

The Temple Versus Jesus Christ As The Central Point of Salvation: Hermeneutic Study Luke 23: 33-49

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		Abstract
Received: Revised: Accepted:	07 July 2025 16 July 2025 23 July 2025	<i>This paper aims to explain the interpretation of the Gospel of Luke 23: 33-49 by using a narrative approach to get the maximum interpretation and the right theology. Jesus died to save mankind and improve the relationship between man and God through the sacrifice of Jesus. The death of Jesus is no stranger in the Christian world, but the saving work of God through Jesus Christ is still a hot topic in the church. With the destruction of the temple, Jesus became the center of mankind. Thus, the work of God's salvation through Jesus Christ forms the basis of the faith of believers in Jesus and is the core of the story in the Gospels. It is hoped that this writing can give meaning to the narrative of Jesus Crucified and Jesus died and can apply it in everyday life</i>
Keywords:		<i>Hermeneutik, Jesus Christ, Luke, Salvation, Temple</i>
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How to Cite:		<i>Pai, M., & Sendow, M. (2025). The Temple Versus Jesus Christ As The Central Point of Salvation: Hermeneutic Study Luke 23: 33-49. International Journal of Education, Information Technology, and Others, 8(3.B), 368-380. Retrieved from https://jurnal.peneliti.net/index.php/IJEIT/article/view/12849</i>

INTRODUCTION

Talk about salvation is still a hot topic today, especially in the world of theology. Talk about salvation is still a hot topic today, especially in the world of theology. Salvation is no stranger to Christianity. But the topic of salvation is still important in discussions in the life of the church. There are many views on salvation in the discussions that occur in Christianity and even other religions discuss the salvation of Jesus Christ. Etymologically, salvation comes from the Hebrew Yeshua and the Greek soteria, meaning the act or result of deliverance or maintenance from harm or disease, encompassing safety, health, and prosperity.

The Jewish religion does not recognize Jesus as King and Savior, the presence of Jesus is despised by some Jews. Until recently, Jews longed to rebuild the temple as the center of their worship and considered it very sacred. The temple was one of the most important buildings in ancient Israel that became a symbol of the greatness and piety of the Israelites. The centrality of the Temple is obvious because it was built in the center of the capital and even side by side with the royal palace. The construction of the Temple, initiated by David and realized by Solomon, took seven years and consumed many resources. Solomon also imported materials and building experts from other kingdoms, and forced the people to work in such a way. All this was done for the sake of the Temple. (Agustinus, 2018) on the feast days came the Jews from all corners of the Land of

Palestine. They came to the Temple of God. The Feast of Easter is the culmination of all annual celebrations. On this holiday it is estimated that more than 125,000 people come on pilgrimage and take part in the celebrations centered on the Temple in Jeru-salem. The permanent population of Jerusalem alone at that time was no more than 55,000 people. At the celebration Easter food should be eaten in the atmosphere and family environment, served on the table enough for 10-20 people. Jewish religious law stipulates that those who take part in the celebration must be within Jerusalem's own city limits. Thus the celebration was central and held only in the chosen territory, Jerusalem, with its temple on Mount Zion. Perhaps such theological understanding does not apply throughout the ages. But we can imagine the situation and the events that took place at the time of the celebration of the Feast of Passover as it was. The small city of Jerusalem on the hill, was filled with pilgrims passing by with the special intention of taking part in the religious celebration of the Passover!. (Wahono, 2018)

The incident on the Cross is very important and has a very deep meaning. The history of Jesus on the Cross is not only limited to history but events that reshape the development of the faith of the Israelites through events full of miracles. Things that are considered strange by humans such as darkness, earthquakes, and even the splitting of the temple have a very deep approach and deserve to be the center of attention of faith for believers.

Previous research from Agustina Samosir, dalam writing titled "The Temple: splendor VERSUS suffering a reinterpretation of the construction of Solomon's Temple according to 1 Kings 5:1-18" Agustina reveals that, historically, temples were built by forced labor. This is strongly indicated by the use of labor-related terms such as mas, sebel, and ebed in the story of the construction of the Temple. The forced labor was especially applied to The Tribes of Israel in the North. This is supported by Solomon's list of labourers which includes only the tribes of Israel as seen in two instances. First, the list of royal administrative officials and Solomon's tax system in 1 Kings 4. Second, 1 Kings 11: 28 only mentions Joseph's descendants as laborers. In addition, the story of the rebellion and division of Greater Israel reinforces evidence of the forced labor of the northern tribes. After Solomon's death, the northern tribes asked Rehoboam for relief from forced labor, but the request was refused. As a result, they rebelled and separated from Greater Israel (1 ki. 12:3, 16-20). In turn forced labor Left great suffering for the people of Israel. The grandeur of the Temple is directly proportional to the human costs. (Agustinus, 2018)

Furthermore, Sutriatmo's research, in his chapter entitled "The concept of salvation in Jesus: obedience to the word Versus obedience to deeds," reveals the importance of obedience to God's word as a true manifestation of faith, and criticizes practices that deviate from the teachings of the Bible. Rather, it focuses on a comprehensive understanding of God's grace in the work of salvation and the significance of the death of Jesus Christ.. Salvation comes only through God and by His Grace man obtains salvation in his life. Therefore. Sutriatmo in his research revealed that the concept of safety must be understood correctly. it takes intense

teaching for the church about the concept of salvation. (S, 2022) then the writings of Vishnu Prabowo, entitled "The Journey Of The History Of The Temple from the Old Testament, the Intertestamental period to the time of Jesus' ministry", when Jesus came to the Temple and performed actions that reflected anger at the circumstances in the temple, must have been very surprising. The temple in Old Testament times was still very sacred as a place to worship God and turned into a place to seek profit in New Testament times. (Prabowo, 2020). This writing can be used as evidence that the Temple was the central point of the Jewish people.

The series of narratives told in Luke's Gospel about Jesus' death raises critical questions, namely, what was the reason for the splitting of the temple when Jesus died on the cross? Is it just a coincidence or has a deep meaning/ then in this paper may be able to answer the questions above which is the focus in this paper.

RESEARCH METHOD

The method of hermeneutic approach that the author uses in this writing is narrative criticism. Unsur that the author will use to examine the text of Luke 23: 44-49 based on that proposed by B.F. Drewes in a book called One Gospel three evangelists, dNatural Order "story " the following things need to be considered: events, characters, time setting, place setting, social setting, Plot and plot. This method is used to examine the text of Luke 23: 44-49 in particular the relationship between the destruction or splitting of the temple and the death of Jesus as an attempt to save mankind. In addition, the analysis of Narrative Arts proposed by Robert Alter in The Art of Biblical narrative, namely the narrative art found in the text of Luke 23:33-49, is used to connect the purpose between the destruction of the temple and Jesus who is the Christ.

RESEARCH RESULTS AND DISCUSSION

STORY

The Temple

The temple in the first century A.D. was the Third Temple built on the ruins of the former. The First Temple of God was built by Solomon. The first temple was destroyed by Babylon in 587 C. E.M. The Second Temple was built in the time of Ezra-Nehemiah. The Second Temple was destroyed. And the Third Temple was built. With the blessing of Herod the Great, construction of the Third Temple began in 20 C. E.M. Its form and architecture were certainly influenced by Roman-Hellenistic forms and architecture. Until the year 64 AD the construction was not completed, so it is likely that at the time of the temple in the year 70 AD the building was not 100% complete. (Wahono, 2018). Before Jesus was born, the Temple was still used by the Israelites to worship God. This is seen when the priest Zechariah performs priestly duties during the burning of incense (LK. 1:9-10). When Jesus was born, it was the time when Herod ruled the Judean region. When the time of Jesus' cleansing came, Jesus' parents took him to Jerusalem, to the temple, to offer sacrifices according to the Lord, and in this temple Jesus met Simeon. At the same

time, in the temple there was Hannah, a prophetess. Hannah was an eighty-four-year-old widow. Hannah never left the Temple and fasted and prayed day and night.

Until Jesus was twelve years old, Jesus' parents annually took him to Jerusalem to worship in the temple during the Passover feast. It was at this age of twelve that Jesus stayed for three days in the Temple. Jesus listened to the disciples and asked them questions. When Jesus' parents found him, Jesus told them that the Temple was his father's House (LK. 2:49). Until then, it was clear that the temple meant so much to Jesus. After Jesus was baptized by John the Baptist, was taken by the Holy Spirit into the wilderness. After Jesus had spent forty days in the wilderness, he was tempted by Satan. One of the trials was that Jesus was taken to Jerusalem and placed on the Temple Mount. There were other houses of worship. 2: 15), but the existence of the Temple at that time was still very important. This was seen when Jesus gave a teaching with the parable of the Pharisee and the publican. Where in the parable Jesus shows that the Temple is a place for the Israelites to pray to God (LK. 18:7-14).

For Jesus, the Temple is the dwelling place of the father and the place where his people pray to the father. As Jesus and his disciples continued on their way to Jerusalem, and as Jesus entered the Temple, Jesus drove out the merchants and said that the Temple was a house of prayer, not a den of Thieves (LK. 19:45-46). After that, Jesus taught in the temple every day. At this time of Jesus' ministry, the temple remained a place for his people to make offerings (LK. 21:1-4). The building of the Temple was so magnificent that even the people admired it (LK. 21:5). At the time of Jesus' ministry, it is seen that Jesus highly respected the Temple and used the Temple as a place to teach the Israelites. It was this attitude that motivated Jesus to expel the merchants in the Temple. (Prabowo, 2020)

At the time of Jesus' ministry, the king of Herod's territory was called Antipas, where at that time the Roman government had the number one power in the world. (Kiehl, 1992). It was during the reign of Antipas that John the Baptist was imprisoned and put to death (MK. 6: 14-28) because John the Baptist preached about sin. (Day, 2012).

The Gospel Of Luke 23:33-49

Luke 23: 33-49 is part of the whole story in the Gospel of Luke. When told by the author that Jesus asked the father to forgive man (VV. 34). Sin changes the relationship between man and God. As a result of actions that violate the trust and commandments of God, man becomes an enemy of God or an enemy of God. Smith says in the Old Testament, the term 'enmity' as well as hatred, is very rarely felt by God, but is almost always felt by man (Smith, 1953) and Jesus spoke to a crucified man beside him that he would be with Jesus in Paradise (VV. 43). The centurion who witnessed the incident confessed that Jesus was a righteous man (VV. 47). Then the writer is aware that Jesus is the son of God himself because Jesus gave his life to the father. (ay. 46). So Luke 23: 33-49 is a series of related events or actions.

Events

If we look at Luke 23:33-49, we find several events that occurred as follows:

- 1) One of the robbers believed in Jesus. Jesus was crucified between 2 criminals as if Jesus was doing the same thing as the other criminals. Among the criminals, there were those who blasphemed Jesus and there were those who recognized Jesus as God (CF. Will. 39, 40).
- 2) The first cry of Jesus on the cross. Jesus forgave man because man does not know what to do, this expression of Jesus indicates that what happened to him was because of man himself (VV. 34).
- 3) Insinuations to Jesus. The crowds and the leaders mocked Jesus to prove his divinity (VV.36-37)
- 4) At noon, it suddenly became dark from Twelve O'clock to 3 o'clock and the Temple sow split in two (VV. 44-45) and Jesus gave his life. Jesus on the cross tore the curtain between the Holy of holies and the Holy of Holies in the Temple.
- 5) When the Centurion saw all that had happened, he confessed that Jesus was righteous (VV.47)
- 6) The women who followed Jesus from Galilee saw all that was happening (VV. 49).

Figures

Protagonist

Jesus as the main character. When Jesus was crucified between two criminals to his left and right. In this text, Jesus did not respond to what was said by the Jewish leaders and the soldiers who mocked him. Jesus actually responded to a criminal who was crucified with him, because one of the criminals who was crucified with him asked for forgiveness and accepted Jesus at the end of his life. Jesus looked sad to see what they did to him, without them realizing they had killed Jesus who was innocent in the eyes of Roman law and did not deserve death.

Dismas. According to Pious26 folklore belief states that Dismas was crucified at the right hand of Jesus. Dalam film *The Pasiion Of The Christ*, penjahat yang menyesali perbuatannya adalah Dismas. However, it is not yet clear who this criminal figure is. Between the two criminals crucified with Jesus dismas gave himself to be forgiven and accepted by Jesus.

The chief of the Army, a non-Jew (infidel). The Centurion watched what was happening, even finally admitting that Jesus was righteous. It means, then, that the commander-in-chief witnessed everything that happened since Jesus was tortured, down to the hill of skulls until the splitting of the Temple. The Commander is also unidentified, and in the film *The Passion of the Christ* the name of the commander is identified as Cassius, but another source according to tradition is Longinus. The confession (creed) of the 27th Centurion places himself in this protagonist section, as the confession of the Centurion is also highlighted in the text of Luke 23:33-49. A man who had tortured Jesus who then believed in the greatness of Jesus who had happened on the cross.

Antagonist

Jewish Leaders. It is said that the leaders mocked Jesus. Luke makes no mention of who these leaders were. Their identities are mentioned in Matthew 27: 41, the chief priests, the scribes and the Jewish elders.

The soldiers, they were men under the command of the commander who took part in the torture of Jesus up to the crucifixion of Jesus. They are mentioned in Luke 23: 34 who divided Jesus ' clothes and showed him sour wine.

Gestas, according to pious folklore belief states that Dismas was crucified to the left of Jesus. Dalam film *The Pasiion Of The Christ* penjahat yang tidak menyesali perbuatannya bernama Gestas. This one villain made fun of Jesus, even though he was also at the end of his life with the villain who was crucified with him.

Deutragonis

Crowds. Also the whole crowd (VV. 47) they were all the people who were crowding around when Jesus was crucified, mentioned that they were beating themselves up when all had happened. Luke does not give a clear description of this crowd, but what is certain is that they were people who followed Jesus from Galilee and those who were curious about Jesus including non - Jews (Gentiles).

The women who followed Jesus from Galilee. Luke records three names: Mary of Magdala, the one whom Jesus had healed from demons and various diseases (CF.LK 8), Joanna, the wife of Chuza, Herod's Chamberlain (CF. LK. 8: 3), and Mary the mother of James. Luke's tendency to group the women's names in groups of three is similar to the special groups of three among the twelve disciples (Peter, James, and John) and the leaders of the Jerusalem community (James, the Lord's brother, Cephas, and John).²⁸ Matthew and John give clear evidence, they are: Mary the mother of Jesus, Mary the mother of James and Joseph and the mother of the Sons of Zebedee (bnd. Matthew 27: 56, Jn. 19:25). In Luke 8:3, these women served Jesus and the company with the wealth they had, in Luke 23:49 they were present at the last moment when Jesus died, and until the time of Jesus ' burial (Luke 23: 55) and Luke gives no further information about the company of women that.

TIME BACKGROUND

Background time is divided into 2 kinds of background time, namely:

Chronological time setting

Here is the chronology of the last week of Jesus ' life before he was crucified and died on the cross,

1. The Last Supper (CF. Mat. 26:17, Mar 14: 12, LK. 22:7, the 14th of Nisan (or 14 Abib) in the Jewish calendar, according to the rule of law in Exodus 12: 18.
2. Jesus praying in the garden of Gethsemane
3. Arrest of Jesus in the garden of Gethsemane
4. Jesus ' trial before the Jewish leaders
5. The trial of Jesus according to Roman law by Pontius Pilate
6. Jesus was taken to Golgotha to be crucified

Typological time background

The time shown in this story is early morning, which means that the story's setting is before sunset. Friday is the day of Jesus' arrest, judgment, and crucifixion. The day Jesus was crucified and died was the day of preparation, "the day before the Sabbath. That means on Friday. As for the time of Jesus' crucifixion, according to Mark, Jesus was crucified at 09.00 AM (Mark. 15: 25), while according to John Jesus was crucified at 12: 00 noon (Jn. 19:14). The most acceptable explanation is, that in ancient times there was no precise calculation of time as in modern times. (Arifianto, 2020). So it can be concluded based on Mark and John that Jesus was crucified around 09.00-12.00 noon. In the next passage, about the resurrection of Jesus, it is given that Jesus the resurrection of Jesus occurred after the Sabbath, which is the first day of the week. (Bnd. Luk. 24: 1, Jn. 20:1).

VENUE BACKGROUND

The whole story takes place in Jerusalem, and specifically in the place where Jesus was crucified and died in the same place. The place where Jesus was crucified is Golgotha (Aramaic word) (Yonathan, 2020), which means the place of the skull. There are two possible mentions (skulls), first kaarna the place where the crucifixion is usually carried out then many skulls scattered there. Another possibility is that the place is a hill that resembles a skull. (Arifianto, 2020) Golgotha was a filthy and disgusting place, to add insult to his misery. (Henry, 2009). Golgotha, located in the middle of the hill country, was a key city in OT and NT historical events. (Yonathan, 2020). This means that the area of Jerusalem was affected by the darkness referred to in Luke 23: 44. Then Luke 23: 49 also mentions a place called Galilee (northern part of Palestine) where these women had followed Jesus from Galilee to Jerusalem (Golgotha). It is in this place that the Risen Jesus will meet the disciples (Mark. 14:28, 16:7).

POLITICAL, SOCIAL, ECONOMIC AND CULTURAL BACKGROUND

Politics

Herod Antipas in 4S-39 ad. He is the most prominent Herod in the Gospels (LK. 23: 7-12) Herod Antipas took the lead in the Galilee area. Herod Antipas was the one who judged Jesus along with Pilate. The crucifixion of Jesus took place in the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was regent of Judea, and Herod King of Galilee, Philip, his brother, King of Iturea and Trachonitis, and Lysanias King of Abilene. (CF. Luk. 3:1-2).

Social, economic and cultural

Greco-Roman society consisted of several social classes. The topmost layer was occupied by officials, then followed by a layer of full citizenship and a third layer of those who were made slaves who later became free by buying their independence to their masters. The Jewish lands were part of the Roman Empire, with economic resources from agriculture, animal husbandry and the standard Roman Denarius and aureus gold coins. The culture that existed at that time was called Hellenism, which lasted until Roman rule.

In Luke 23: 33-49 the scribes, priests and elders were part of the social background. The presence of Jesus is considered as a threat to them, because they

think Jesus is not the Messiah who is meant in the Old Testament. They were influential groups in society and as religious teachers.

PLOT

Plot or storyline is the whole of the parts of a narrative. Using the plot, the narrator arouses the interest of the readers, while giving a deep meaning to the various events narrated. This division is done based on the place, time, and characters in the story of Jesus Crucified and Jesus died.

Order (In Chronological Order)

According to the sequence of the plot, John the Baptist appears to introduce people that the Messiah is already present in the midst of this world. Jesus was baptized by John the Baptist (CF. Luke 3: 21-22). Jesus began his ministry in Galilee at the wedding feast at Cana (CF. Yoh. 2:1-12) then Jesus goes to Judea at Passover and returns to Galilee in the story of the healing of the palace servant's son (CF. Luk. 4:14). Next Jesus went to Jerusalem to the north around Tyre, Sidon and Decapolis, also Jesus went to Perea to eat at the House of the Pharisees. Jesus ' last journey ended in Jerusalem. (Tenney, 2017)

The scene of Jesus ' crucifixion begins when they arrive at the hill named skull along with the two other criminals to his left and right. From the time Jesus was arrested until the day of his crucifixion there is no mention of him ever resting, all he went through was the examination of Pilate and Herod Antipas. When Jesus was crucified, he said, "Father, forgive them, for they do not know what they are doing." These words are not found in the other Gospels. These were the first words spoken by Jesus when he was on the cross. Only Luke gives this account in the process of Jesus ' crucifixion. According to Henry, one of the reasons why he had to die on the cross was so that he could continue to preach until the end of his life, so that he could glorify his father and build the faith of those around him.

The Jewish leaders ridiculed Jesus by saying, " let him save himself if he is the Messiah, The Chosen One of God."The Jews think that he who proclaims himself king is proclaiming himself messiah. (Binar, 2019). Not only the religious leaders, the soldiers also mocked him and even gave sour wine to Jesus saying, "If you are the king of the Jews, save yourself."

Above Jesus 'head was written "" this is the king of the Jews". The purpose of this writing is to vilify Jesus and humiliate him because he called himself King. Also one of the criminals blasphemed Jesus by tempting His Godhead to save the blasphemous criminal. While the other criminals actually admitted that Jesus was King. Of the two criminals, one humbled himself and chose to recognize Jesus as King at the end of his life. Jesus responded wonderfully and said that the prisoner would be with Jesus that very day in Paradise.

The scene continued when it was 12 noon, where darkness enveloped the entire area around it became dark. According to Henry, the darkness happened because the sky was covered with cloudy clouds which also had a lunar eclipse so that darkness occurred. As darkness enveloped the area, the Temple split in two. The splitting of the Temple was also caused by a powerful earthquake in the area.

Jesus gave his life to the father while darkness still covered the area. The centurion, who saw all this, was also afraid and confessed that Jesus was righteous because of what had happened.

The crowds who saw all this realized that Jesus was righteous, for they beat themselves as if they were guilty. The scene ends with Luke's description of the women following Jesus from Galilee who stood at a distance and saw it all. It can be said that the people who were present at the crucifixion of Jesus were very many, because the women who were with Jesus from Galilee found a place far from where Jesus was crucified.

Unity and Binding Of The Reader's attention (climax)

The narrative sequence in Luke 23: 33-49 brings us to a brief climax. The transition between scenes is so fast. Darkness covered the land. The Savior suffered on the cross for many hours. As darkness enveloped the area, the Temple split in two. The splitting of the Temple was also caused by the earthquake that was so strong in the area and made everyone around the place afraid. The destruction of this temple damaged the symbol of the Jewish ministry that had previously been the central point with God. The centurion who witnessed the crucifixion and death of Jesus frightened the Centurion. This scene brings to the reader's attention the confession of the chief soldier who witnessed the crucifixion of Jesus on the cross: "truly, this man was a righteous man!" (is. 47) ". by the confession of this captain, he glorified God. The event of salvation in the crucifixion and death of Jesus when there is a confession from the chief of the army. Finally Jesus gave his life to the father and his spirit left his body and he died. Then Jesus cried out with a loud voice " father, into your hands I commit my life." And having said this, he gave up his life." (is. 46). For believers the death of Jesus Christ is the climax, because through the sacrifice Christ not only forgives but also takes away sins once and for all. (Todd, 2003)

Conflict

In the course of Jesus ' life, the conflict he faced was the religious leaders. As the son of God, Jesus certainly taught based on what God intended to guide Man. As well as religious leaders, they also aim to guide people to glorify God. The conflict between the two parties is increasingly evident (CF. Luk. 6:7, 28:1-8, 23:35). Jesus ' conflict with the Jewish leaders led to the crucifixion of Jesus, they felt that they had won when they got rid of Jesus.

Causality

The confession that Jesus was the son of God became the cause-and the result-that Jesus had to be crucified. Although legally applicable, Jesus did not commit a mistake that should make him in the law of death. The Jews believed that to declare oneself King was to declare oneself the Messiah. Jesus ' statement provoked a conflict between himself and the Jewish religious leaders. When Jesus became king, the Jews asked Jesus to be crucified. For to them Jesus was not the Messiah even though Jesus had spoken the truth.

Unity and Binding Of The Reader's attention

The Gospel of Luke testifies through Jesus' resurrection and ascension to heaven. The scene of the chronological sequence passing through the ascension of Jesus to heaven becomes the unity of the Gospel of Luke. This scene brings to the reader's attention the confession of the chief soldier who witnessed the crucifixion of Jesus on the cross: "truly, this man was a righteous man!" (is. 47). For believers the death of Jesus Christ is the climax, because through the sacrifice Christ not only forgives but also takes away sins once and for all. For believers the death of Jesus Christ is the climax, because through the sacrifice Christ not only forgives but also takes away sins once and for all. (Todd, 2003)

THE ART OF NARRATIVE ANALYSIS

This section discusses the analysis of Narrative Arts as stated by Robert Alter in the Art of Biblical narrative, namely the art of narrative contained in the text of Luke 23:33-49.

Forgive them, this word used by Jesus implies that we can receive forgiveness from God if we also forgive others. This word is written in the form of imperative meaning that forgiving the mistakes of others is a command that must be done, because then our sins and mistakes will also be forgiven by God.

Christ, in the Old Testament refers to God while in the New Testament refers to the title of Christ pinned on Jesus. Jesus was identified as a Messiah because of Jesus' preaching of the Kingdom of God. Jesus is believed to re-establish the glory of the Kingdom of Israel where he ruled as King. Although the title of Christ when he rose is still a doubt for the followers of the Jewish religion.

The Temple, The Lord Jesus did an unexpected act. The Lord Jesus was angry and expelled those who made the Temple a place to seek worldly gain. Even those people use the worship activities of God's people to God as a means to gain personal gain. (Prabowo, 2020). In this narrative, the temple splits in two after Jesus' death and symbolizes a peace that Jesus has made so that the Temple is no longer the central point and Jesus becomes his death.

MEANING FOR CONTEMPORARY READERS.

According to narrative i of the Gospels, at the end of Jesus' ministry, he cleaned the courtyard outside the temple that was used as a place kegiatan for the buying and selling activities of Thieves. Jesus cleansed symbolically by removing obstacles that would not allow Gentiles to pray and worship (Mark. 11:15–19). This is a symbolic act in the prophetic tradition, and John 2:19-22 views this cleansing of the Temple as a "sign" of Jesus' imminent death. The event of Jesus' death on the cross tore the curtain between the Holy of holies and the sanctuary in the Temple. Jesus' prophecy of the destruction of the Holy Spirit (Mark. 13: 2) seems to be accurately recorded, for on its own occasion the Temple was destroyed by fire by Roman troops and left many piles of stones (Matt. 24:2). The destruction of the Temple opened the revelation of God to all the nations, and the Temple of the Jews was to be replaced by a new holy place, the Church (1 Cor. 3:

16; Eph. 2: 19; 1 pet. 2:4).¹⁵ however, the church as a symbol is more interpreted as a congregation (ekklesia) not a physical building as the understanding of Judaism (Saragih, 2022)

The death of Jesus Christ was not an ordinary human death. However, Jesus' death was a plan of salvation for mankind. The core teachings in the Christian faith are challenged to deal with a wide variety of teachings that try to mislead believers. However, this text provides a basic understanding and teaching about salvation for people, especially for believers. Believers are reminded through this text to have strong doctrinal guidelines about salvation for mankind, and this salvation can only be obtained through the death of Jesus, and believers are invited to put their faith and trust in Jesus Christ in order to gain salvation and a restored relationship with God. Does Salvation need to be delivered to those who do not know Jesus? It is our duty to introduce people to know Jesus who is the only way of salvation.

IMPLICATIONS FOR THE CHURCH

During the Intertestamental period, the Temple increased in function, becoming a political tool for the Kings to gain support from the Jewish community. The temple became unholy and Holy again, the Temple did not become a place where God met with his people, but the Temple became a place for the worldly interests of priests, scribes and also powerful kingdom leaders. The Temple lost its original identity and lost its original function (Prabowo, 2020). The church needs the support of the church to be more critical and must be equipped with the teachings that should not be easily influenced by false teachings. The church must be able to assess whether the Church is using the church?. As a church, it must support and help its congregation in any case. Do not let the Church be used as a tool to benefit others. This paper is to commemorate that the destruction of the temple is a sign of transition where the central point that was previously the temple now lies in Jesus Christ himself. The church must dare to proclaim the truth, because a different point of view can be a threat to the growth of the church's faith.

CONCLUSION

The Gospel of Luke is one of the Gospels in the New Testament that contains the story of Jesus told in such detail and systematically written by relatives of Paul. The story of Jesus on the Cross is not only limited to death and salvation that occurs, because the whole process of crucifixion has its own meaning and is very important to be studied to get a broad meaning. Through the work of tasfir narrative on Luke 23:33-49, and based on the focus of this paper it can be concluded that the meaning contained in this text tells how the destruction or splitting of the temple is a concern in this paper. With the destruction of the temple, the center or central point of the Israelites was destroyed, which meant that Jesus became the only central point of believers. And it became clear that Jesus is the only way of truth and life. Jesus as the central point of the believer is the center of faith and in it we put hope and power through prayer as communication to God.

Jesus became a very viral figure at that time. His forgiveness refers not only to those who took part in the crucifixion process of Jesus, but to all mankind who existed in those days and today. Jesus as the Christ was a reference to the Jews that his resurrection was proof that he was the Messiah foretold in the Old Testament. Despite the destruction of the temple when Jesus died, there were still Jews who denied that Jesus was the Christ or Messiah and still made the Temple a more sacred place than Jesus' death.

This paper is limited to the historical context of the temple and the historical background of the Gospel of Luke and the background of the Jewish people, as well as the current position of the temple that needs to be further investigated by field research to dig up more information or dig up information through other articles to strengthen the information.

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