

# How Jesus Cleanses His Temple (He Makes Wine)

John 2:12-25

March 16, 2025

Peter Hiett

*Video and audio versions available online:*

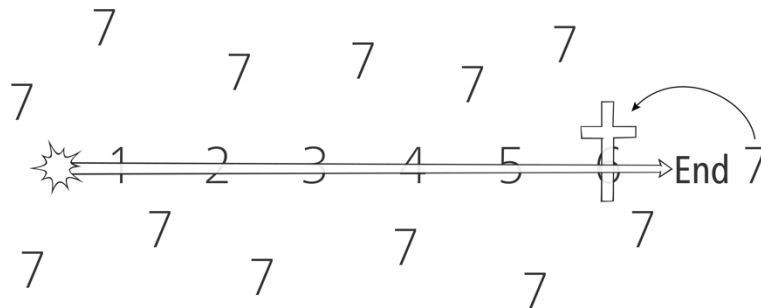
<https://relentless-love.org/sermons/how-jesus-cleanses-his-temple-he-makes-wine/>

*Transcript document prepared by: Heather Eades.*

*This document was prepared by Heather Eades using Peter's notes and the video version of this sermon. If you encounter any significant discrepancies or errors in this document, please email us at [transcripts@thesanctuarydowntown.org](mailto:transcripts@thesanctuarydowntown.org). Thank you!*

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## Message



As I hope you are aware, we've been preaching through the Gospel of John. And last week we preached on the miracle at the wedding feast in Cana. It was on the 3<sup>rd</sup> day that Jesus turned 6 stone jars of water into 180 gallons of wine. And that 3<sup>rd</sup> day, was also the 7<sup>th</sup> day, as described in John.<sup>i</sup> The six stone jars were used to fulfill Jewish law regarding cleansing. Like the six days of creation, they are filled with the reality of the 7<sup>th</sup> day which is new wine. John is also the author of the last book of the Bible, which is the Revelation. The Revelation is full of sixes culminating in a seven. And so more than anyone, John is aware that all of creation and all of the Bible is the Story of the Lamb that is slain.

The Bible is the Story of Covenants: “*berit*” in Hebrew, and “*diatheke*” in Greek, which, in the King James Version, is also translated “Testament.” And that’s why we have an Old Testament and a New Testament. “Covenant” means “deal,” but the New Deal is very different than the Old Deal. And—this is hugely important—the New Deal is older than the Old Deal. In fact, the book of Hebrews reveals that it’s not only new; it’s eternal.<sup>ii</sup> The Old Covenant is also called the Covenant of Law. It refers to the Ten Commandments that were placed in the Ark of the Covenant and all the regulations given to Israel in the wilderness. The Old Covenant is a deal between two parties; it’s transactional; it’s conditional—God will bless Israel if they obey the law, and curse Israel if they don’t. The New Covenant is the Eternal Covenant. In Galatians 3:17

Paul points out that it was made 430 years before God gave the law to Moses. It's a Covenant wherein God keeps both sides. And so, Paul also calls it "The Promise." We begin reading about it in Genesis 12, and it's even prefigured with Noah in Genesis 6, and even with Adam and Eve in Genesis 3.

For no apparent reason, God just speaks to a pagan from Iraq named Abram and promises to bless him and, through him, all the nations of the earth. Then in Genesis 15, in order that Abram would know that the Promise is true, God has Abram, who will become Abraham, cut some animals in half. In ancient times they would cut an animal in half, like a lamb. Then, they'd walk between the pieces stipulating the terms of the covenant and saying something like "may it be done unto me if I break the terms of this covenant." God has Abram slaughter the animals and then He puts Abram into a deep sleep, just as he did with Adam in the garden of Eden. Then, in the darkness, Abram sees fire passing between the pieces and God speaks the blessing as Abram does nothing. In other words, God makes a deal, and He promises to keep both sides. It's the eternal covenant and, therefore, always new; it's unconditional; it's Grace. It creates faith in Abraham, the Father of Faith. And so, we are saved by Grace through faith.

When, 430 years later, God gives the Law to Moses, He has him place the stone tablets in a coffin (also called an Ark) which is to be kept in the Holy of Holies in the tabernacle that eventually becomes the Temple. The Holy of Holies represents the 7<sup>th</sup> day which is the ageless age to come. On top of the Ark, the Glory of God would appear, and speak to Moses. Apart from Moses, no one could enter, except the High Priest, and then only once a year after some elaborate rituals. He would sprinkle the blood of sacrifice upon the top of the Ark, which is also called the Mercy Seat, and the Throne of God. As you know, Israel breaks the covenant of law almost constantly, dies in the wilderness, dies in the promised Land, dies in Babylon, and never fulfills that Old Covenant—which creates this incredible sense of drama:

- How will God fulfill his Word, and make Adam in his image?
- How will He keep the Promise to Abraham and bless all the nations of the world
- How will He keep Covenant? What's the Deal?

Well, hopefully you know that the Bible ends with this absolutely stunning Revelation given to John on the Island of Patmos. He sees a Lamb standing on the throne of God as if it had just been slain.<sup>iii</sup> A River of Life flows from the throne and through all creation. From the throne, he hears the Word of God, "Behold I make all things new." The Lamb is the Beginning and End—the Plot to every story and the story. He is How God fulfills the Old Covenant, and He is the New Covenant. He is the Judgement of God; He is the Art of the Deal—God's Deal.

So, I was surprised, when about this time of year, last year, just before Easter... I saw this advertisement on TV: Donald Trump selling God Bless The USA Bibles with the US Constitution, Bill of Rights, Declaration of Independence, and Pledge of Allegiance added just after the Revelation, at the end. At first, I thought: "This is some sort of skit." And I must say that in one way, it's rather refreshing. I grew up in the 60's and 70's, attended public school, said the pledge of allegiance, but never once heard a teacher read from the Bible. And that's because of politicians who labelled themselves "liberal," & claimed that Bible study in public school violated the Constitution and Bill of Rights.

Well, no matter how you read the constitution, it's utterly absurd to even attempt to teach world history, literature, or philosophy without teaching the Bible—the most influential book that's ever been written. I agree with the first amendment regarding the establishment of religion by the state, as well the prohibition of religion by the state. But that doesn't mean banning the Bible, limiting Free Speech, and forbidding people from asking questions about the plot to this story we call life, for everyone comes up with ideas whether we like it or not.<sup>iv</sup> Survival of the fittest or Sacrifice of the fittest; we all have faith in something.

The idea of a President selling Bibles is refreshing and terrifying. It's one thing to remember the story and another thing to change the story. I highly doubt that Donald Trump thought this through. In fact, it was Lee Greenwood that first came up with the idea after 9-11. But the Constitution is a covenant of Law written by men and to be kept by not only 2 sides but 343 million sides. The Bill of Rights makes no sense, for one who calls Jesus Lord and Master. The Declaration of Independence was written by a man who cut all references to the resurrection, out of his Bible, Thomas Jefferson. Pledging Allegiance to anything other than God, and even to God, (if you take the Bible literally) is strictly forbidden.<sup>v</sup>

Now I'm not telling you whom to vote for; the election is over. And this isn't a liberal opinion or a conservative opinion. I find those terms to be rather ridiculous—we all want to liberate somethings and conserve other things, and Jesus does both even at the same time. And if you're always on the left, you'll always walk in counterclockwise circles, just as if you're always on the right, you'll always walk in clockwise circles. But if you ever want to get somewhere, you have to reason a bit and do both.

I honestly don't know what policies are best regarding all sorts of things. But I do feel called by God to preach from the Bible—The Story of the Eternal Covenant of Grace. So, when it seems that we're changing the story, I need to say something about the story; I need to be willing to die for the story, that is, the Gospel. To be honest, I wasn't terribly surprised that Donald Trump would be selling Bibles with an alternate ending—I doubt that he knows what that means. But for a year now, I've been amazed that folks like Franklin Graham and Mike Huckabee who actually has a seminary degree, haven't had a public fit. I went to [GodBlessTheUSABible.com](http://GodBlessTheUSABible.com) and discovered that they sell several versions now ranging from \$59.99 to a \$1000 version signed by Donald Trump. That's quite an income stream—autographing Bibles!

I really got offended and then, it felt like God whispered in my ear, Hey Peter, isn't that what my church has been doing for at least 1500 years? Maybe Donald learned it from you guys? And, oh yeah, aren't you kind of a Bible Salesman? Well, crap, just when you're feeling all self-righteous. But I thought, "Maybe, ya' know, God has a point."

The Bible was written by folks who received no royalties. Most of them died for what they wrote or were brutally tortured like John. And for the first 300 years of church history, many died for what they read. But after 350 AD, Priests, Politicians and Businessmen could use the Bible to advance their own agenda. It seemed to even work for the emperor. By 1517 when Martin Luther nailed his 95 theses to the door in Wittenburg, the Church was selling indulgences—tickets to get out of purgatory—in order to raise money for building programs. And soon, Protestant churches,

just like Catholic churches were forbidding folks from communion, and selling Grace—that is, the New Covenant wrapped in their own Covenant, their opinion of what it takes to be saved. In other words, we stopped proclaiming the Promise; we stopped announcing the Good News and started making deals—to build institutions, just like the principalities and powers of this world... only worse. Scripture does say, “The laborer deserves his wage.”<sup>vi</sup> But I hope you see why I get really skittish about asking for money. Jesus seems to get pretty worked up over salesmen and business folk setting up shop in his Temple. Now take a deep breath. And let’s read the Bible.

- John 1:29 “Behold, the Lamb of God, who takes away the sin of the world!”
- John 1:39 “He said to them come and see...” Like I said three weeks ago, Vote for whomever you think would be our best employee but follow the Lamb.
- John 2:1 “On the third day, there was a Wedding in Cana of Galilee”
- John 2:2-10 Jesus turns water to wine; He is literally the Life of the Party.

**John 2:11-13a:**

**This, the first of his signs, Jesus did at Cana in Galilee and manifested his glory. And his disciples believed [*pisteuo*: trusted, faithd] in him.<sup>12</sup> After this he went down to Capernaum, with his mother and his brothers and his disciples, and they stayed there for a few days.<sup>13</sup> The Passover of the Jews was at hand,**

Y’all know the story, but you may not have noticed that before the Jews received the Covenant of Law on Mt. Sainai, they were saved by the blood of the Lamb. . . the Passover Lamb. You see? God had already made a covenant, and he’s keeping both sides.

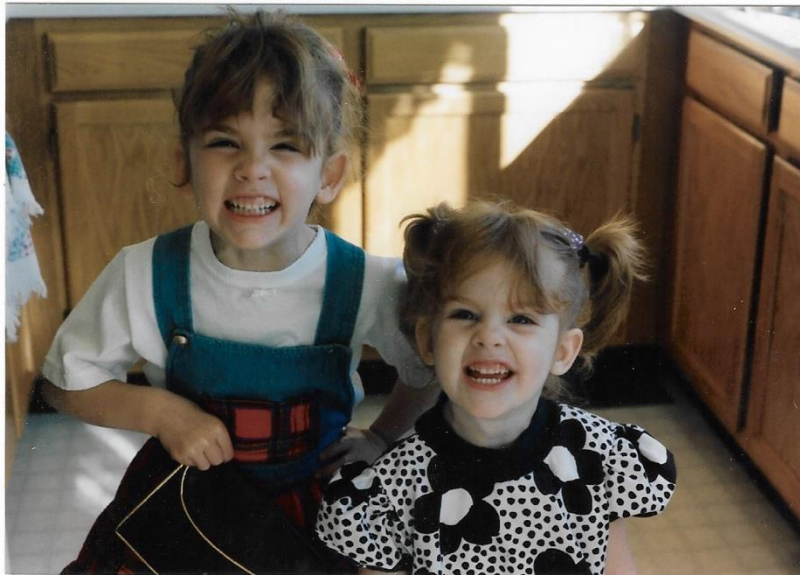
**John 2:13b-17:**

**and Jesus went up to Jerusalem [Ezekiel 16, Isaiah 54, Revelation 19-22: Jerusalem is the Lord’s Bride.]<sup>14</sup> In the temple he found those who were selling oxen and sheep and pigeons, and the moneychangers sitting there.<sup>15</sup> 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 moneychangers and overturned their tables.<sup>16</sup> And he told those who sold the pigeons, “Take these things away; do not make my Father’s house a house of trade [*emporion*: merchandise, from *emporos*: merchant<sup>vii</sup>]<sup>17</sup> His disciples remembered that it was written, “Zeal [*zelos*: Jealousy] for your house will consume me.”**

If you’re into the Kick-ass Jesus, here he is. He doesn’t get more kick ass than this but pay close attention to whose ass he’s kicking.<sup>viii</sup> Some people struggle with the passion of Jesus in this passage, but I don’t. That’s because I’m a dad, and I had a great Dad, and I have great kids that remind me of days gone by in our Blue Plymouth Voyager Minivan. A couple of weeks ago, at dinner, Elizabeth reminded me of one particular incident almost thirty years ago, she said “You pulled over, slammed on the breaks, opened the van door, I looked in your eyes and I knew, ‘This is serious.’” I said, I think I remember. In the rear-view mirror, I was watching an argument: Each one wanted to be first. They had drawn a line, violated their covenant. The war had escalated... And then I saw Elizabeth look at Becky with disdain and just give her a nasty and painful pinch. And I lost it. I slammed on the breaks, ran around the Van, opened the door, looked at her with eyes of fire. She looked at me in terror. And I didn’t know what to do; I was

Jealous for her—I knew who she was, and this wasn't it; I was angry at her for her and on behalf of her—my angel. I'm sure I laid down the law, reinforced the wall so the behavior didn't happen again—but I wouldn't be satisfied until she loved her sister.

People often label this incident in John 2 as “The Cleansing of the Temple,” but that's not what John calls it. He knows that Jesus doesn't cleanse the temple with a whip, he cleanses it with something far more powerful: blood that's wine and wine that blood. Revelation 19, “His eyes are like a flame of fire... he treads the winepress of the fury of the wrath of God.” Psalm 69:9, “Zeal for your house has consumed me.” Song of Solomon 8:6 “Love is strong as death. Jealousy is fierce as hell. Its flashes are flashes of fire the very flame of Yahweh, the Lord.”



Well, I don't want to be overly dramatic, but I think I felt the passion in my bones, for I looked at the two of them and I knew we were all one body, and something was trying to tear us apart. I wanted a party in the van, and something was turning it into a nightmare. I wanted free trade, but it had disintegrated into a trade war. And I knew they were competing for my affection; everything they called their own was something that I had given, and they now refused to give. And yet I was not only filled with passion, but the deepest compassion for I had spent countless hours in the backseat of a 1969 Red Toyota Corolla driving through Nebraska on Family Vacations sitting next to my sister. I think I remember those eyes in my Dad, and now I think I see what he saw in my sister, and I'm so grateful that Becky and Elizabeth are now best friends.



Jesus makes a whip. And I think he was probably screaming. In the Gospel of Mark, he quotes Isaiah 56 saying “My house shall be called a house of prayer for all the nations.” You see Israel had adopted the motto “Israel first,” and forgotten the Promise that they were “blessed to be a blessing to all the nations of the world.”

In Jesus day, a series of courts surrounded the inner courts of the temple. God had prescribed a curtain and a Holy place for the priests, but the Jews had erected walls in the courtyard: innermost being for Jewish men, then Jewish women, then the nations. The Merchants had set up shop in the court of the Nations. In Matthew, Mark and Luke, Jesus calls the merchants “thieves.” According to their law, the priests had to inspect each sacrifice and so, as we might suspect, only those bought in the temple courts seemed to pass inspection. And, of course, they demanded a much higher price. And according to their law, the temple tax could only be paid with a certain type of currency. And so, you needed to change your money with a money changer in the temple, who took his cut as the temple took theirs.

In John, Jesus doesn’t say “unfair trade,” just “trade,” and most literally he says, “you’ve made this a house of merchandise, commodities.” I don’t think he has a problem with trade; He seems to have a problem with anything but free trade—trade where both parties want to trade and delight in doing so. In fact, in the Holy of Holies, which is the presence of the 7<sup>th</sup> day, the moment of giving is the moment of receiving, for the plowman has overtaken the reaper, and every moment is filled with eternity. “Everything is Good” and “It is finished.” In the Holy of Holies, nothing is transactional, or better, everything is transactional, for it’s all a dance that is a party called Eternal Life. It’s always all in all, all the time. It’s the real world in the Holy of Holies. I know that we’re not there yet. And yet, there is here, in our hearts, according to Jesus. The Kingdom is always at hand.

My Dad loved capitalism and the Protestant work ethic. He thought it made America great, and he used to explain it to me. He would say, it gives us the ability to freely administer capital for the common good. “Administration,” as in “business administration” is a gift of the Spirit. So, according to my dad, if a man ran a tennis shoe factory, and he ran it well because he wanted

everyone to have good tennis shoes, what he did was the highest possible form of worship that he could offer to his Creator. But, if he ran the factory because he wanted to make money (that is, to put the capital in barns and keep it for himself), then he had been caught by a lie that would trap his soul in outer darkness. He might think he had won, but he had utterly lost for he had no idea what life actually is. You may gain the whole world and forfeit your soul, said Jesus. And it's harder for a rich man (not a good businessman who makes money for everyone, but a rich man who keeps his money for himself), harder for him to enter the kingdom than for a camel to fit through the eye of a needle. That fills us with terror, but there's an obvious solution: Invest your capital in the poor people that are all around you. If you don't give it, dad will take it.

**John 2:17-18:**

**His disciples remembered that it was written, “Zeal for your house will consume me.”<sup>18</sup> So the Jews said to him, “What sign do you show us for doing these things?”**

The Jews realized that Jesus is claiming to be the Messiah, the King of Kings. And what he did was so disruptive that they would seek to have him crucified. In all the other Gospels this incident happens on Palm Sunday, 7 days before Easter. And most scholars cannot believe that it would have happened twice. So, some say John has put this in the wrong place, but John hasn't claimed that his gospel is a chronological account. Maybe it happened twice, but John has placed it here to point out that this... is also that, that the first sign (the wedding feast at Cana) is also the last sign, (the death and resurrection of Christ), and they both point to what the lamb of God is doing all the time, cleansing his temple. You see there is a river that flows from the throne of God, and a lamb on that throne. And there is no time in which that river stops. We only think it stops, for we have believed a lie in a nightmare that we think is real.

**John 2:18-20:**

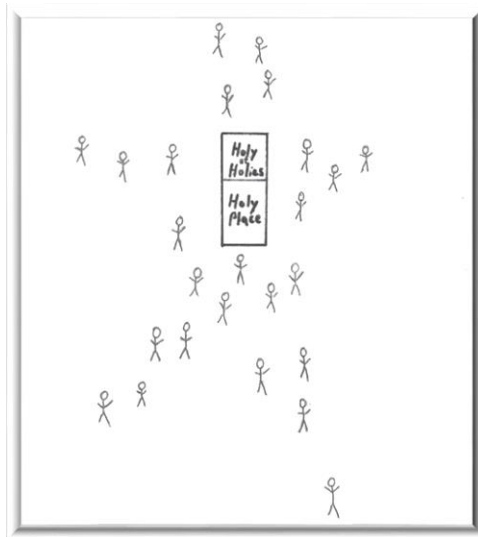
**So the Jews said to him, “What sign do you show us for doing these things?”**

**<sup>19</sup> Jesus answered them, “Destroy this temple, and in three days I will raise it up.”<sup>20</sup> The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?**

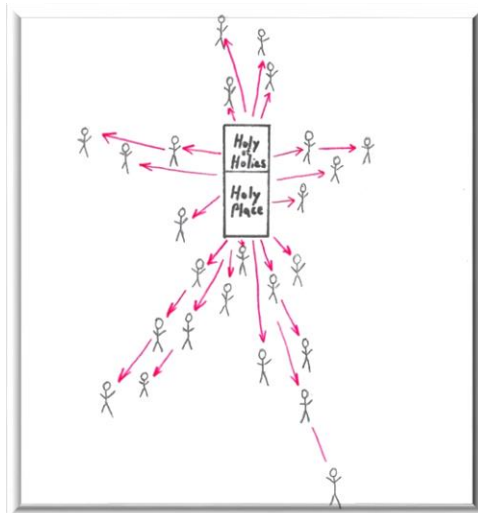
46+3 is 49, that is the Sabbath of Sabbaths. It's called Pentecost. Can you think of anything that happens on Pentecost. Here's a clue: It's entirely unlegislated Diversity, Equity, and Inclusion; it's Free Market Communism—everyone shares everything in common because they freely want to, it's not a law, but a desire.

**John 2:20-21:**

**The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days? (“on the third day”<sup>ix</sup>)<sup>21</sup> But [*de*: now, and, but] he was speaking about the temple of his body.**

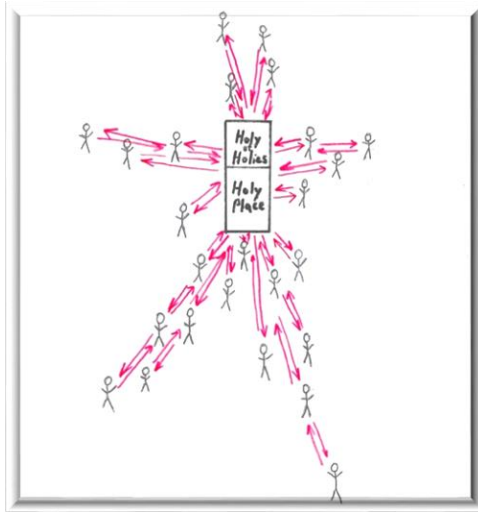


For modern people (who, ironically, eat meat every day and don't reflect upon that fact), the temple and the sacrificial system is rather terrifying. It worked like this:



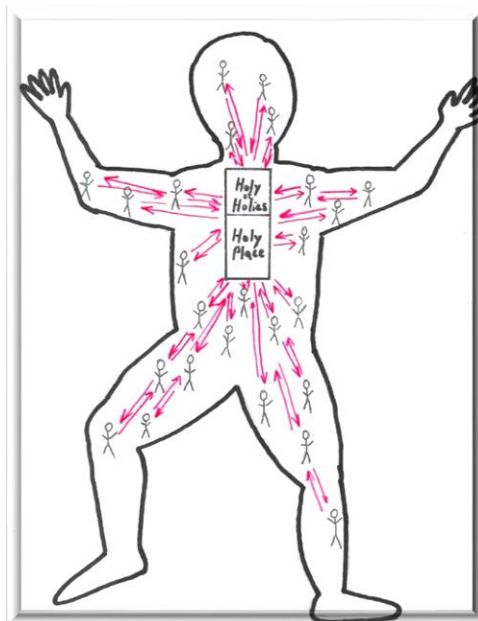
God gave life every day, most obviously in the form of food: oxen, sheep, goats, pigeons and sparrows. And the Jews were told over and over again, "The life is in the blood." So, I've drawn red lines from the temple to everyone in Israel.





And so, every time they ate meat, the act was to be an offering and a sacrifice. On their wilderness journey they were commanded to bring all the blood back to the Holy Place. [so I drew red lines from everyone back to the temple.]

On Passover in Jerusalem, about 2 million Israelites feasted on Roast Lamb and the blood of the Lamb sacrificed in the temple, formed a river that flowed down the Kidron, through Gehenna, and on into the Abyss, the Dead Sea. The Old Covenant of Law prescribed all of these transactions for all sorts of occasions and, of course, we find it terrifying. It was all about atonement, that is, at-one-ment. Atonement is a beautiful idea, but absolutely terrifying when enforced by law.<sup>x</sup> But what if we actually believed what Jesus said, "Destroy this temple and in three days I will raise it up." And we also believed that he was speaking of the temple of his body.



That changes everything. [For those of you just listening I drew the outline of one body around all the people going to worship at the temple.] “I’m bleeding!” Right now, every member of my body is bleeding, and I love it. There are no transactions being made—my finger is not calculating how much blood is going to my hand, and my hand is not calculating how much blood is going to my finger. There are no transactions being made, or maybe I should say, it’s nothing but transactions being made, entirely free transactions. The moment each member gives is also the moment each member gets. Each gives all, and all give all to each—It’s called life... a river of life. If a member stores the life in a barn, it’s called “a blood clot” and then, and then maybe an aneurism, and my whole-body will die, unless cleansed. Life is constant sacrifice in Freedom.

We’ve totally misunderstood the sacrificial system and the atonement because we haven’t believed the story. We’ve even seized control of the blood and used it to raise money for institutions that keep some in by keeping others out. And we’ve taught governments to do this as well. The Gospel is not the message that we win because others lose and our Father tortures them endlessly in Hell. The Gospel is that all win because one lost that all might live—And it’s the greatest honor to live now as the very body of that One... the Body of Christ.

My Dad loved Capitalism and absolutely adored the USA. He enlisted in the Army during World War Two. I remember him describing the day he sailed out under the Golden Gate bridge wondering if he’d ever come back. I remember him telling me why America was so great. You can debate the details with him in heaven if you disagree, but he would say, “Peter, we were the first empire in the history of the world to freely give territory away. Do you realize just how great that truly is?” He was stationed in the Philippines at the end of the war. And he was thrilled to death that we just gave it away. He’d tell me about the Marshall Plan, and say, “Peter, do you realize that Germany and Japan are now our closest of allies. We helped them rebuild after the war, and so we turned our enemies into friends.” He learned German, always wanted to visit Japan, and his lifelong dream was to pastor a church in the Philippines. But the mission organization that he helped found at the end of the war, wouldn’t let him go due to an ulcer he acquired in seminary at Princeton. So, he settled for Kansas, where he met my mom, and I was born. But THAT’S what Makes America Great according to my Dad. Sacrifices made in freedom; Love is sacrifice in Freedom.

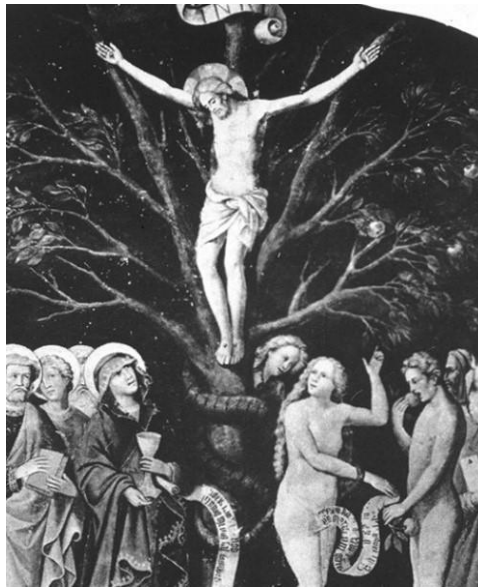
And God is Love, all of the time. So, until you surrender to Love, you remain dead in your trespasses and sins trapped in the dust of space and time, what is commonly called “Hell.” And so, how do we surrender to Love and become his Body, Bride of Christ?  
How do two become one flesh?

**John 2:21-25:**

**Now he was speaking about the temple of his body. <sup>22</sup> 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. <sup>23</sup> Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing. <sup>24</sup> But Jesus on his part did not entrust [*pisteuo*: “was not trusting”] himself to them, because he knew all people [“An evil and adulterous generation seeks a sign” said Jesus Adulterers seek the signs of Love: money, fame,**

and sexy young bodies, but abuse the substance of Love—the spirit, the person] **and needed no one to bear witness about [the] man, for he himself knew what was in [the] man.**

The Translator drops the article “the” because he has a hard time believing the story: “the Man.” If you said it in Hebrew, it would be “*ha adam*.” John believes what Scripture says that all people are “the Adam,” humanity.



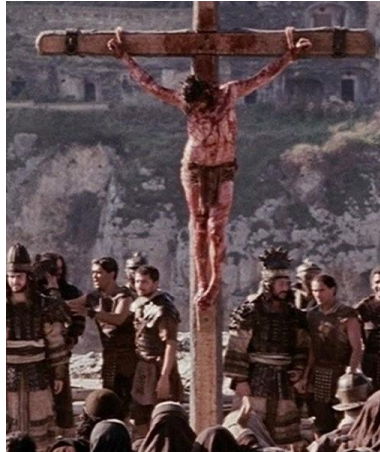
So, what is it that is “in The Adam?” The Lie of the Snake and what’s that? The Lie is that you can save yourself by taking the good and exalting yourself. The Truth is that you must lose yourself for the sake of the Good to find yourself in the Good. The Good, who is the Life, who is the Truth is the one hanging on the tree in the garden. And THE ADAM is us; WE are his bride.

Please note that John has gone out of his way to point out that the wedding feast in Cana looks a lot like the Passover feast in Jerusalem, which should look like the marriage supper of the Lamb in the Revelation. And the Bridal Chamber at the wedding feast, looks like the Holy of Holies in the Temple, which looks like the Entire New Jerusalem, coming down, growing, and filling the earth with the glory of God in the Revelation. And this is the meaning of the marriage covenant—It refers to Christ and His Bride; It is to teach us about faithfulness. In the words of GK Chesterton, it creates a safe place “for good things to run wild.”<sup>xi</sup>

So, what are good things? Non transactional relationships, that is, faithfulness. And what are bad things? Transactional relationships, that is faithlessness—some call it “whoredom.” And now, do you get why Jesus our bridegroom might be angry? In the Bridal Chamber, there are to be no more calculations: it’s all of the bride for all of the groom, and all of the groom for all of the bride. While I’m in this body in space and time, I can only give my life fully to one other person at a time... and so to form another covenant is to break my first covenant; It’s adultery; It’s unfaithfulness. But in heaven we are all one body, and we all bleed one life. There is no “giving and taking in marriage,” as Jesus said, but all are married, all are faithful, and none is ever alone.

When I was the youth pastor at Ronald Reagan's Church, Democrats use to say, "How can we trust a president that's been divorced and remarried?" When I was a registered Republican pastoring in Golden and Bill Clinton was President, we Republicans used to say, "How can I trust a President to be faithful to me, if his bride can't trust him to be faithful to her." Neither Democrats nor Republicans say such things anymore, but everyone suspects everyone else of lying, as if all are unfaithful. So how do all of us unfaithful people, ever learn to be faithful?

In Revelation 19 a great multitude begins to worship, for the Great Harlot that rides the Beast has been destroyed—she is Babylon, Sodom, Egypt and Jerusalem. The King of Kings and Lord of Lords, the Word of God, with eyes of fire, tramples the winepress of the fury of the wrath of God, and a voice calls to the birds of the air to eat the flesh of all men—"all men" not some. And then the New Jerusalem adorned as a bride for her husband descends from God. And the voice from the throne, on the top of the ark where the Old Covenant is literally contained within the New Covenant. The Voice from the throne, in the Holy of Holies cries, "Behold, look, I make all things new."



And, as you know, that's all a description of what happened on the sixth day of creation, sixth day of the week, at the sixth hour of the day. We, the Bride, proved to be utterly unfaithful; we took the life of the bridegroom, but in the same moment that we took his life, he gave his life crying "Father forgive them" and "Into your hands I commit my Spirit." On Pentecost that Spirit filled his temple, his bride. When we were utterly unfaithful, He remained entirely faithful, romanced us into his covenant, and impregnated us with his own life—the life of faith. That's the art of the deal; That's the covenant of Grace that creates Faith. That's the beginning and End and the Way in between—that's the Gospel.

And now half of you are being tempted to say, "OK great Peter, very nice but the damn Republicans are destroying our country. What do I do?" And the other half of you are being tempted to say, "OK Peter, nice ideas, utterly impractical, and the Democrats have already destroyed our country. What do I do?" Well now, I've said this time and time again and you probably didn't believe me, so who better to say it this time around than Jesus himself. My friend Kristi, who's part of our church but lives in New Mexico, sent me this video of Jesus chatting with Tucker Carlson—or, at least, the guy who plays Jesus on "the Chosen" chatting with Tucker Carlson. Tucker likes the topic of legislation; Jesus is interested in something else, and he tells a story.

Video clip: <i>The Tucker Carlson Show, Jonathan Roumie: The Weight of Playing Jesus in the Chosen &amp; How to Raise Your Spiritual Awareness</i> The Tucker Carlson Network (2025)	
Jonathan Roumie (plays Jesus on <i>The Chosen</i> TV show) tells Tucker Carlson the story of Takashi Nagai in Nagasaki during the Second World War.	
Jonathan	It's the story of this guy, Takashi Nagai, I mean, he was living in Nagasaki, Japan, right around the time of the Second World War, when the bomb was dropped on his town, on Nagasaki. Japan had just come out of 300 years, basically of Christian persecution. They had gotten rid of any, you know, they, I mean, I think in the late 16 <sup>th</sup> century they were crucifying people.
Tucker	Oh yeah.
Jonathan	And, and, and then three, 300 plus years later, Nagasaki is now the largest Christian hub in all of Japan. And it wasn't the first target for the bomb. The first target, they tried to drop the bomb, and it was too cloudy, they couldn't, they didn't, they couldn't see, and they didn't have the conditions appropriate to drop an atomic bomb. So, their second target was Nagasaki. Oddly enough, right above a cathedral. And it blew up; it detonated right over the cathedral and wiped out everything. And he survived. Nobody else, his family, everybody died.
Tucker	They killed the majority of the Christians in Nagasaki, which was the Christian capital of Japan.
Jonathan	Yeah. And, I mean, we killed...
Tucker	I'd love to hear an answer for why people were very enthusiastic about that and think it's great; I don't think it's great. I think there should be a law that American armaments can't be used to murder Christians abroad. That's pretty simple.
Jonathan	I agree. Um, there is a thing that I wanted to read that he read, that he said, right after the bombing, which he had converted from atheism. He was Shinto, then he was atheist, and then he converted to Christianity and Catholicism. He was influenced by the writings of Blaise Pascal. So, he gave a speech to his community—he was one of the very few survivors in his community. And this just goes to show you the resilience and the mindset of him and what, and how having faith can completely change the perspective, especially when you're effectively living in hell on earth, which is what Nagasaki was after the dropping of the bomb. People were walking around asking for water while their skin is melting off, like it's literal hell on earth. He said, "I have heard that the atom bomb was destined for another city. Heavy clouds rendered that target impossible, and the American crew headed for the secondary target, Nagasaki. Then a mechanical problem arose, and the bomb was dropped further north than planned and burst right above the cathedral. It was not the American crew, I believe, who chose our suburb. God's Providence chose Urakami (the suburb) and carried the bomb right above our homes. Is there not a profound relationship between the annihilation of Nagasaki and the end of the war? Was not Nagasaki the chosen victim, the lamb without blemish, slain as a whole, burnt offering on an altar of sacrifice, atoning for the sins of all the nations during World War 2? Happy are those who weep. They shall be comforted. We must walk the way of reparation, but we can turn our mind's eyes to Jesus, carrying his cross up the hill of Calvary. The Lord has given. The Lord has taken away. Blessed be the name of the Lord. Let us be thankful that Nagasaki was chosen for the whole, burnt sacrifice. Let us be thankful that through this sacrifice, peace was granted to the world and religious freedom to Japan.
Tucker	Wow.
Jonathan	Is that not a profound perspective?
Tucker	That is a...that is not a normal secular perspective, I would say (laughing).

Jonathan	No.
Tucker	That's amazing.
Jonathan	That is the power of a relationship with Christ. That's what that does.

The bomb was dropped on Nagasaki on August 9<sup>th</sup>, 1945. When it dropped my dad was on a military transport vessel somewhere in the Pacific sailing for the Philippines. They had already dropped depth charges, due to the presence of Japanese subs. If it weren't for that bomb dropped on Nagasaki, I probably wouldn't be here; Cadence ministries wouldn't exist; Our sister church in the Philippines wouldn't exist, and you would not be here this morning. I think Takashi Nagai saved my life, my dad's life, and millions of lives. Or maybe I should say, The Lamb of God in Nagasaki Japan, saved all of us.



Takashi is on the left and that's my dad on the right. And Our Father lives his life in both of them, and soon I'm going to be partying with all three Dads. The Economy of God is profoundly different than our own. In fact, everything exists and is maintained, in order that you would witness the Sacrifice of the Lamb and freely choose to sacrifice like that Lamb. That you would become who you truly are: the Body of Christ. Everything exists so that you would learn to love LOVE your Bridegroom. And so, I honestly don't know what our tax policies should be, what the best border policy is, and the best legislation regarding all instances of abortion, gun ownership and transgender basketball. And I really don't know who you should vote for or should've voted for. I'm not sure that it even matters or, I should say, it doesn't matter in the way we think it matters: In the Revelation, what the Dragon does, what the Beast from the sea and the Beast from the Land do, and what the kings of the earth and the great Harlot do, IS all predetermined and revealed in the Vision.

The only question in the Revelation is what will you do, right now? The Lamb conquers, but will you conquer, like Takashi Nagai? Will you follow the Lamb right now? "This is the victory that conquers the world:" writes John, "our faith."<sup>xii</sup>

## Communion

So, on the night that the Lamb of God was betrayed by all of us, his bride, he took the bread and broke it saying, “This is my body given to you.” And in the same manner he took the cup saying this is the covenant in my blood, drink of it all of you.

You are his temple, his body, and his bride. If you’re feeling unclean, perhaps a little whipped by the Word. You need to know that this is how he cleanses his temple. Dark cups are wine, Light cups are juice; both are blood. It flows from the throne, and it will return as worship.

## Endnotes

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<sup>i</sup> John 1:29, 35, 43, 2:3

<sup>ii</sup> Hebrews 13:20, 12:24 etc. The “new covenant” is the “eternal covenant”

<sup>iii</sup> Hebrews 9:26b, 10:19-22 But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself... Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new [*prosphatos*: “freshly slain”] and living way that he opened for us through the curtain, that is, through his flesh, and since we have a great

priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

Jesus is the “once for all” sacrifice at the end of the ages, eternal and always new.

<sup>iv</sup> Survival of the fittest or Sacrifice of the fittest; both are statements of faith.  
Exalting yourself or Humbling yourself; both are acts of worship.  
The First is Flesh, The last is Spirit.

<sup>v</sup> Matthew 5:34 and James 5:12

<sup>vi</sup> 1 Timothy 5:18

<sup>vii</sup> This is the only place “emporion” (house of merchandise) appears in Scripture and it comes from “emporos” (merchant) which appears five times in Scripture, four of those in Revelation 18 where the merchants of the world weep and mourn over the destruction of the great Harlot who rides the beast, with whom they commit fornication and have become rich. “And in her was found the blood of prophets and saints, and of all who have been slain on earth.” Revelation 11:8 Beside Babylon, she is also Sodom, Egypt, and Jerusalem (Old Jerusalem, the Whore who becomes New Jerusalem, the Bride)

<sup>viii</sup> Jerusalem had swollen to about 2 million people all in town for the Passover Feast and all centered around the temple.

This would have been quite a spectacle, and the Jews didn’t forget...

<sup>ix</sup> Remember that in Hebrew thought just part of a day is counted as a whole day. So, if something happens on the third day, you would say, it’s been three days.

<sup>x</sup> I used to make Elizabeth share her gum with Becky.  
And I used to make Becky sing only in her own head, if her singing bothered Elizabeth.  
My Dad used to make me kiss my sister—and sometimes it burned.  
But one day I kissed a girl because I wanted to kiss her and it was entirely different... I didn’t want to stop, ever.

<sup>xi</sup> The criminal we must forgive unto seventy times seven. The crime we must not forgive at all. It was not enough that slaves who stole wine inspired partly anger and partly kindness. We must be much more angry with theft than before, and yet much kinder to thieves than before. There was room for wrath and love to run wild. And the more I considered Christianity, the more I found that while it had established a rule and order, the chief aim of that order was to give room for good things to run wild.  
- G. K. Chesterton, *Orthodoxy: The Romance of Faith* (New York: Bantam, 1990), p. 95.

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