

Luke 19:45-48

Introduction: This takes place on Monday of Passion Week (March 30, 33 AD), after Jesus curses the barren fig tree. There are 5 major units in Luke's last section of his gospel account. **First**, Jesus's controversy before His trial and death (19:45-21:4). **Second**, Jesus's description of the fall of Jerusalem (21:5-38). **Third**, Jesus's arrest and farewell discourse (22:1-38). **Fourth**, Jesus's arrest and trials (22:39-23:56). And **fifth**, Jesus's resurrection (24:1-53).

- 1) Jesus demonstrates His authority by initiating controversy while cleansing the temple a second time—19:45-46
 - a) What Jesus does—19:45
 - i) When does He do this? ⁴⁵ *And having entered the temple* [ἱερόν], (in the Court of the Gentiles)
 - (1) The last time Jesus was in the temple was during His temptation by Satan in Luke 4:9. Prior to that was when He was 12 (2:46).
 - ii) What does Jesus do? *He began to throw out*
 - (1) Let us exercise caution here, for we cannot attribute Jesus's actions to His anger as some do. His motive is Godward, not manward. Remember the first time He cleansed the temple in Jn. 2:17? It was zeal/passion for His Father's house that consumed Him, not anger.
 - iii) To whom does Jesus do this? *those who were selling* (animals, wine, oil, doves, salt, etc.) *in it and those who were buying*,
 - (1) Jesus does NOT tackle the Romans and political forces in the Fortress Antonia.
 - b) What Jesus says—19:46 ⁴⁶ *saying to them*,
 - i) The binding authority of God's Word—*"It is written* [pf. pass. ptc.],
 - ii) A righteous use of the temple expresses hope (cf. Is. 56:7)—*'My house is a house of prayer,'*
 - iii) The sinful use of the temple exposes hypocrisy (cf. Jer. 7:11)—*but you^{pl} (emphatic) have made it a robbers' hideout/cave."*
 - (1) Robbing people **financially**—stealing from them by overcharging for animals, exorbitant exchange rates, etc.
 - (2) Robbing people **spiritually**—stealing from them the opportunity to come to know God genuinely.
 - (3) The leadership of the temple (primarily the Sadducees) were taking advantage of those who had come to worship God.
- 2) Jesus demonstrates His authority by initiating controversy while teaching in the temple during Passion Week—19:47a ⁴⁷ *And He was teaching daily in the temple*,
- 3) People respond to Jesus's teaching—19:47b-18
 - a) A **negative** response by the leaders (Luke will later expand this conflict)
 - i) Who were they?

- (1) Sadducees—*but the chief priests*
 - (2) Pharisees—*and the scholars*
 - (3) Community leaders—*and the leading men of the people*
 - ii) What were they trying to do?
 - (1) *were seeking to destroy* (assassinate) *him*,
 - (a) He was causing trouble on their turf, he must be stopped
 - iii) How successful were they?
 - (1) ⁴⁸ *but they could not find anything they might do*,
 - (a) Despite their desperate searching
 - (2) Ironically they will get the help they desperately search for from within the ranks of those closest to Jesus. (Bock)
 - b) A **positive** response by the people—*because all the people were hanging on Him, listening*. (Luke will later expand on this contrast with the leadership)
 - i) In a world of disorder and despair, people are drawn to Jesus for hope and guidance. (Hanna)
 - ii) Jesus' popularity and support made it unwise for the leadership to seize him. (NET)
 - iii) An example of this is found in John 12:20-50 where certain Gentiles want to see Jesus.
- 4) Things for us to remember
- a) Jesus has compared the spiritual conditions of His day to that of the time just before the Exile. Jesus comes to confront the nation and the people are now faced with a choice. (Bock)
 - b) Bock reminds us: the Jewish leadership is committed to eliminating Jesus, either by embarrassing Him into submission or eliminated entirely. They have a "Jesus problem." Specific questions arise:
 - i) Does the leadership reflect the will of God?
 - ii) Has Jesus come to call God's people to worship, pray, and faithfulness?
 - iii) Has the presence of God been so tainted by excessive commercialism that national repentance is required?
 - iv) The glory of God is in the temple in the person of His Son and they don't recognize Him.
 - c) Which leads to a set of questions that are really two sides of the same coin:
 - i) How should we worship God?
 - ii) Who is Jesus?