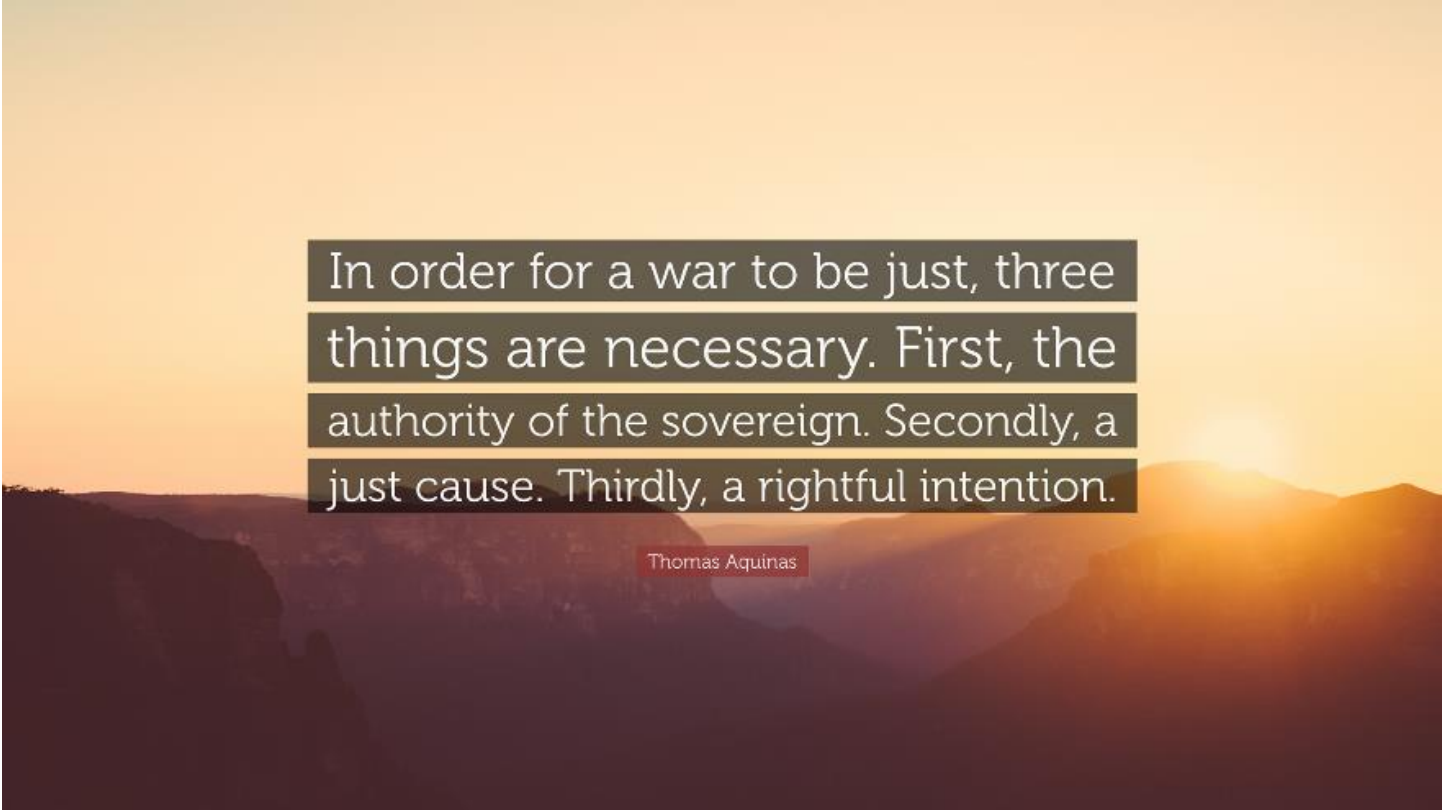
16bA scroll of remembrance was written in his presence concerning those who feared the Lord and honored his name. 17“On the day when I act,” says the Lord Almighty, “they will be my treasured possession. I will spare them, just as a father has compassion and spares his son who serves him. 18And you will again see the distinction between the righteous and the wicked, between those who serve God and those who do not.



3) Finally, it foreshadowed a replacement of Jewish institutions from the Old Covenant with what would be the New Covenant, as Jesus said in Matthew 9:13 and 12:7, where He twice quoted Hosea 6:6, where God declared, 'I desire compassion, and not a sacrifice,' you would not have condemned the innocent. Jesus became the final sacrifice and now that people can be free of condemnation, they can be free of condemnation – free from condemning others.

So, a focus on those things led to a diminished recognition of the miracle itself. Then, after Christianity was made the official religion of the Roman Empire, the church was put in the driver's seat politically and culturally. Church officials gained real power and anytime there is a position of real power, there are people vying to hold, or at least influence, that power. By 400 A.D. the church greatly benefitted from the misrepresentation of Jesus at least occasionally being a man of violence. That's where the focus drifted and where it largely remained for 1,600 years.





In order for a war to be just, three things are necessary. First, the authority of the sovereign. Secondly, a just cause. Thirdly, a rightful intention.

Thomas Aquinas

Much of Augustine's doctrine of a Just War – of Christians waging a War that was just and noble was based upon this false idea. This notion that Jesus taught us through the Temple Cleansing that personal violence under certain circumstances was good. Once you accept that premise, all you need do is rationalize how your situation fits that criterion.

Remember, the Roman Empire was under constant attack in the late 300's and early 400's A.D. Christianity was the law of the land – the state religion of the Empire. Many Christian citizens saw violence as sin, but the Empire had to either be defended in combat, or



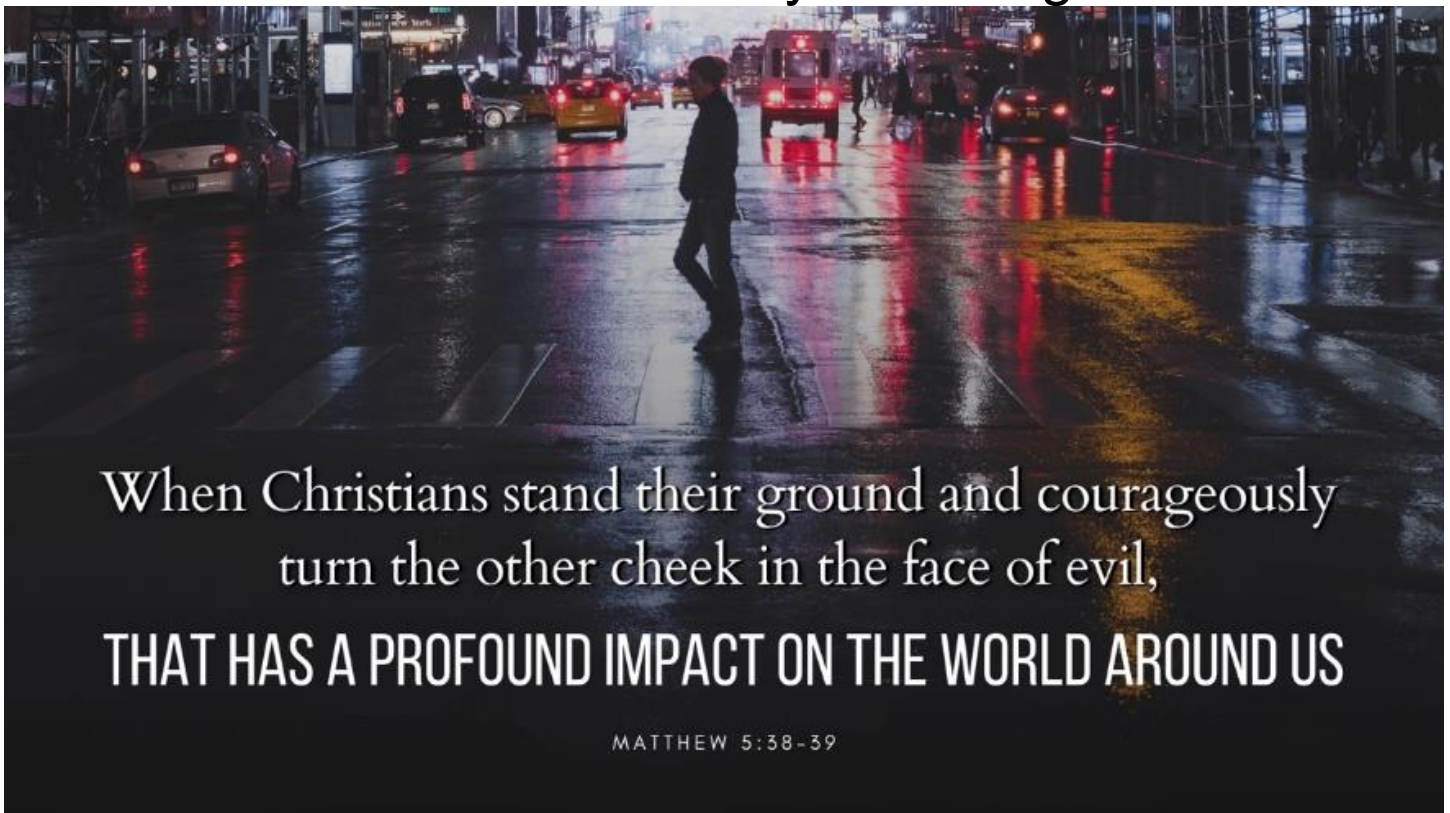
simply allow the Goths, Vandals, Huns, Visigoths, Persians, and a whole host of others invade, slaughter everyone, and burn everything to the ground.

It was a conundrum. Augustine wrestled with it and ultimately declared that a Christian could kill an aggressor - a violent person - if it was a defensive response. If the Christian was violent to protect, and their violence was without malice. In other words, a Christian could kill for the express purpose of preserving life, but you had to pray for those you killed. You had to treat your enemy with love even if the circumstance required an end their life. Thomas Aquinas, in about 1250 A.D., picked up on Augustine and expanded upon the doctrine of a Just War. That's where we Americans get our idealized view of war. We never start a fight, except when we do. We never press the fight past eliminating the threat, except when we do. We never mistreat prisoners of war or civilian non-combatants, except when we do.

What I can tell you is that when the Bible declares the fact that this is a fallen and depraved world, it is biggest understatement in God's Word. The despicable vileness of human depravity never ceases to disgust



me, even if it never amazes me. Atrocities, barbarisms, genocides, brutalities, man's inhumanity to man and beast is indefensible, and it makes us infinitely worse than the most brutish of beasts. I'd far rather deal with a herd of hungry grizzly bears, than a mob of people who have rationalized that they are doing God's work.



I had a massive section about this and have pared it down to this fact... Jesus commanded us "Do not resist an evil person, but whoever slaps you on your right cheek, turn the other to him also." Jesus went on to say in that same vein, 40 "If anyone wants to sue you and take your shirt, let him have your coat also.

41 "Whoever forces you to go one mile, go with him



two. 42“Give to him who asks of you, and do not turn away from him who wants to borrow from you. 43“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ 44“But I say to you, love your enemies and pray for those who persecute you” (Matthew 5:38-44).

Ever since Augustine we’ve largely ignored the command of our Lord here, but not just here, everywhere. Everywhere in the Bible we are constantly taught that Jesus was non-violent... That is until Augustine reframed the Cleansing of the Temple to be an example of acceptable Christian violence.

Was Augustine, right? Partially. Jesus was never once violent, and He never once lost His temper and He never once bullied anyone. To use any incident from Jesus’ life including this one to justify anger or violence is blasphemy. Augustine was wrong to use the life of Jesus to justify violence. He wasn’t wrong about courageously standing up to evil.

Please note, before you get too comfortable, that standing up courageously can mean more than violence. I’m going to cut to the chase and simply tell



you that we are governed by one principle, and we'll see it from two angles to help us get our bearings. The single principle is the principle of love.

Defining that principle is doing what is the greatest good from God's perspective. The two facets are first loving another the way God would love them and secondly loving another with an eternal perspective.

The first one is to assess how loving can be done in a Godly fashion. If I know a bully and that bully is pressing me to my detriment, it may be that stand up because allowing the bully to push, is enabling their bad behavior to continue, which is ultimately not good for the bully. I care more about the bully's long-term character than I do about my short-term discomfort in the conflict created by confronting the bully.

The second facet is I may allow the bully to push for the moment in order to avoid overt conflict so as to have an inroad through negotiation, even appeasement, to share the Gospel with them.

Two examples of an endless number of particular reactions and reasons. How to know what to do and



why to do it? Only the Holy Spirit can guide you. For Jesus, His Apostles, and most of the early church, the Gospel was more important than personal freedom, even more important than their individual lives.

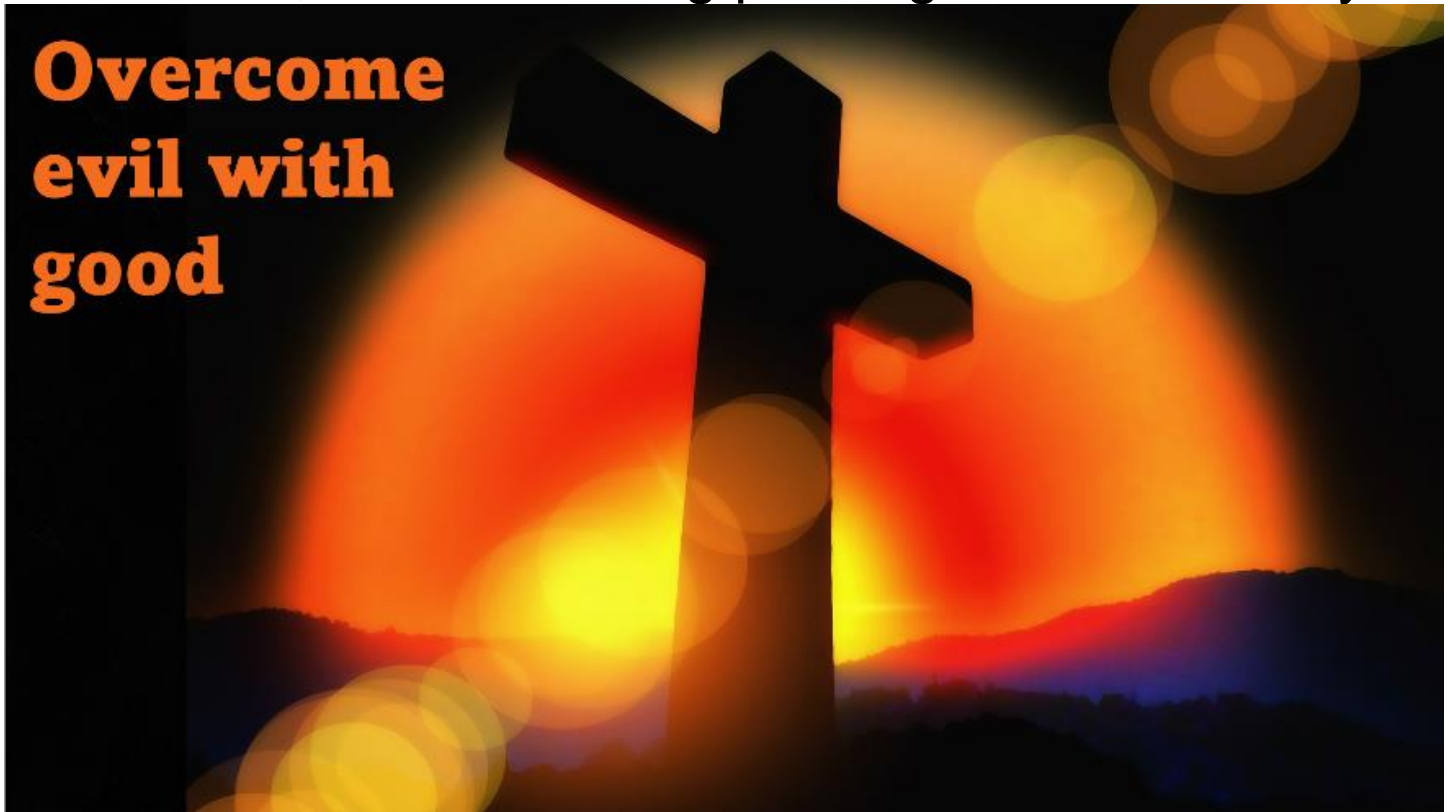
What constitutes a healthy boundary for Christians varies infinitely with the person, the situation, the Will of God and with the bully. Blanket statements and hard rules are inappropriate. God may require your brutally painful death – do you trust Him? God may require you to stand up to your spouse, your child, your parent, your boss – do you trust Him?

Love is the imperative. Love God means to trust Him through whatever may befall. Love others means to serve what God would say was in their best interest at the moment. If you think that you can do either of those things in your human power, you either don't understand what I'm saying, or you are incredibly arrogant, or you are the bully. Pray and hear, act and trust, fail and get back up, then repeat.

Someone might say, Scott that's too much theory, too much principle to be easily understood. What does a Christian do, when faced with opposition? What are we



to do when confronted with someone pushing our boundaries, with something pushing into our territory?



Again, it's all about putting God and His agenda first and secondly thinking of the opposing force more than you think of your own benefit or comfort. Our example is Jesus who overcame evil with good rather than trying to fight evil with more evil. That must be our basis as well. There are times to allow someone to slap you in the face and simply give them another shot at it and there are times to stand your ground and the answer to which it is, is trying to determine what God desires from you at that moment.



So yes, in general it is okay to have personal boundaries, and yes, at times it's even okay to take a human life as a defensive, protective necessity absent malice. That means that in battle Christians must be better than mere human beings driven by revenge. We must represent Christ in everything we do and my entire point today is that while that's true, the defense of that position cannot be found in the actions of Jesus. Not here, not anywhere. What we find in His actions is doing the Father's Will regardless of cost or consequence and that's the point.

Why that point? Because its ultimately about eternity. It's about realizing that the scared, frustrated, brain washed, Russian soldier committing atrocities in Ukraine today needs precisely what you need. A Savior who has paid the price – a Savior who is righteousness for the people without a righteousness of their own.

And you might recoil from that and think, "I'm not like that Russian war criminal." That was precisely the attitude of the Jewish leaders who had Jesus murdered.



When you truly recognize that you're no better than anyone else, including Adolph Hitler and others of his ilk and that genuinely but by the grace of God you could be that person... When you get that, you cannot help but be intensely humble and profoundly grateful to God and then at the same time far less condemning to others. If anyone can get me a flying job in Ukraine right now, I'd take it, but I would pray every day, that the Lord would help me pray for my enemies and treat them as humanely as possible in the circumstances. Stop the violence by forcefully ending the aggression, because you cannot make peace with a bully until God gets ahold of his heart.

Christians in combat are under unbelievable pressure to behave in an unchristlike manner. Pray for them – that they would fight well, without malice in their heart. Pray for the rest as well.