

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

1ST GRADE

TEACHER'S PACKET

SUNDAY MORNING

Study 23

The Temple Cleansing



The Temple Cleansing

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will show students the difference between righteous and sinful anger using the story of Jesus cleansing the temple.

Key Verses

Mark 11:15-19—Main Teaching Passage

Matt. 21:12-13; Luke 19:45-48 (Parallel Passage)

See also John 2:13-22 for a separate but similar passage

Isaiah 56:7

Daniel 3:19; Matthew 2:16

Memory Verse - Ephesians 4:26

"Be angry, and do not sin': do not let the sun go down on your wrath,"

Hook

Review last week's memory verse, Luke 19:40.

Have a volunteer come up and ask them to make a happy face. Ask the class to name a time when Jesus was happy. Then repeat this with a new volunteer for a few other emotions (surprised, sad, etc.) Finally, have a student make an angry face. Ask if Jesus ever became angry.

Today, we are going to look at a story of Jesus becoming angry. Let's watch and see what He does.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

Last week's story on the triumphal entry began the most eventful week of Christ's earthly ministry, the week of His crucifixion. The next day, with His crucifixion just days away, Jesus entered the temple and found people buying and selling animals for sacrifices and exchanging coins. These merchants were ripping people off and taking advantage of others in a place that was supposed to be dedicated to the Lord. This was not the first time Jesus had found the temple in such a state, as we read in John 2:13-22 that the same thing had happened a few years earlier in Jesus' ministry. On this occasion, He did the same thing He did in the John passage: He drove these people out of the temple.

The Bible says that Jesus overturned the tables and would not allow anyone to carry anything through the temple. Matthew, Mark, and Luke all record that Jesus quoted Isaiah 56:7, stating that the temple was meant to be house of prayer. Instead, these men had turned His Father's house into what Jesus called a "den of robbers." After this ordeal, Matthew and Luke tell us that Jesus began teaching and performing miracles in the temple. When the Pharisees and religious leaders learned about this, they became angry because many people were listening to Jesus' teaching. They began plotting a way that they could destroy Jesus. At the end of the day, Jesus left the temple and went to Bethany to stay the night.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

As we have studied the life of Jesus throughout this year, we have seen Him show many emotions. He was compassionate toward the crowd when He fed the 5000. He was astonished at the faith of the centurion when He healed his servant. We saw Him weep at the funeral of Lazarus. In today's story, we see what some might think is a surprising emotion from Jesus: anger.

Anger is a powerful emotion that can cause people to take drastic steps. It can cause those who are normally mild-mannered to become loud, aggressive, and sometimes even violent. While anger is often thought of as a negative emotion, the Bible labels anger as neither good nor bad. Often it can lead to bad things. In Daniel 3, it led to Nebuchadnezzar throwing Shadrach, Meshach, and Abed-Nego into the fiery furnace. In Matthew 2:16, we read that Herod's anger caused him to order the death of the infants in Bethlehem. Yet in today's story, anger is used for a different purpose. Jesus showed us what righteous, holy anger looks like.

LOOK (Continued)

Just like Nebuchadnezzar and Herod's anger enabled them to sin in dramatic ways, Christ's anger empowered Him to take the drastic action needed to drive sin out of His Father's house. There is a time for calm dialogue, but this was a time for decisive rejection of sin. Jesus' anger led Him to take the necessary steps to ensure the temple was purified of its defilement from the greed of the money-changers.

Anger is just as much a fact of life for us today as it was in Jesus' time. We have the option either to use our anger as Jesus did, as an empowering force to drive out sin, or to use it as Nebuchadnezzar and Herod did, for selfish purposes. It is wrong to be angry at our siblings and respond to that anger by hurting them or calling them names. It is wrong to be angry when a friend gets something that we wanted and let that anger result in jealousy or theft. However, we should be angry about sin in our lives, and that anger should lead us to do everything we can to drive that sin out, just like Jesus did. We should be angry that people are mistreated and bullied, and that anger should cause us to stick up for such people (but not become violent). Anger is a powerful emotion, and while it can be used for sin, that should not stop us from allowing righteous anger to lead us to do good.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, memorize Ephesians 4:26.

Make a list of things that are wrong to be angry about and a list of things that should make us angry. Talk about right and wrong ways of dealing with anger and what righteous anger should lead us to do.

Pray: Thank the Lord for giving us all of our emotions, including anger. Ask Him to help the students control their anger and use it for good things, not sinful, selfish things.

Parent Question: What are some good things to be angry about? How should we respond to that anger?

FURTHER STUDY

Commentary on Mark 11:15-19 by David Guzik

3. ([Mark 11:15-19](#)) The temple cleansed.

So they came to Jerusalem. Then Jesus went into the temple and began to drive out those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. And He would not allow anyone to carry wares through the temple. Then He taught, saying to them, "Is it not written, 'My house shall be called a house of prayer for all nations'? But you have made it a 'den of thieves.'" And the scribes and chief priests heard it and sought how they might destroy Him; for they feared Him, because all the people were astonished at His teaching. When evening had come, He went out of the city.

a. **Then Jesus went into the temple and began to drive out those who bought and sold in the temple:** The temple area was filled with profiteers who worked in cooperation with the priests and robbed the pilgrims by forcing them to purchase approved sacrificial animals and currencies at inflated prices.

i. Every Jewish male had to pay a yearly temple tax — an amount equaling about two days' pay. It had to be paid in the currency of the temple, and the money exchangers made the exchange into temple money at outrageous rates.

b. **Those who bought and sold in the temple:** They did this in the outer courts of the temple, the only area where Gentiles could worship and pray. Therefore, this place of prayer was made into a marketplace, and a dishonest one at that. God intended the temple to be a **house of prayer for all nations**, but they had made it a **den of thieves**.

i. **A den of thieves** is a place where **thieves** associate and hide. It is a sorry, shameful condition when the house of God becomes a place where unrepentant and active sinners can associate and hide.

FURTHER STUDY

Commentary on Matthew 21:12-14 by David Guzik

B. Jesus cleanses the temple.

1. ([Matthew 21:12-13](#)) Jesus forcibly stops the commercial desecration of the temple.

Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. And He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a 'den of thieves.'"

a. **Drove out all those who bought and sold in the temple:** This seems distinct from the cleansing of the temple courts mentioned in [John 2:13-22](#), which happened towards the beginning of Jesus' earthly ministry. Yet the purpose was the same; to drive out the merchants, who in cooperation with the priests cheated visitors to Jerusalem by forcing them to purchase approved sacrificial animals and currencies at high prices.

i. Barclay notes, "A pair of doves could cost as little as 4p outside the Temple and as much as 75p inside the Temple." This is almost *20 times* more expensive.

ii. Yet Jesus' anger was against **all those who bought** as well as those **who sold**. "Sellers and buyers viewed as one company — kindred in spirit, to be cleared out wholesale...The traffic was necessary, and might have been innocent; but the trading spirit soon develops abuses which were doubtless rampant at that period." (Bruce)

iii. What Jesus did was important more as an acted-out parable than for what it accomplished in itself. "There is no indication, nor is it likely, that any lasting reform was achieved; no doubt the tables were back for the rest of the week, and Jesus took no further action." (France)

iv. France says that there was a contemporary expectation that the Messiah would cleanse the temple, both approving it after the pagan conquerors (such as Antiochus Epiphanes and Pompey), but also from the false worship from God's own people.

v. "I do not believe we shall thoroughly purify any church by Acts of Parliament, nor by reformation associations, nor by agitation, nor by any merely human agency. No hand can grasp the scourge that can drive out the buyers and sellers, but that hand which once was fastened to the cross. Let the Lord do it and the work will be done, for it is not of man, nor shall man accomplish it." (Spurgeon)

b. **My house shall be called a house of prayer:** The merchants operated in the outer courts of the temple, the only area where Gentiles could come and pray. Therefore, this place of prayer was made into a marketplace, and a dishonest one (**a 'den of thieves'**).

i. Mark's record contains the more complete quotation of Jesus' reference to [Isaiah 56:7](#): *Is it not written, "My house shall be called a house of prayer for all nations?"* ([Mark 11:17](#)). The point was that Isaiah prophesied, and Jesus demanded that the temple be a place for *all nations* to pray. The activity of **all those who bought and sold in the** outer courts made it impossible for any seeking Gentile to come and pray.

ii. "In that uproar of buying and selling and bargaining and auctioneering prayer was impossible. Those who sought God's presence were being debarred from it from the very people of God's House." (Barclay)

2. ([Matthew 21:14](#)) Jesus carries on God's compassionate work in the temple courts.

Then the blind and the lame came to Him in the temple, and He healed them.

- a. **The blind and the lame came to Him:** The bold action of Jesus when He drove out the merchants and money changers from the temple courts did not discourage the needy from coming to Him.
- i. The **blind and the lame** were restricted to the court of the Gentiles; they could not go closer to the temple and could not go to the altar to sacrifice. After purging the court of the Gentiles of merchants and robbers, Jesus then ministered to the outcasts who congregated there.
- b. **And He healed them:** After driving out the moneychangers and the merchants from the temple courts, Jesus didn't establish "The Society for the Cleansing of the Temple." He got back to doing the business of the Messiah, a significant part of which was showing the power of God in the context of compassion and mercy.