

What Made Jesus Mad? (Part 1)

Balance. That's an essential word in my walk with Christ. Christ's life shows Him perfectly balanced, as He always responded, acted, and thought perfectly. Christ also holds authority as the Son of God and head over the body. It is to Christ that we look to for answers and examples. This is not to say the books following the gospel accounts should be ignored. Jesus worked through His apostles and prophets to bring about His desire. Having said that, to not take great stalk in Jesus' actions and mentality would be an unfortunate mistake. I've found that Jesus helps me balance my life. For example, we'll consider what made Jesus mad and glad in the next two weeks. This may help us prioritize our lives as His servants. So, what was it that made Jesus mad?

John 2:13-17 Temple Corruption

- John's account differs from the synoptic gospels, which occurred during the last week of Jesus' ministry. It's the only one mentioning the whips or [Psalm 69:9](#).
- From Mark E. Moore's "The Chronological Life of Jesus" page 93,
 - "As Jesus walked into the temple, it looked and smelled like a hybrid stock-yard/circus. There would be blood spattered about the altar, oxen and sheep lowing, birds cooing, squawking, and flitting about when they were manhandled. The people were cosmopolitan (as well as neapolitan), from all over the Roman world. They brought with them vacation money in a desire to make a sacrifice to their God. For the wealthy pious, this was an annual affair. For the poorer class it may be a once-in-a-lifetime experience. How disappointing for them this scene must have been.
 - The whole spectacle came to be known as the "Bazaar of Annas." ²⁰ He was the Jewish high priest. His power was only exceeded by his avarice and greed.
 - He was revered and feared. He had set up quite a profitable venture for himself in the courts of the sacred temple. It worked something like this (cf. Edersheim, 1:369): If a worshiper brought in an animal to be sacrificed, the officiating priest [*mumcheh*] would undoubtedly find something wrong with it and offer to buy it off him at a devalued price. The animal would then be taken back to the pens of the priests, blessed and sold to another worshiper for an inflated price. The original worshiper then had to purchase a "kosher" animal at an exorbitant price, sometimes four or five times its actual value. When he pulled his money out of his pocket, if it was not Palestinian coinage, he would have to visit the money changer to get the proper currency. When he did, he was charged a fifteen to twenty percent fee for the exchange. It was quite a scam.
 - In addition to the sacrifices, every Jew was required to submit a half-shekel temple tax annually (Exod 30:13; Mt 17:24). Jews from other areas (e.g., Persia, Tyre, Syria, Egypt, Greece, and Rome), who used different coinage, would also have to pay the exchange fee. Hamilton observes that the temple in Jerusalem, like the pagan religious temples of the day, served as the central bank of the area (cf. 2 Macc. 3:6-15). There were a lot of financial moguls running around taking advantage these pious pilgrims.
 - All this made the visitors bitter. But they had no other choice if they wanted to fulfill their pious inclinations. To make matters worse there were no set fees for the animals. It was all

up for grabs. Thus there was constant and heated haggling going on over prices. Faces were red, fists were clenched, and voices were raised... all for the worship of God."

- Praising God should be our main priority.

Mark 10:13-16 Children Hindered

- **Galatians 4:1-2**. Children were expected to be in submission during those times. The disciples may have been coming from a good place, but it didn't make them right in this occasion.
- From Mark E. Moore's "The Chronological Life of Jesus" page 470, "They are models for kingdom citizens, not because they are gullible and weak. They are model citizens because (a) they are humble, (b) they do not seek rank or position, and (c) they freely recognize their need for help."
- From Mark E. Moore's "The Chronological Life of Jesus" page 324, "In fact, in Aramaic the same word is used for both 'children' and 'servants.'"
- We should seek to preserve this. Let's not overlook them because we conclude they're not significant. Let's not think they're not worthy of attention, and most importantly, parents, your attention. Our children look to please us as parents. They want our love and approval more than anything. They can teach us a thing or two about our relationship with our heavenly Father.

Mark 3:1-3 Sabbath Failings

- **Exodus 23:4-5,12; Deuteronomy 22:1-4**
- From Mark E. Moore's "The Chronological Life Of Jesus" page 152, "The Oral Law was clear in its regulations for Sabbath healing. You could provide medical attention which would save a life, but that was all. If a man fell off a cliff and cracked his head, you could stop the bleeding, but you could not set a broken leg. Since a withered hand was not life-threatening, it would be illegal to heal this fellow on the Sabbath."
- Their tradition also included helping animals, as Jesus points out (although some sects did not agree).
- Their traditions overlooked human needs and, more importantly, the Son of God.

Matthew 23 Scribes & Pharisees

- "Woe" refers to an expressed pain or displeasure. The word "anger" isn't present, but it's clear from the text. You can be angry at the actions of others while still loving them (see vs. 37-39).
- Jesus was upset regarding their hypocrisy. Once He begins His "woe" statements, He addresses the following:
 - Hypocrisy in evangelism.
 - Blindness in their "swearing."
 - Hypocrisy by majoring in the minor.
 - Hypocrisy in their outward appearance.
 - Hypocrisy by their imminent murdering of Jesus.
- Jesus warned the crowd to follow their teaching, not their works. However, we tend to follow what we see vs. what we hear. Jesus knows this and so do we.

John 11:32-44 Lazarus' Death

- From Mark E. Moore's "The Chronological Life Of Jesus" page 447, The two words used to describe Jesus' emotions are strong. The first, *embrimaomai*, is generally used for anger, not sadness (Mt 9:30; Mk 1:43; 14:5). It literally means "to snort like a horse." The second word, *tarasso*, means "to be stirred up" or "agitated." It is used to describe a storm-tossed sea (Isa 24:14, LXX). Jesus isn't just sad; he is bothered. We can only guess, but surely he is angered by death itself, as a result of the fall in Eden. Surely he is angry at Satan, not only for spoiling the pristine utopia of Eden, but for continuing to ravage the precious people who now surround him. And surely he is agitated by their lack of faith and understanding that the one who created life itself is standing before them. And some of these very Jews who now weep with Mary will rejoice over Jesus' beaten body just two months from now, just two miles from here."
- Praise God for His coming victory over death (1 Corinthians 15:50-58). Brethren, sin and its consequences should anger us as it did the Lord. Let us put the flesh to death and act as if the Lord will return! Let's spread the good news to our neighbor.