

Righteous Anger at the temple

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Date: 29 January 2017

Preacher: Reverend David MacLeod

[0 : 00] Good morning. Good morning. And a warm welcome to the service this morning.

And it's good to see some visitors with us this morning as well. And a special welcome to yourselves. Tea and coffee at the end of the service. And please all who are able to stay, take the chance to stay and enjoy fellowship.

The evening service will be at 6 this evening. And it will be a gallet service. And that will be taken by John McSween. And there will be a fellowship, a prayer and praise fellowship this evening at half past 7.

Not 8 o'clock, half past 7. Conscious that there's a wake on at 9 o'clock in the Church of Scotland. For the family of Kirsty Margaret.

And so we remember that. And we remember them. And we will meet ourselves at half past 7. Till about half past 8. In the course of the week as usual.

[1 : 03] The Ladies Bible Study meets at 8. And the First Group Fellowship meets at 8 on Monday. First Group Fellowship on Tuesday. And Road to Recovery on Tuesday. First Group Fellowship in the usual location, usual time.

The Church of Scotland Hall at half past 7. And Road to Recovery will be at 8pm. But there's a change in location. The meeting has moved from here to the community room in the North Harris Medical Hub.

There's other activities happening in the hall on Tuesday evening. And it makes it difficult to have the Road to Recovery in the same general area. So I change to the North Harris Medical Hub community room at 8pm on Tuesday.

Prayer meeting on Wednesday at half past 7. And the service is next Lord's Day at 11 and 6 as usual. And God willing we'll be taken by myself. The 2nd of February, that's this coming Thursday.

It's intended that we would start a Discipleship Explored course. And that's a course which considers what it looks like to be a disciple of Christ. And we travel through Philipians doing that.

[2 : 13] And it's ideal for, as it says here, young Christians or those who may have studied Christianity Explored and would like to learn more. It's really a course that's good for you whatever stage you're at.

And so whether it's encouragement as we go on in our walk with God or whether it's exploring something more of what it means to be a Christian, I would encourage you to consider that.

Duncan McPherson will be able to tell you more if you're interested or Nurse Marian. The Congregational Meal, as was intimated before, is this coming Saturday.

That's the 4th of February at 6pm. So that's next Saturday, 4th of February at 6pm. Congregational Meal. And please be encouraged to come along to that also.

One date for the diary is the Transform Ladies Day. And that's the Ladies' Conference Saturday, 18th of March. You have details there on the screen. And if you want to know more about that, speak to Mary.

[3 : 13] And she can tell you a bit more about that also. You will have been aware over the last few days of this week of the passing of the Reverend Dr. Ian D. Campbell.

We were prayerfully aware of his critical condition over the course of the week. And he passed away in the early hours of Saturday morning.

So I'm just going to share with you the statement that has gone up from the Free Church. It is with immense sadness that we announce the passing of the Reverend Dr. Ian D. Campbell, Minister of Point, Knock, Free Church.

Last Sunday, Dr. Campbell was transferred from Western Isles Hospital to Glasgow, where he passed away early on Saturday morning. He was aged 53. Dr. Campbell was born in 1963.

He grew up in Stornoway, Highland Lewis. He studied at Glasgow University before proceeding to the Free Church College, where he trained for the pastoral ministry. He was ordained as a minister at Snyswick Free Church in Skye in 1988 and spent seven years there before moving to Back Free Church in 1995.

[4 : 35] Further transfer took him to Point Free Church in 2009. And he was moderator of the Free Church General Assembly in 2012. If I could just add, in addition to this as well at this point, I know that he was very much known and loved by ourselves as a congregation.

Also, he was interim moderator here for a period. And I know that he was a huge support and help to the congregation and myself personally over these last couple of years.

And so the intimation goes on. And we extend our deepest and prayerful sympathies to Ian's wife, Ann, their children, Ian, Stephen and Emily, his mother, Lily, together with the wider family.

And we would echo that intimation. And let's just take a moment and bow in prayer. Our Heavenly Father, we thank you that we are able to come to you each day and especially today.

As we take a moment and as we remember Ian D's life and his ministry, both within the wider church and nationally and internationally, and within our own congregation here at the personal level.

[6 : 09] We thank you for his life and we thank you for that ministry. We thank you for all that he meant to us and all that he taught us of the glory of Christ.

We struggle to find words at a time like this. But we thank you that we come to the God who is good and who is faithful.

You are the God who is gracious and kind. And you are the one who is sovereign and all wise. Your ways are far higher than our ways.

And your thoughts transcend our thoughts so vastly. And so we simply bow before you this morning. And we thank you that we don't have to look for words of our own.

But we come to the one who has the words of eternal life. Our Lord Jesus. We thank you for him.

[7 : 18] And we pray Lord now that as we lift our eyes that we may see him. That we may hear his voice. And that we may be encouraged to come to him.

And to find that rest and that comfort. And that strength that is promised to all who will come. We do pray especially for Anne.

And we pray for Stephen. And for Ian. And for Emily. And for the wider family. We pray for the congregation. Who meet in Point this morning.

And for the Reverend Ewan Matheson. As he brings your word to them. We pray for all who are grieving. All who may be perplexed. And who may feel even their faith shaken.

Lord bolster such faith we pray. And encourage us. And strengthen us as we come to you. Hear our prayers.

[8 : 20] Lead us in worship. We pray these things in the name of Jesus. The one who said. I am the resurrection. And the life. Amen. Let's sing to God's praise.

We sing the words on the screen. Also find in Mission Praise. Number 51. Mission Praise. 51. A hymn. Where we are encouraged to fix.

Our eyes upon Christ. And ask that ye. Will be our vision. And the Lord. Of our hearts. Again let's unite our hearts in prayer. For a moment.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. our heavenly father we we do thank you for the words of the hymn that we have sung and we thank you for that last verse in particular where we are reminded that although at this moment we are still in the scene of time there is eternity we are those who have been made with a thirst for eternity in our hearts you have set eternity in the hearts of men your word tells us and we thank you that with the hymn writer we are able to cry out and we are able to ask that we may reach heaven's joys and we thank you Lord God that you have made it possible for that cry of our hearts to be answered we know that there there is a heaven to gain and there is a hell to shun and Lord God we thank you that you have opened the door to heaven we know that we are sinners we know that if we were left to our own devices if you did not intervene we would have no hope of eternity gained but we thank you Lord that in your love whilst we were still sinners

Christ came into this world out of love for the sinner to seek and to save the sinner and we thank you Lord God that when we are trusting in him when we come to him and confess our sin our sins are taken to that cross where he died for them and Lord we thank you that when we are trusting in him we are given the assurance that just as he rose from the dead we rise from the dead to life that is everlasting life that is eternal we rise to heaven's joys not because of what we have done not because of what we may intend to do but we thank you that Jesus has done it all and we thank you that this morning we gather and we gather to remember and to give you thanks for the gospel of Jesus Christ

[11 : 54] Father we thank you for sending your son to this world out of love for us Lord Jesus we thank you that you came knowing that you would be despised and rejected knowing that you were headed for at a cross where the sin of all your people would be placed upon your shoulders and yet out of love in obedience to the will of the Father we thank you Lord Jesus that you came and Holy Spirit we thank you that you have revealed these things to us when we had no interest when we had no desire when we had no sense of our own peril we thank you that you are the one who awakened our souls and showed us our sin and showed us Jesus and Lord as we look to him today as our vision we pray that we would come to him and find that forgiveness and find that assurance not only that you will be with us in life but that when our days are up that you will take us through death into life that is everlasting this week we are so conscious of how fragile life is and how quickly things can change as we mourn for not only

E&D; but as we mourn for two of our own community who have been taken from time into eternity Lord we ask that you would comfort all who grieve and as the voice of death speaks we pray that we would be found looking to the one who overcame death and promised everlasting life to those who are in heaven to help us we pray grant us faith grant us that clear vision of Jesus and his cross and his resurrection and enable us we pray to make our calling and our election sure by trusting in him hear us we pray as we remember the needs of many in this community those who are struggling with addictions those who are battling and who are trying to do it on their own we ask Lord that you would help them that they would feel your help and that they would be found trusting we pray for the work of

Road to Recovery we ask Lord that you would be at work through that effort through that endeavour and that people would be found trusting in Jesus as they struggle and we pray overcome the addictions the imprisonments that hold them we pray for those anxious today we pray for those who are anxious for loved ones in hospital and we bring them to you in prayer we pray especially for Kyle and for Fiona as we join as in hospital and with the prospect of surgery today we ask that you would have your hand upon him and Lord that you would guide the hand of all those who are caring for we pray that you would steady Kyle and Fiona that you would bless Bonnie as well and be with Donnie and Joan and the wider family as they will be anxious we thank you that we are told when we are anxious that we are to pray do not be anxious but pray and so we pray Lord bringing them to you as we know that they will be praying also we pray now

Lord that you would continue with us we've mentioned many things in the course of the week that may lie before us and we pray for your blessing upon each one as we gather to pray as we open your word and study the Bible as we look forward to coming together in fellowship Lord for the discipleship explored for every everything that we may plan we ask Lord that you would guide us and that you would be at work in and through it unless the Lord builds we labour in vain but we pray Lord that you would be building for your glory through all that we would seek to do bless us we pray as we look to you and bless every congregation in this place and across the land and across all the nations all who preach Christ crucified we ask that you would be at work in and through them build your church Lord we pray as we know that you will and bless them as we pray that you would bless us and we ask this in Jesus name

Amen boys and girls would you like to come out please or even boy and many girls what happened today Johnno I don't know Johnno's surrounded on all sides there I thought I would maybe show you something this morning have you ever seen one of these before do you know what they do do you know what they're for have any of you seen any of these things before recognize this one of the most infuriating things you'll ever encounter who knows how to work this thing Katie you were first with your hand up show us well come and tell us first of all do you want to come and try it are you too shy no okay anyone else not so shy Johnno okay come on Johnno you know how to do it who knows how to do it Bethany come on then what do you have to do you have to hit well you have to hit that right okay could you just come here and show us okay we'll get the microphone here so

[18 : 12] Bethany's going to show us how this works go on then Bethany do the game see what score you can get score and it might have probably taken too long.

So, did you all get that? Did you all hear what was going on there? You pull the thing, and then what do you have to do? Bop it to start! You have to bop it to start.

So you have to pick this thing up, and you pull the thing at the bottom, and then what do you have to do? Before you bop it, what do you... I'm going to sleep! It just said, I'm going to sleep.

Nobody else say that, please. What do you have to do? You pull this button, and then once you pull the button, what do you have to do? Two things you have to do. That's what I'm looking for. Twist it.

Twist it. No. Before you twist it, how do you know you've got to twist it? It tells you to. It tells you to. So, if it tells you to, what do you have to do?

[19 : 46] Twist it. Twist it. Turn it. Aileen, what do you have to do? You have to...

You have to listen. You pull the thing, and then as soon as you pull the thing, you have to start listening.

Bop it to start. High score. Sixty. Three. Bop it. Twist it. What? Four. One.

You see? See, if I don't listen, then I just can't hear what I'm being told, and then if I can't hear what I'm being told, I can't do what I'm supposed to do.

So, I have to listen. But what else do I have to do? Start. I just... I have to listen, but I have to do something else. Once you listen, what do you have to do?

[20 : 47] Do what it says. That's right, John. I'm going to sleep. You have to listen, and then you have to do.

If you didn't listen, and you decided you were just going to pull the thing out, and bang it, and twist it, and throw it above your head, and all that stuff, you would get a high score of zero. But if you decided you were going to listen very, very hard, but you weren't going to do anything that it said, what would your score be?

Zero. So, if you want to do well with this game, and get a decent score, you have to listen, and then you have to do. That reminds me of a verse in the Bible, in James.

James chapter 1, and verse 22. It says, don't just listen to the word of God that is, but do what it says.

And so, boys and girls, that's what we have to remember today. Every time you pick up one of these annoying things, remember, listen, and obey.

[21 : 59] When it comes to God's word, we listen, and we obey. How can we be saved? How can we be sure that we're going to heaven? Boys and girls, we have to listen to what the Bible says about Jesus, and we hear that the Bible tells us that if we believe in Jesus, and if we confess our sins, and tell him that we're sorry, and if we ask him to come into our hearts, and if we believe that he died, and he rose for us, then we'll be saved.

So we hear what the Bible says about how we can be saved, and then we do what God tells us. We come to him, and we say, Lord Jesus, I have sinned.

I do need to be forgiven. Please forgive me. Please come into my life. Please make me a Christian. Please save my soul. If we do that, we really mean it.

We're promised that we will be safe forever. And if we want to live lives which are pleasing to God, lives that show other people how good God is, and how Jesus is at work in our lives, then every day, we listen to what God is saying to us as we read the Bible, and then we do what he asks us to.

And that doesn't save us once we're Christians because Jesus has saved us, but it keeps us close to him, and it helps us to live lives that please him, and it helps us to live lives which show other people Jesus in us.

[23 : 36] So we listen, and then we do. Let's pray. Lord God, we thank you that you have spoken to us in the Bible.

We thank you that we don't have to guess what you might say to us, but you have told us very clearly what you have said to us. And we thank you that when it comes to our hearts and when it comes to our eternity, you have made it very clear that if we want to be those who are sure that we are going to heaven, we have to listen to what you've told us about Jesus and come to him and say sorry for our sins and ask him to come into our hearts.

And Lord, we are told that if we believe that you will save us. And so we pray that you would help us to do that. And maybe there's somebody in here this morning who's never done that before.

And Lord, we ask that you would hear our prayers as we come to you. And as we tell you again, or tell you maybe for the first time, Lord, we are sinners.

We need your forgiveness and we pray that you would forgive us and come into our lives and keep us safe forever. And once you're in, Lord, we pray that you would help us to not only hear what you're saying to us in the Bible, but to do what you say.

[25 : 01] Because this is how we show you that we love you. And this is how we show other people how good you are. So hear us and help us. And we pray these things in Jesus' name. Amen.

We're going to sing now about that. The words on the screen and the words also in Mission Praise 760. Trust and obey.

For there's no other way to be happy in Jesus but to trust and obey. Just can hand another notice. There are forms for the ladies' conference on the table at the door.

And if they can be returning as soon as possible, please, that would be helpful. If we could turn now in our Bibles, please, to John chapter 2. As we continue our series in the Gospel of John.

And just a short reading this morning from verse 13 of John chapter 2. John chapter 2 and reading from verse 13.

[26 : 11] 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 and 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 you. Then the Jews demanded of him, what miraculous sign can you show us to prove your authority to do all this?

Jesus answered, destroy this temple and I will raise it again in three days. The Jews replied, that it has taken 46 years to build this temple and you are going to raise it in three days?

For the temple he had spoken of was his body. After he was raised from the den, his disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken.

[illegible]

[illegible]

[illegible]

[illegible]

NINGNINGNINGNINGNINGNINGNING Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen. Amen. Well, if you turn back in your Bibles, please, to John chapter 2.

[40 : 54] Amen. As we turn back to it, again, let's pause for a moment to pray. Lord God, we recognize that this is your word that we have been saying, and your word that we have opened before us.

So speak to us, we pray, and meet with us. Bless us and draw near that we would know that we are in your presence, that we would know your strength. And we pray these things in Jesus' name.

[42 : 02] And he loved nothing better than to have prestigious guests staying in his accommodation. And there was one day that a man came to the front door to the reception of the hotel.

He hadn't made an appointment. He hadn't phoned ahead. He just arrived. And he was looking for a room for that evening. And the owner looked him up and down. And he was somewhat scruffy, a little bit disheveled.

He had clearly been working. There was the sweat of the brow. And the owner made a quick snap decision that he didn't much like the look of him.

He didn't like his appearance. And so he turned him away and said, even though he had many rooms, he said, I'm sorry, but there's no accommodation for you here tonight. And so off the man went.

And off the owner went in their separate directions as they got on with their day. But later that day, the owner of the hotel was dismayed to learn that the man who had come to reception seeking accommodation, the man that he'd spoken with and turned away was actually the vice president of the United States of America.

[43 : 20] He'd been working. He'd been busy, occupied with other things in that day. And that day, he didn't have his usual garb on. And so he made a quick decision and he turned him away.

And so the owner was dismayed. He was surprised because the man that he'd spoken with and the man that he'd sent back in just didn't fit the profile. He didn't fit his expectations of what such a powerful, prestigious political figure should look like.

And I wonder, having read the passage that we read this morning, if for anyone who perhaps is interested but not yet committed, I wonder if there's anybody who was somewhat surprised by the reading this morning.

I wonder if there's anybody here who was somewhat surprised because the account that we read doesn't seem to sync with our expectations of, our impression of, our profile of Christ.

Maybe as we read this account, we were just surprised by the things that he did. Because this is not what we would expect him to be doing.

[44 : 46] See, the fact is, in our day and with the media being so dominant as it is, the Christ that is portrayed to the general culture is very different to the Christ that we come across in Scripture.

The picture that we have of Jesus, and we have had since our Sunday school days probably, is a very gentle, mild, soft skinned, soft hand, conditioned hair, Jesus.

Maybe with a lamb in his arms, and the flowers around him in the field. That's the kind of pictures that were painted. That's what we've been grown up to sort of accept.

The Jesus that we have painted for us, even sometimes in church culture, is one who is so gentle and so timid, and who would never say anything to cause any kind of offence.

And he's always ready for us just to call him forward so he can bless and approve our plans. That's so often what the world says, and what the world believes, and sometimes even what the church can believe about Jesus.

[46 : 07] But the trouble is, that's not the Jesus that we meet in the Bible. Yes, he's gentle. Yes, he's gracious. Yes, he's kind. But he is also firm.

And he is full of zeal for his father's house. He is full of zeal when it comes to the eternal well-being of the people that he loves.

And that comes through in the strength of the words used in the picture that's painted in this passage. So let's look this morning at the real Jesus as John, the disciple, the eyewitness, shares this episode with us.

There's four points and we'll spend more time on the first two. The first point that we have this morning is the alarm that Jesus caused. And this, I suppose, addresses the question of what happened on the day, what was said, what was done, what actually could be spoken of by the eyewitnesses.

What were the facts that were reported from the temple on that day just before Passover? Well, we have the scene there in front of us and we have the substance of it in verses 13 through to verse 17.

[47 : 29] So just follow them through with me. When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. It's always the way they spoke about Jerusalem. He always went up to Jerusalem.

Even if he were down, he still went up to Jerusalem. And in the temple courts, verse 14, he found men selling cattle and sheep and dogs and others sitting at tables exchanging money.

And we know from going into the history of it, the detail of it, this was extortion. This was criminal activity, essentially, in the rates that were being charged for things.

This was a whole religious conspiracy to fleece the common mind. So Jesus went in and he saw this picture and what he saw didn't please him.

Verse 15. So he made a whip out of course and 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 dogs.

[48 : 36] He said, get these out of here. How dare you turn my father's house into a market? The alarm that Jesus caused on that day.

When we think about it, I can think back to days as a boy when I would be handed a pan drop in church. You know, the ones that sucks. You would take it gratefully and you would sometimes on the way to your mouth drop it.

And then you dropped it in a church with a wooden floor and a slight gradient. That thing could roll for 40 seconds. And the disturbance in the church caused this.

You heard this excruciating roll of the pan drop going around the area and felt the jab in the ribs from both angles. But this is a disturbance on a whole new level.

As Jesus roars at unscrupulous businessmen in his father's house. And drives them along with the rest of the wild animals out of the temple.

[49 : 54] Tables are overturned. We can hear the sound of the whip crack. And we can only imagine the howls of protests that would be coming from those who were seeing their coins, their money going everywhere.

This is a scene of a huge impact. And actually this was what was needed for them in that temple.

To take their eyes off themselves. And get their eyes onto Jesus. And as the dust settles, that's exactly what happened.

We see in verse 18 that everybody, as the dust settled, turned around. And they faced and they looked to and they listened to Jesus.

And you know, sometimes that's the way that Jesus works in our lives and in our experience. It's true that sometimes Jesus draws near and he speaks to us with that still, small voice that Isaiah speaks of.

[51 : 13] But other times it takes a scene. Other times it takes a disturbance. It can take an alarming event for us, spiritually speaking, to come to.

To wake up. And to turn to. And to look to. And to listen to Jesus. Let me just say.

Let me just say. And make clear. That. It is not Jesus who causes every alarming event in our experience.

He caused this one. But he is not the one who causes every event that crashes into our experience. Think about Mark chapter 4 and 6.

The storms that overtook the disciples as they were on the boat. Nothing in the text gives us the impression that Jesus caused these storms.

[52 : 16] Not just these storms. But it's the indications that these storms had a dark edge to them. But what we do know is that Jesus was at work in the storm.

And he brought peace. And even in the alarming events of our lives in a world that is sad and broken and tear stained.

We don't know why things happen often. The way they happen. But whatever happens. We are to be those who look to. And who listen to.

And who seek to. Draw near. And stay near to Christ. So first of all. There is the alarm. That Jesus caused.

In the temple on that day. The second point. Is the anger. That Jesus felt. And I don't think that's something that we. We need to debate.

[53 : 18] I think some probably may want to debate that. Probably not anyone here. But there would be those who would want to debate that point. But I think it's clear from our reading of this passage.

That Jesus felt anger. As he went into the temple. And this I suppose deals with the whole question of why. What motivated what we experience.

What we see here. The first point deals with the what question. The second point deals with the why. The white deals with the why quish. And Jesus I believe here.

Is one who is angry. As he witnesses what's going on in the temple. I don't think he lost his temper. That kind of suggests that there's a lack of control. But I do think there is a.

There is a settled righteous anger. Anger. We might ask the question, well, is anger not a sin? And the answer to that question is no, anger is not always sin.

[54 : 23] In Ephesians 4.26 we are told, be angry and do not sin. So when we switch on our news programs and open our newspapers and we see something of man's inhumanity to man and the suffering that is in this world, there is sadness, but there should be a right anger.

We shouldn't be able just to carry on drinking our coffee unaffected. There should be a righteous anger. When we see people starving in a world where there is more than enough to go around, it's right to feel anger.

When we become aware of the widow and the orphan and those who are weak and vulnerable and who are not cared for, it's right to feel anger.

When we hear the name of our Lord Jesus blasphemed, there is grief. There should also be anger.

And Jesus felt anger in that temple, I think it's fair to assume. What is it that made Jesus angry? Well, I believe that it was the fact that the activity in the temple that Jesus saw was actually keeping people away from coming to know God.

[55 : 51] See, the outer core of the temple was the place where all this happened. And the outer core of the temple was the place where the one who was the non-Jew, perhaps the seeker, the God-fearer, could come and they could get an impression of who God is.

The outer core of the temple where all this was going on was the place where somebody should be able to come and hear the word of God and hear that message of hope.

The light that had come first to the Jews and was to go out to all the nations should have been bright in that temple area. The people should have been able to come and meet with God in prayer and the quietness of it.

They should have been able to come alongside people who were concerned for their souls and would help them in their quest to know God. And yet none of that could happen in this business hub.

And what was actually happening under the guise of worship was not true worship. And so Jesus was angry. Those who may want to draw near to God in the temple could not draw near to God because of all that was going on. Sinclair Ferguson makes an interesting comment at this point.

[57 : 15] He says, Jesus came to challenge sin not only in its most obvious forms but also in its most dangerous forms disguised as worship of the true and living God.

And so we look in here with Jesus to the temple. that place that should have been the place of prayer that place that people should have been able to come and draw near to God had actually become a place of profiteering and extortion.

And it made Jesus angry. And thinking through the Gospels if we widen the angle of the lens of the camera it's not hard to see that anyone or anything that got in between Jesus and the people that he loved it provoked anger in him.

When he saw people that he wanted to embrace and to bless and to save and to commune with and there was a barrier a group between them and him provoked anger.

And we see that in the temple. And we can see that directed towards the disciples in Mark chapter 10. People were bringing little children this is Mark 10 13 to Jesus to have him touch them but the disciples rebuked them held them back.

[58 : 58] When Jesus saw this he was indignant he was angry. He said let the little children come to me and do not hinder them for the kingdom of God belongs to such as these.

And think about Matthew 23 where Jesus we could read that chapter and see a very angry tirade against the Pharisees and the teachers of the law. they were those who should have been causing people to come close to God and to know God and in actual fact they were having the opposite effect.

And Jesus says to them in Matthew 23 and verse 13 you hypocrites you shut the kingdom of heaven in men's faces you yourselves do not enter nor will you let those enter who are trying to.

They were barriers to the man who was seeking God that made Jesus angry. And then in John 11 we witness Jesus being angry at death and the painful separation that death imposes.

Jesus in John 11 he comes to in response to the request of Mary and Martha whose brother was sick whose brother was dying and Jesus comes on scene in John chapter 11 and as he comes on scene he's confronted with death and he is separated for that period from his friend Lazarus whom he loved.

[60 : 48] And it says in verse 33 of John 11 when Jesus saw Mary weeping and the Jews who had come along with her also weeping he was deeply moved and spit and troubled.

And the word that's used there for deeply moved and spit and troubled in the Greek word speaks not only of grief but it speaks of an intense anger. Death brought separation and Jesus was angry.

B.B. Warfield the commentator says Jesus approached the grave of Lazarus not in a state of uncontrollable grief but of irrepressible anger. It is death that is the object of his wrath and behind death him who has the power of death and whom he has come to the world to destroy.

And so we see in the light of these passages why Jesus did what he did in the temple and we see as we widen the angle and consider the gospels and these accounts where Jesus is angry we see something of the reason why he came to this world.

Some people feel anger and outrage inwardly but they never act on it. Jesus felt grief and he felt love and he felt that godly anger and he acted not only in the temple on that day but if we think about the huge scheme of things Jesus left glory and he came to this world knowing that he was headed for the cross he went to wage war with sin he went to wage war with Satan he went to wage war against death so that those who were so hopelessly separated from God could be saved and could be reconciled with God and he alone could undertake that work he alone had the authority to do that work of salvation we often sing there was no other good enough to pay the price for sin he only could unlock the gate of heaven and let us in so there's the alarm that Jesus caused there's the anger that Jesus felt there's firmly the authority that Jesus had and if we try and get back to the scene for a moment we can imagine the furore and the dust that has been all over the place the unsettled scene and then as the dust settles we can imagine these tradesmen these profiteers and religious churchmen surrounding

[63 : 57] Jesus like a pack of wolves spitting their furious demands at him and we hear it in verse 18 the Jews demanded of him what miraculous sign can you show us to prove your authority to do all this and Jesus authority as Messiah as Son of God as Saviour was actually being pointed to all the way through this passage there were so many signs that are given in this passage that point to the authority of Jesus verse 13 tells us it was almost time for the Jewish Passover What was the Passover about?

Well the Passover was that time when they remembered the blood that covered the homes of the Israelites and the salvation that was afforded to the homes that were covered by the blood it was a sign from Exodus 12 that pointed to Jesus and his cross it was a sign where they were appointed to the authority of the Lamb of God who came to take away the sin of the world the temple itself where all this was happening was a sign that pointed the people to Jesus one commentator states they ask the question what is the temple it is the place where God lives that is Jesus what is the temple it is the place where sin is atoned for that is Jesus what is the temple it is the place where people come to worship

God that is in Jesus what is the temple it is the place where the priest intercedes for the people before God that is in Jesus who is our great high priest and our intercessor and our advocate all of this happens in Jesus the temple itself was a huge sign that pointed the people to Christ and his authority and what Jesus told them about the fall of the temple and the rising of the temple in three days was a sign pointing to himself and what he came to do in verse 19 Jesus answers the demands of the Jews he says 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 are going to raise it in three days and Jesus is speaking in cryptic terms at this point because we know verse 4 his time had not yet come but his time was coming and he knew it and after his time came and after this prophecy was fulfilled through the death and the resurrection of Christ the disciples understood what the

Jews could not or would not understand John tells us he shares with us the temple verse 21 Jesus had spoken of was his body the temple of the body of Christ was destroyed at Calvary it was broken for us so that we could be saved and the authority that Jesus had is displayed in full glory in the resurrection where Jesus body was raised by the Holy Spirit where sin's penalty was paid in full and where death's sting was removed and what a comfort that is today to think about the authority that Jesus had and has now we never have to look far there's not a week that I could preach here where we have to think back and look far to see and feel the pain and grief that death brings into our experience but what a comfort it is to know even in the backdrop of John 11 that Jesus did not remain in glory but he came to this world and he stands where we stand he weeps as we weep he feels what we feel and it's a greater comfort still to remember the authority that Jesus had and has over death death could not hold him and death cannot hold any of those who were who are trusting in him but a promise is given to those who are in Christ the authority that he has over death he brings us in we benefit from and we trust in him and the final point in just a word is the action that the disciples took the alarm that Jesus caused the anger that Jesus felt the authority that Jesus had that they could not see can you see it and the action disciples took what did they do verse 22 after he was raised from the dead his disciples recalled what he had said then they believed the scripture and the words that Jesus had spoken they believed the question finished with an application is have you believed it's good that you're here but have you believed it's good if you respect

the things of God but have you believed it's good if you read the Bible but have you believed it's good if you can see Jesus and you're in need of him but have you believed the question that John keeps bringing to us is the reason that he wrote these things are written that you may believe that Jesus is the Christ the son of God and that by believing you will have life abundant eternal life in his name do you have it we need it we don't know when we're going to go from time into eternity are we ready let's pray father we thank you for the clarity and the surety of the promises that you have made to us and guaranteed for us in Jesus we thank you that this morning the calling on our lives is not a calling to try harder or do more or learn more but primarily it's a calling that we will believe in Jesus the son of God the one who came to take our sin away from us and bring eternal resurrection life to us we thank that it's all of grace it's the gift of God that is given to all who will believe so we pray that each one of us as we walk out the door today not knowing how many days are ahead of us may we walk out here believing and knowing that we are secure eternally in Christ and Lord may we enjoy the abundant purposeful full life that is afforded to us in him we pray these things in his name and for his sake amen we close by singing from mission phase 988 and the words that will be on the screen in just a moment how deep the father's love for us how vast beyond all measure and now may the grace of our Lord

[74 : 21] Jesus Christ and the love of God the father and the fellowship of God the Holy Spirit be with us all both now and forever more amen