

“Lent: Giving up Enemies”

The Reflection Series

Scripture: Luke 19: 41-47(NIV)

⁴¹ As he approached Jerusalem and saw the city, he wept over it ⁴² and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. ⁴³ The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. ⁴⁴ They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you.” ⁴⁵ When Jesus entered the temple courts, he began to drive out those who were selling.

⁴⁶ “It is written,” he said to them, “‘My house will be a house of prayer’^[c]; but you have made it ‘a den of robbers.’^[d]”

⁴⁷ Every day he was teaching at the temple. But the chief priests, the teachers of the law and the leaders among the people were trying to kill him. ⁴⁸ Yet they could not find any way to do it, because all the people hung on his words.

Subject Question: What three provocative “Eternal Roles” does Saint Luke unmask concerning Jesus Christ in the confrontation at the temple?

Compliment answer: A Passionate Priest, A “Konfrontational” King, and A Tenacious Teacher.

Big Idea: The three provocative “Eternal Roles” that Saint Luke unmasks concerning Jesus in the confrontation at the temple are: A Passionate Priest, A “Konfrontational” King, and A Tenacious Teacher.

Homiletical Idea: “He does who He is...”

Purpose: I want the congregation to grasp the three very challenging roles that Jesus has beyond just Savior and Lord.

Introduction: As the Cross draws closer for Jesus, the scriptures now focus more of “who” Christ actually is and “what” Christ actually came to do. In this, our fourth sermon in Lent, we move from conversations with Satan in our opening sermon, Nicodemus in our second, and last week, the Woman at the well, to today, where a time of action in the temple itself. And as such, it’s quite disconcerting! Especially for people like us who are like our oft placid

view that we have of our Loving and Gracious Lord. But, if we are to know Jesus, the real Jesus, we must consider what the Bible reveals. The question we ask in this sermon is... Who is this? Is He *just* a Great Teacher, Preacher and Theologian who claimed both humanity and Deity; Son of Man AND Son of God. Or is there really more...? And if there is, is it good...? Let's see what Luke teaches us concerning three of Jesus' "action-oriented" Roles...!

(He is sincere... He is sensitive... yet, He is serious)

Ground Work:

Pulpit Commentary

Verses 45, 46. - *And he went into the temple.* The recital of St. Luke here is more general and less precise than that of the other two synoptists. The Lord on that "Palm Sunday" evening simply went into the temple, and when he had looked round about upon all things" it was then evening, and he returned to his lodging at Bethany with the twelve ([Mark 11:11](#)). The expulsion of the money-changers, mentioned in the next verse (46), took place on the following day. St. Matthew adds another interesting detail respecting the excitement caused by the presence of Jesus in the city. "When he was come into **Jerusalem**, all the city was moved, saying, Who is this?" ([Matthew 21:10](#)). *And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.* This visit of the Lord to the temple, in which he spoke and acted as King Messiah, was a fulfilment of [Malachi 3:1, 2](#). In the outer court of the temple stalls had been erected in which money-changers were located (**geld-wechsel comptoir - change de monnaies**), in order that pilgrims from foreign lands might be able to exchange their foreign coins for the purchase of sacrificial victims. These also seem to have been sold in the precincts. All this made the courts of the Lord's house a scene of noise and tumult, and, from the Master's stern words, a scene often of cheating and overreaching. The words of Jesus were taken from [Isaiah 56:7](#) and [Jeremiah 7:11](#).

Matthew Henry's Concise Commentary

19:41-48 Who can behold the holy Jesus, looking forward to the miseries that awaited his murderers, weeping over the city where his precious blood was about to be shed, without seeing that the likeness of God in the believer, consists much in good-will and compassion? Surely those cannot be right who take up any doctrines of truth, so as to be hardened towards their fellow-sinners. But let everyone remember, that though Jesus wept over Jerusalem, he executed awful vengeance upon it. Though he delights not in the death of a sinner, yet he will surely bring to pass his awful threatening's on those who neglect his salvation. The Son of God did not weep vain and causeless tears, nor for a light matter, nor for himself. He knows the value of souls, the weight of guilt, and how low it will press and sink mankind. May he then come and cleanse our hearts by his Spirit, from all that defiles. May sinners, on every side, become attentive to the words of truth and salvation?

Geneva Study Bible

{10} And he went into the temple, and began to cast out them that sold therein, and them that bought; (10) Christ shows after his entry into Jerusalem by a visible sign that it is his duty, given and admonished unto him by his Father, to purge the temple.

Benson Commentary

Luke 19:45-48. *And he went into the temple* — See notes on Matthew 21:12-14; Mark 11:11; Mark 11:18. *And he taught daily in the temple* — Jesus, being now to remain but a short time upon earth, employed himself without intermission in teaching as many people as possible, and in the most public places.

“Safe?” said Mr. Beaver; “don’t you hear what Mrs. Beaver tells you? Who said anything about safe? ‘Course he isn’t safe. But he’s good. He’s the King, I tell you.”

— **C.S. Lewis, *The Lion, the Witch, and the Wardrobe***

- A. A Passionate Priest. (Vs.41-45) ⁴¹ *As he approached Jerusalem and saw the city, he wept over it* ⁴² *and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes.* ⁴³ *The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. ⁴⁴ They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you.”* ⁴⁵ *When Jesus entered the temple courts, he began to drive out those who were selling.*
- B. In these few verses we see two polar opposite extremes of emotion as Jesus enters Jerusalem. First, the broken-hearted Christ, weeping for the city who would fail to grasp, or even consider who HE really was and what He really came to do. And second, a display of righteous indignation, at those same inhabitants that had turned purity into repugnance, the holy into the unwholesome, and goodness into greed... And the Priestly element of our Precious Jesus, the Ultimate High Priest of who Christ was and is... comes to the emotional forefront. And it was dramatic! Was he really a priest... at least in an eternal way? Consider:
1. The writer of Hebrews grasped this concept beautifully... Hebrews 2; ¹⁶ *For surely it is not angels he helps, but Abraham’s descendants. ¹⁷ For this reason he (Jesus) had to be made like them,^[a] fully human in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.¹⁸ Because he himself suffered when he was tempted, he is able to help those who are being tempted.*
 2. Again, Hebrews 4; ¹⁴ *Therefore, since we have a great high priest who has ascended into heaven,^[a] Jesus the Son of God, let us hold firmly to the faith we profess.*

3. Finally, Hebrews 7; *Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself.*

- C. O yes, Jesus' Priestly Role is and continues to be real. When we consider first few verses of our narrative in Luke, and witness this roller coaster of emotions displayed by Jesus... it's really another clearing away allowing us to glimpse little more of the real Jesus. Here, Christ's Passionate Side, His Priestly Side, His No-nonsense Side and His Action-oriented side is unmasked for the world, and for us to see. Jesus, the Precious Lamb of God who would take away the sins of the world, knowing that His life purpose was coming to fruition, the cross looming ahead in less than a week... feeling the weight of His God given priestly duty to not only offer the ultimate sacrifice on behalf of all humanity, but to be that sacrifice ... is overcome with grief for the people and at the same time is thoroughly perplexed and perturbed by the hardness of men's heart and the absolute level of depravity that sin can take people.
- D. This is not the meek and mild Christ that we are comfortable with. And yet... Can we not appreciate the fact that we are not saved by nor serve now, a milquetoast, sissified, dispassionate Savior and Lord. We cannot settle for a view of Jesus that only encapsulates His loving and giving... He is loving and He is giving and yet He also is deadly serious, unquestionably holy and untiringly tenacious, not only His role as a Passionate Priest, but in His place in our lives as well. He didn't come to play around... He came to help us get serious with God. He did not come dance with the Devil, He came to destroy the works of that Deceiver who keeps you and I from becoming all that we can, all that we should be, and all that we secretly desire to be.

(He is sincere... He is sensitive... yet, He is serious)

- A. A "Konfrontational" King. (Vs.46) ⁴⁶ *"It is written," he said to them, "My house will be a house of prayer"^[c]; but you have made it 'a den of robbers.'^[d]"*
- B. In this verse the Role of Passionate Priest, gives way to the role of "Konfrontational" King. As the Pulpit Commentary notes: This visit of the Lord to the temple, in which he spoke and acted as King Messiah, was a fulfilment of Malachi 3:1, 2. *"I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the LORD Almighty.* ² But who can

endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap.

- C. So many of us like to call Jesus, King of Kings and Lord of Lords... Which he is... But us, being not used to living in a monarchical system, do not really know what to think about Kings and Kingdoms... we can only imagine, yet... the fact that He is? Just as much as Jesus role as a Passionate Priest was unmasked, now His Highness unveils more of His real self; his real character, His real place, His real Title, and more His real Being. Think again of what Jesus said when they brought him to Pilate... *"Now Jesus stood before [Pilate] the governor, and the governor asked Him, "Are you the King of the Jews?" [In affirmation] Jesus said to him, "It is as you say.* So what about this image now that we have of this "Krusading," "Konfrontational" King who comes in to "purify" the Temple, His Temple... Should this trouble us? Should we be surprised? Shocked? Maybe, but in reality, no. He has always been a King, but what about the claim of Him being so Confrontational...so combative? Think of it this way... Where would we be if He did not confront us about our sinfulness? Who really convinces us of our wrong thinking and wrong doings? More, where would any of us be, if Jesus did not agree with the Father and begin a Holy crusade against Satan and Sin? Where would we all be if Jesus was not confrontational and crusading? The answer is hopelessly lost... What does make this truly unique and ever, ever humbling is the fact that this was and is a **King** who does confront and is on a holy crusade... and not just for His own good and goals but for your good and mine.
- D. Maybe the real question isn't so much where would we be without a confrontational King, but where are we now because of our crusading Christ? Think of it, Because of Our Conquering King, we are now, not just citizens of this world, but citizens as Paul writes in Philippians *But our citizenship is in heaven.* Now we are indeed not only grafted and adopted into the heavenly Kingdom but the very heavenly family, and more, by his grace and by His choice we are, as scripture points out-- *joint heirs with Jesus.* By His mercy we have a home in heaven that He has gone as John Points out... *In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you....* we have a hope that we will see our loved ones once again, and spend eternity in the presence of those who we have loved and more, and more... in the very presence of the friend of friends... a King, a gracious King, a Holy King, a Crusading

and Confrontational King, a compelling King who loves us, and always has and always will and gave His all, gave HIS ALL for us.

(He is sincere... He is sensitive... yet, He is serious)

- A. A Tenacious Teacher. (Vs.47-48) ⁴⁷*Every day he was teaching at the temple. But the chief priests, the teachers of the law and the leaders among the people were trying to kill him. ⁴⁸Yet they could not find any way to do it, because all the people hung on his words.*
- B. I find this so interesting that in this unmasking, the last Action role, that we are given is that of Jesus' teaching and the people hanging on to his words. It almost seems out of place. But, it's here for a reason. To know the real Jesus is to know his tenacity and commitment to the roles that the scriptures unmask for us. This Last Role is more of an insight into His ongoing role in the life of those whom He claims as His own—specifically you and me. He is and always has been not only a passionate priest, not only a combative King, but just as important He is a Tenacious Teacher; One who calls for us who live out our Kingdom Citizenship in this world and thus, to be ever studious in regard to our ongoing faith and our ever increasing knowledge concerning our relationship with Himself and our Heavenly Father. Think about what Jesus stated as he knew his time was growing short... John 14 ²⁶*But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.*
- C. One of the reasons why the church is the church is not only just to have fellowship with like-minded and like hearted individuals... not only to do great things in and for our community, not only to be a part of a church family, or even to experience meaningful worship together as we sing and prayer to our loving God. But also to be ever fed and ever taught Christ's values, Christ's ways, and Christ's Word. That's what Preaching is all about. That's what Christian education is all about. That's what Wednesday studies are all about.
- D. It's been said that you can measure the vitality of a congregation and the its ability to influence others for the Lord and thus, be a growing dynamic church, is by the interest shown and activity of the people of God in regards to not only worship attendance, but by Christ's peoples continuous hunger and attendance of the educational opportunities put

forth. Show me a church where people want to continually learn and I'll show you a church where Christ is present and growth is obvious. Why, because Christ still is looking for people who will hang on His every word, who want to hear from the Master through His teachers and preachers, who realize that if Christ is a tenacious teacher than it behooves us all to be a tenacious students.

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