

“The Comfort of Discomfort in Lent ” | Rev. Craig Chapman | March 7

**John 2:13-22**

The Passover of the Jews was at hand, and Jesus went up to Jerusalem. 14 In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. 15 And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. 16 And he told those who sold the pigeons, “Take these things away; do not make my Father's house a house of trade.” 17 His disciples remembered that it was written, “Zeal for your house will consume me.”

18 So the Jews said to him, “What sign do you show us for doing these things?” 19 Jesus answered them, “Destroy this temple, and in three days I will raise it up.” 20 The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” 21 But he was speaking about the temple of his body. 22 When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

**Key Points and Discussion from Tim's Sermon:**

Introduction

Lent means two things: 1) looking at ourselves honestly and (therefore) 2) leaning heavily on the cross. The more we accept the depth of our sin, the more gratitude we have for Jesus' work on the cross. We have been considering highpoints in Israel's history to do these two things. This morning's highpoint in Israel's history is the Shabbat, the giving of God's law at Mount Sinai. This occurred after God delivered Israel spectacularly from the bondage of Egypt. What did Rev. Chapman say about this chronology? How does it instruct us to view God's law? Today we consider two points: 1) the comfort in the discomfort of God's law, and 2) the passionate power that is provided by God's law.

1. The “Comfort in Discomfort” within God's law.
  - o Calvin's description of three uses of God's moral law highlights the comforts of following God's (sometimes uncomfortable) law. What were they? How do the first two make us uncomfortable? What comforts does the third provide? How do these uses of the God's law work together?
  - o How can submission to God's law result in freedom? How does the lack of submission to God's law result in bondage? What examples of this have you seen in your own lives?
2. The Passionate Power from God's law.
  - o How do we see Jesus' passionate power demonstrated in the John 2 passage at left?
  - o How does it relate to and come from the law?
  - o What “Holy Tantrum” did Rev. Chapman describe?
  - o Have you ever experienced a Holy Tantrum in your life?
  - o If God were to send you a Holy Tantrum right now, what would it concern? How might it arrive? Where is He trying to get through to you? How loud must He get? Is that up to you or Him?

Closing Question:

Where is God calling you to get “back on the field” to advance (and participate) in his morally lawful covenant love? In what activities? For what relationships?