

**John 12:12-18 NLT & LBA**

The next day, the news that Jesus was on the way to Jerusalem swept through the city. A large crowd of Passover visitors took palm branches and went down the road to meet him. They shouted,

“Praise God! Blessings on the one who comes in the name of the Lord! Hail to the King of Israel!”

La entrada triunfal

Al día siguiente, cuando la gran multitud que había venido a la fiesta, oyó que Jesús venía a Jerusalén, tomaron hojas de las palmas y salieron a recibirle, y gritaban:

¡Hosanna! BENDITO EL QUE VIENE EN EL NOMBRE DEL SEÑOR, el Rey de Israel.

**Mark 11:15-18 NRS & LBA**

Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves; and he would not allow anyone to carry anything through the temple.

Llegaron a Jerusalén; y entrando Jesús en el templo comenzó a echar fuera a los que vendían y compraban en el templo, volcó las mesas de los cambistas y los asientos de los que vendían las palomas; y no permitía que nadie transportara objeto alguno a través del templo.

He was teaching and saying, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers." And when the chief priests and the scribes heard it, they kept looking for a way to kill him; for they were afraid of him, because the whole crowd was spellbound by his teaching.

Y les enseñaba, diciendo: ¿No está escrito: "MI CASA SERÁ LLAMADA CASA DE ORACIÓN PARA TODAS LAS NACIONES"? Pero vosotros la habéis hecho CUEVA DE LADRONES. Los principales sacerdotes y los escribas oyeron esto y buscaban cómo destruirle, porque le tenían miedo, pues toda la multitud estaba admirada de su enseñanza.

**SUMMARY**

We talk and sing of Jesus and God as being loving and do not think of Jesus as being angry. When we talk of God's anger, we cringe, cower and want to distance ourselves, God is the God of Love... and yet as Jesus arrives in Jerusalem at the start of what will become "Holy Week," we find Jesus breaking tables and chairs and throwing people out of the temple! Why is Jesus Angry? Why is God angry? Is anger bad? What is the difference between Jesus who throws a tantrum in the temple and those times when we mis-behave and act out against one others?

So Jesus is making his way toward Jerusalem and the people are lining the streets, singing and waving hands and palm fronds in the air. It's like Jesus is in the Pride Parade or on Project Runway or something – You can hear them shouting "You go GIRL! You go give them folk in Jerusalem a piece of your mind. You tear them down to size!" And he's pumped, PO'd and angry!

Yeah JESUS – my Jesus, little cuddly baby in a manger Jesus – is pumped, PO'd and ANGRY! He gathers his tawdry band of 12 and a few other hangers on – you know the widows and orphans, Samaritans, tax collectors, former lepers, a couple of folk raised from the dead, prostitutes, and the like. The sort of folk Jesus was always socializing with - and they head off to Jerusalem: the political, economic and religious center of their part of the known world.

They enter the city and they are – well at least he is - pumped, PO'd and angry. ANGRY - Jesus is ANGRY. Time is short and he has work to do. The people have cheered him, they're dancing and singing and lining the streets awaiting the one who they believe will meet power with power, end their sense of loss, fulfill their need for pride and restore them to a place of pride and power – to political, economic and religious power.

And Jesus is ANGRY.

They enter the temple and he – Jesus – my Jesus – cute and cuddly baby-in-a-manger Jesus – Love-your-neighbor-as-yourself Jesus – Love-your-enemy Jesus - He throws over the table, throws down a few chairs, throws out the money changes and sacrifice sellers, and throws up a barrier to prevent people from using the temple as a short cut. Yup – Jesus is ANGRY.

We don't talk about anger very often. Makes us a little apprehensive. We like our Jesus – and God – cute and cuddly don't we? Served up in warm and fuzzy comfortable slices and images: "*Hide me now under your wing.*<sup>1</sup>" And "*My Jesus, My savior*<sup>2</sup>..."

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<sup>1</sup> Still by Reuben Morgan Copyright 2002 Hillsong Publishing (Admin. by EMI Christian Music Publishing)

<sup>2</sup> Shout To The Lord by Darlene Zschech Copyright 1993 Hillsong Publishing (Admin. by EMI Christian Music Publishing)

***and what then ought we make of Jesus' outburst? Of God's anger?***

*We cringe, cower, want to distance ourselves and pretend it isn't there!* After all if we allow that Jesus – and God for that matter - might be angry – we'll line the streets and cheer them on and hope and pray and do whatever we can to bargain, negotiate and ensure that their anger is directed at the political, economic and religious power of others – our enemies, our adversaries, foreigners, those who are different from us – from me. ***After all isn't that what much of religion and ritual have become?*** And so we find ourselves singing and talking and praying and thinking about God and Jesus as love and comfort; living in obligation and fear; currying favor and bending over backward to please every authority to cut short the possibility of incurring God's anger and as guaranteed short cuts to God's love.

***and what of our own anger then?***

We cringe, cower, want to distance ourselves and pretend it isn't there!!

Look anger is real. And because we do not talk about it or acknowledge it – ours, God's and Jesus' – we cannot process it, or address it, or learn from it, or act on it in constructive ways. And that leads to violence!

I arrive home earlier this week. Bag on my shoulder, Key in the door, about to enter in and I hear a scream and a howl. A long guttural howl – someone in distress. I drop my bag, turn around. Two people are entangled in a headlock, One has the upper hand and he's holding the other in one arm and pounding the other – full on he is pounding the other person in the head. I run across the street. Two others join me. "Stop, Stop" we yell. He releases the young woman from his grasp. As she bends over to catch her breath between sobs. The police arrive. "Are you o.k.?" (yes she nods) "need an ambulance?" (NO she forcefully shakes) and she gasps her first words... "it's o.k., I won't press charges or anything. He was just upset about something stupid. It's o.k. he loves me."

Love – and therefore ANGER - is neither manipulative, nor coercive, nor threatening nor violent! Anger comes from recognizing that no matter what I or we may want for the other; as a matter of love, justice and humility – I/we need to be with

others in ways that honor who they are and that they have the ability to make their own choices and decisions - even when those choices may be silly or bad.

Giving yourself up, your dignity, your worth over and into the hands of another – a man, a woman, another, a family, an employer, a church who abuses, coerces, oppresses and otherwise manipulates you in the name of love – ought to get us all angry!

Real anger is real GOOD! Anger comes from LOVE AND CARING so much for another and for others that we want the best for them. Violence is never a short cut to love. VIOLENCE comes from caring little or not at all for others and is a selfish, self-centered desperate short-cut aimed at making ME feel better when by shoring up our position by demeaning, dehumanizing, objectifying and/or subjugating another or other.

And let's face it, we'll tolerate an awful lot. It is only when "the straw finally breaks the camel's back" that we find the courage and energy and voice to risk the comfort of our silence to express our dreams, inspire and cajole others and join the movement that risks everything in pursuit of God's liberating way of love and justice!

Toby gets angry with me. At a number of things I'm sure. One in particular – is that I've not been to see a doctor in years. I had a bad experience with a doctor years ago and so seeing a doctor – well first finding a new one – I something that fills me with fear and angst and anxiety and – well is easy for me to just put off... and so Toby - gets angry with me because he wants the best for me.

Anger is self-sacrificial and comes from a deep seeded sense of love and caring for others – when another hurts – I hurt; when another struggles, I struggle; when another is oppressed, abused, finds themselves in unjust systems and societies – I too; we too are oppressed, abused, and held captive by injustice, unloving ways. We need to be angry, otherwise we'll live out our lives standing on the sidelines and silently lining the streets as the unending parade of hypocrisy and injustice march by. Anger gives us courage to say STOP – NO MORE! We need to get angry and we need to share our

anger and channel our anger so something positive and productive can come from the discomfort we are feeling<sup>3</sup> - **GOD NEEDS US TO BE ANGRY!**

SO WHAT makes YOU Angry?! And it is a good thing when we finally put our finger on and voice the things that drive us crazy - especially the little hypocrisies and gross injustices. Colonialism, misogyny, homophobia, transphobia, the pop-culture-book-selling-self-indulgent-religion-of-empire-and-ego... twenty something MSM who won't get themselves tested? We can wring our hands, buy into it, convince ourselves – its not that bad – or we can get angry and actually let the anger motivate us to do something to make our lives, our community, our city, our world a little more loving and a little more just.

***and what of Jesus' outburst? WHY is he angry?***

Jesus is ANGRY. He enters the temple. Throws over the table, throws down a few chairs, throws out the money changes and sacrifice sellers, and throws up a barrier to prevent people from using the temple as a short cut – Jesus is ANGRY and it is not just because folk set up shop in the foyer. It is because God is angry – angry with us – angry with me – because God wants the best for us – and for me!

Rule Breaking, Love Making, Rabble Rousing Jesus is ANGRY. Jesus' primary point is this: You are busying yourselves with a system of rituals and sacrifices and debts and obligations and we keep concerning ourselves with who is in and out, clean and not which GOD NEVER WANTED OR ASKED FOR OR INTENDED! (Jer 7)

Jesus quotes from the prophet Isaiah where God says that **God gathers the outcasts, the foreigners, the aliens, the eunuchs – the sexual minorities of their time – God gathers them, blesses them and God dwells with all people who "hold fast" God's covenant to love** God with all your heart mind and soul and Love your neighbor as yourself! Get that regardless of their economic, political or religious status GOD gathers us and welcomes us and says God will give a monument and a name greater than all of the sons and daughters of Israel!<sup>4</sup>

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<sup>3</sup> Rules for Radicals: A Pragmatic Primer for Realistic Radicals Saul D. Alinsky, 1971 and 1989

<sup>4</sup> See translation notes and references there in at end of document

And Jesus quotes from the prophet Jeremiah where **God says to the people then – and now – Look, you’ve looked back and implemented the form of worship and traditions of the ones who oppress you! You keep going through the motions and are both ROBBING the most vulnerable of a place at the table and short-changing God’s dream that all people ought to participate fully and wholly and authentically in the life of community and worship of God!**

There is a fundamental difference between what God requires of us and the burdens we place on ourselves and others! And Jesus is ANGRY!

There is urgent work to be done, and we lull ourselves into

- tolerating and accepting violence instead of love;
- seeking approval from those who oppress us with claims of orthodoxy, authority, systems of obligation, ritual and prayer;
- silently standing on the side lines or violently acting out in impotent protest

God NEEDS US TO GET ANGRY and join together to overturn the tables that cut short the flow of grace and gratitude and liberating love of the Living God!

What does I am Who I Am require of you or Mortal?

To DO JUSTICE, LOVE KINDNESS AND WALK HUMBLY WITH YOUR GOD; (Micah 6:8) to Love your God with all your heart mind and soul and your neighbor and even your enemy as yourself.

To live in gratitude and thanksgiving rather than in fear or debt or obligation.

God needs us to get angry at injustice and hypocrisy. God needs us to let that anger stir your soul – stir our souls that together – God needs us to be fierce and fabulous and angry that we rise up and join with one heart the one movement of this rule breaking, loving making, rabble rousing table turning JESUS!

Together we are nurturing community and building a new kind of Church where love is a blessing, diversity a gift, worship a celebration and life a journey!

aChurch4Me?

**YES - Thanks be to God – AMEN!**

Pastor Kevin (PK)'s Translation and Interpretation notes from the Greek

Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves; (Mark 11:15 NRS)

When they arrived back in Jerusalem, Jesus entered the Temple and began to drive out the people buying and selling animals for sacrifices. He knocked over the tables of the money changers and the chairs of those selling doves, (Mark 11:15 NLT)

Καὶ ἔρχονται εἰς Ἱεροσόλυμα. Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστεράς κατέστρεψεν, (Mark 11:15 BGT)

Ref Deut 14:20-26 describes setting aside the first fruits of the harvest as a tithe and bringing them to the place God appoints as an offering of thanksgiving. The fruits were to be gathered, and then prepared and then consumed at the appointed place – a feast of thanksgiving and celebration. If the distance was too great, then people were to take their first fruits and sell them, travel to/journey to the temple where upon the money would be exchanged for goods and the feast would go on. The offering is our of thanksgiving, comes from the first fruits and is meant to be enjoyed in celebration. The conversion into money was a temporary exchange to ease the burden of the pilgrimage – it was not meant as a one sided transaction upon which profit would be made.

ἔρχονται (erkomai) *of movement from one point to another with focus on the perspective of the narrator's point of view - (p393) & to proceed on a course with a destination in view(with purpose/intent)*

commonly to come and to appear/come before (as in a hostile sense/coming before a judge) the lady 18 years came before Jesus

εἰσελθὼν to enter into/share in/reach into/come to enjoy (into + erkomai)

ἐκβάλλειν to cast out (evil spirits)

τραπέζας a table; however it may be more than that. A table of God is where Moses laid out 12 rods in the tent of meeting; and more to the point the Table of God was the place and point of the sacred meal (Deut 14) and in this imagery the meal is discounted by the profiteering of the money changers who have made the offering transactional rather than covenantal. Ref Lk 19:3 & acts 6:2

καθέδρας (cathedra) the seat (teacher's chair or judgement seat)

*they came to; entered into & cast out*

And they proceeded to come against Jerusalem. And having gone into/reached into the temple/sanctuary/the sacred things set apart by the deity and he began to cast out/drive out the selling ones and the buying ones in the sacred place; and the table of the moneychangers and the seat of the sellers of doves/pigeons he upset/overturned/destroyed

and he would not allow anyone to carry anything through the temple. (Mark 11:16 NRS)

and he stopped everyone from using the Temple as a marketplace.<sup>1</sup> (Mark 11:16 NLT)

καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. (Mark 11:16 BGT)

ἤφιεν ἀφίημι (p156) to release someone or something from one's presence; to release from legal or moral obligation or consequence (pardon/forgive); to cause a separation; to create distance/freedom as in to let go, allow or tolerate

διενέγκη διαφέρω (p238) to carry something through a place or structure, to cause to move from one place to another; to be unlike/differ; differ to one's advantage be worth more than, be superior to

σκεῦος (p927) a material object used to meet some need in an occupation or OTHER RESPONSIBILITY; a container/vessel/jar; a human being exercising a function as in we may be vessels of love, light and grace

and not release from his presence/to separate in order that/that someone/anyone to carry through/be worth more objects of occupation through the sacred place

(in the Mishnah there is a prohibition of using the temple as a short cut and carrying things through the temple to get to the other side... the money changers had turned the covenant into a transactional short cut as well)

He was teaching and saying, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers." (Mark 11:17 NRS)

He said to them, "The Scriptures declare, 'My Temple will be called a house of prayer for all nations,' but you have turned it into a den of thieves." <sup>1</sup> (Mark 11:17 NLT)

καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς· οὐ γέγραπται ὅτι ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν. (Mark 11:17 BGT)

and he was teaching and giving charges/asking "not written that the house of me a house/dwelling place/household a petition addressed to deity/place of prayer to call together/invite all the peoples (ethnos) but YOU ALL cause/make/assume it a cave/hideout bandits/robbers

(based on Is 56:4-7 and Jer 7:11)

<sup>4</sup> For thus says the LORD: To the eunuchs who keep my sabbaths, who choose the things that please me and hold fast my covenant,

<sup>5</sup> I will give, in my house and within my walls, a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off.

<sup>6</sup> And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my covenant --

<sup>7</sup> these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.

<sup>8</sup> Thus says the Lord GOD, who gathers the outcasts of Israel, I will gather others to them besides those already gathered.<sup>1</sup>

(Isa 56:4-8 NRS)

**3 Thus says the LORD of hosts, the God of Israel: Amend your ways and your doings, and let me dwell with you<sup>1</sup> in this place.**

**4 Do not trust in these deceptive words: "This is<sup>1</sup> the temple of the LORD, the temple of the LORD, the temple of the LORD."**

*5 For if you truly amend your ways and your doings, if you truly act justly one with another,  
6 if you do not oppress the alien, the orphan, and the widow, or shed innocent blood in this place,  
and if you do not go after other gods to your own hurt,  
7 then I will dwell with you in this place, in the land that I gave of old to your ancestors forever  
and ever.*

*8 Here you are, trusting in deceptive words to no avail.*

*9 Will you steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after  
other gods that you have not known,*

*10 and then come and stand before me in this house, which is called by my name, and say, "We  
are safe!" -- only to go on doing all these abominations?*

*11 Has this house, which is called by my name, become a den of robbers in your sight? You  
know, I too am watching, says the LORD.*

*12 Go now to my place that was in Shiloh, where I made my name dwell at first, and see what I did  
to it for the wickedness of my people Israel.*

*13 And now, because you have done all these things, says the LORD, and when I spoke to you  
persistently, you did not listen, and when I called you, you did not answer,*

*14 therefore I will do to the house that is called by my name, in which you trust, and to the place  
that I gave to you and to your ancestors, just what I did to Shiloh.*

*15 And I will cast you out of my sight, just as I cast out all your kinsfolk, all the offspring of  
Ephraim.*

*16 As for you, do not pray for this people, do not raise a cry or prayer on their behalf, and do not  
intercede with me, for I will not hear you.*

*17 Do you not see what they are doing in the towns of Judah and in the streets of Jerusalem?*

*18 The children gather wood, the fathers kindle fire, and the women knead dough, to make cakes  
for the queen of heaven; and they pour out drink offerings to other gods, to provoke me to anger.*

*19 Is it I whom they provoke? says the LORD. Is it not themselves, to their own hurt?*

*20 Therefore thus says the Lord GOD: My anger and my wrath shall be poured out on this place,  
on human beings and animals, on the trees of the field and the fruit of the ground; it will burn and  
not be quenched.*

*21 Thus says the LORD of hosts, the God of Israel: Add your burnt offerings to your sacrifices,  
and eat the flesh.*

*22 For in the day that I brought your ancestors out of the land of Egypt, I did not speak to them or  
command them concerning burnt offerings and sacrifices.*

*23 But this command I gave them, "Obey my voice, and I will be your God, and you shall be my  
people; and walk only in the way that I command you, so that it may be well with you."*

*24 Yet they did not obey or incline their ear, but, in the stubbornness of their evil will, they walked  
in their own counsels, and looked backward rather than forward. (Jer 7:3-24 NRS)*

And when the chief priests and the scribes heard it, they kept looking for a way to kill him; for they were afraid of him, because the whole crowd was spellbound by his teaching. (Mark 11:18 NRS)

When the leading priests and teachers of religious law heard what Jesus had done, they began planning how to kill him. But they were afraid of him because the people were so amazed at his teaching. (Mark 11:18 NLT)

Και ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. (Mark 11:18 BGT)

And when they heard the high priests and scribes/writers of the law; they began seeking what way/with what right to ruin/destroy/kill him for they were afraid of him because all the people were amazed/overwhelmed at his teaching. (Mark 11:18 NLT)