

JESUS IN JERUSALEM // LUKE 19:41-48

From the series, The Gospel of Luke

This section continues the account of the passion week of Jesus. After his triumphal entry on Monday, Jesus views the city of Jerusalem. This period is traditionally referred to as the passion week because the Latin word *patis*, from which “passion” is derived, means suffering. But it is also pointing to the uniquely emotional passion Jesus displays this week. He will do two things in this passage: weep with grief over the city of Jerusalem and clean the temple in righteous anger. We are reminded that Jesus is the perfect, passionate savior. Though we may struggle to maintain emotional equilibrium, Jesus is entirely righteous in all his emotions.

1. The love Christ has for God’s city (v. 41-44)

- a. Weeping over the people of God:** When Jesus wept over the death of Lazarus in John 11:35, the Greek word used there simply means to cry, to shed tears. The word used in Luke 19:41 describes sobbing and intense emotional upheaval. Jesus is grieving over a city that rejected him, who missed their opportunity for spiritual peace because they wanted only political peace and held him in contempt. The same Jesus who wept over Jerusalem weeps over the cities of our world, over the missed opportunities of the lost.
- b. Judgement over the people of God:** Jerusalem will see destruction because of this rejection of Christ. It is a five-fold judgement described in v.43-44: they will be trapped, starved, pressed, smashed, and destroyed. Jesus’ prediction came true decades after his prophetic statement and years after Luke recorded them in his gospel. Rome destroyed the city of Jerusalem in 70AD. But this judgement also provides a picture of what it looks like when individuals reject Christ—they face spiritual destruction. Don’t miss the opportunity to come to Christ.

2. The zeal Christ has for God’s temple (v. 45-48)

- a. Cleaning the temple:** There are many issues that Jesus could have addressed in Jerusalem, including the corrupt tax system and the rule of Rome, but Jesus does not focus on the broader culture first—he goes to the temple. He goes to the heart of the problem, because at the heart, it’s a spiritual problem. When the church goes astray, everything else goes astray. The purity of the temple is an important issue for Jesus; when we consider the account of the gospel of John, it appears that Jesus bookended his ministry between two cleansings of the temple. The temple was being used as a corrupt marketplace rather than center for worship, and the gentiles were being excluded from the space—there was a blockade on the nations coming to know and worship the Lord. Jesus had a zeal for his Father’s house (Psalm 69:9, Jeremiah 7:11) and would purify it for its intended purpose.
- b. Teaching in the temple:** In verse 47, we find Jesus teaching in the temple because he would not only clean it with his hands but with his words. How is the temple to be purified? By the teaching of God’s Word. The temple went from bedlam to a place of quietness, prayer, and teaching. The religious elite whole-heartedly rejected Jesus, but the people in the temple were hanging on his every word—that’s the posture we want to have. Jesus cares for God’s people—he weeps over them and cleans them because he wants to teach them.

DISCUSSION QUESTIONS

1. How do Jesus’ expressions of emotion differ from our own? How does he model righteousness through his grief and anger?
2. Do we share Christ’s sorrow for the cities of the world? How should we respond, knowing that they face a coming judgement for their rejection of Christ?
3. What does it look like for believers to have zeal for God’s house? How do we promote purity in the church today?