

The Messiah of Peace and His Mission to Save

Introduction

- Christianity teaches that no matter how good/strong you are you cannot save yourself.
- We're all sinners bent on living independently of God (law-breaking or law-keeping).
- We all need a Savior. That's *precisely* why Jesus came (cf. Luke 19:10).

- **If you embrace him as Lord, you will live. If you reject him as Lord, you will die.**
- It's no surprise that irreligious people reject Jesus. But *religious* people reject Jesus too.
- It's possible to know/understand the gospel, *yet still reject Jesus*.

- Rejecting Jesus is like refusing help from a lifeguard while drowning from a riptide.
- It's like a Turkish man saying, "No thanks," to a rescue team while trapped under rubble.
- When Jesus finally comes to Jerusalem, that's exactly what happens.

- **His own people rejected him as their King. And they crucified him on the cross.**
- But this is all part of God's sovereign plan. That's how crazy the gospel is:
- **Jesus came to seek and save *the very people who would reject him!***

- Jesus, the Messiah of peace, invites us to make peace with God before it's too late.
- *Q. How did Jesus come to bring us peace?* Jesus set his face toward Jerusalem, as our ...
- King to reconcile us to God/Priest to Unite us to God/Prophet to teach us the Mission ...

- First, Jesus set his face toward Jerusalem as our ...

I. King to Reconcile Us to God (19:41–44)

Read Luke 19:41–42.

- Up to this point, everything hangs on this moment in Luke's Gospel.
- Jesus gets closer and closer: "As he drew near to Jericho" (18:35).
- "When he drew near to Bethphage and Bethany" (19:29).
- "As he was drawing near—already on the way down the Mt. of Olives" (19:37).

- Luke wants us to *feel* this moment. He draws near, he sees the city, and then ...
- **He weeps over it. Can you hear him? The Son of God sobs for his people!**
- At the triumphal entry, there is singing. Now singing turns to weeping. *Q. Why?*

Jerusalem's Spiritual State

- Jerusalem was once “the joy of the whole earth” (Pss 48:2, 12–14; 137:6).
- Now, ironically, “the city of peace” is a city in chaos. It’s bent on spiritual death.
- Instead of belief, there’s unbelief. Instead of conversion, there’s apostasy.¹

- *Q. Why is this the case?* They don’t know the things that make for peace (19:42).
- **In fact, “the way of peace is *hidden* from their eyes.”**
- This is written in the *passive voice*, meaning *God* has hardened their hearts.

- The more you harden your heart, the more blind you’ll be *unless God intervenes*.
- You see, Israel *wanted* a Messiah who would overthrow Rome.
- They *wanted* a Messiah who would bring the glory days of Solomon back.

- But Jesus came to give us what we *need*. **He came to reconcile us to God.**
- We were once enemies of God. But through Jesus, we become friends of God.
- And when we’re reconciled to God, we can love our enemies/forgive others.

Jerusalem's Imminent Destruction

- Yet, Jerusalem rejects Jesus. So he predicts their doom. Read Luke 19:43–44.
- According to Josephus, an early Christian historian, that’s *exactly* what occurred:

“While the sanctuary was burning ... neither pity for age nor respect for rank was shown. On the contrary, children and old people, laity and priests alike were massacred” (*JW* VI.271).

“The emperor ordered the entire city and the temple to be razed to the ground, leaving only the loftiest of the towers ... and the portion of the wall enclosing the city on the west ... All the rest of the wall that surrounded the city was so completely razed to the ground as to leave future visitors to the spot no reason to believe that the city had ever been inhabited” (*JW* VII.1–3)

¹ Cf. William Hendriksen, *Luke*, NTC 3 (Repr., Grand Rapids: Baker Book House, 2002), 877.

- Also, all 5 details here echo several OT passages (Isa 29:3; Jer 52:5; Mic 3:12).
- *Viz.* Jerusalem's rejection of Jesus is reminiscent of Israel's covenant-breaking.²
- The spiritual state of Israel in Jesus' day is no different than the Israel of the past.

- So the result is destruction. *Q. What is the precise reason for their destruction?*
- Jesus says, "Because [they] did not know the time of [their] visitation" (19:44).
- "Visitation" here is shorthand for God's salvation (cf. Luke 1:68, 78; 7:16).
- **B/c of Jesus, salvation is here *now!* But Jerusalem didn't know it!**

Application: Be Reconciled to God

- Jesus' clear word to us: unless you're reconciled to God, destruction awaits you.
- **If you reject Jesus—if you're neutral to him, Jesus weeps over you.**
- **He is ready to save you if you surrender your life to him in faith.** To believers:

- *Q. What's one area of your life you fear surrendering to Jesus? Why?*
- *Q. What's one area of your life that Jesus weeps over (anger/lust/envy/bitterness)?*

Transition

- So come to Jesus. Second, Jesus set his face toward Jerusalem as our ...

II. Priest to Unite Us to God (19:45–46)

Read Luke 19:45–46.

- When Jesus entered Jerusalem it was Sunday, the start of Holy Week.
- When Jesus enters the temple, it's only Monday, and things escalate even more.³
- Jesus enters the Outer Court. And he is appalled at what he sees.

- The temple is profaned: instead of being a *sacred place*, it's turned into a *market*.
- There's something else. The Outer Court is *actually* the Court of the Gentiles.
- It's the only place where Gentile worshipers were permitted to worship.

² Cf. David W. Pao and Eckhard J. Schnabel, *Commentary of the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007), 357. See Green 1997: 691.

³ Hendriksen, *Luke*, 879.

- But this area was too crowded, *preventing* Gentiles from being able to worship.
- More than that, historian Jean-Pierre Isbouts says,
“What’s more, worshippers had to convert their coins into costly Tyrian shekels—the only currency accepted within the Temple—before they could purchase any animals.”⁴

- Thus, the temple was profaned with animal waste and with buying and selling.
- And Gentiles were prevented from worship—and no one did anything about it!
- But Jesus did. Jesus began to drive out those who sold. *Q. Why does he do this?*

- See Luke 19:46. First, he quotes Isa 56:7: “My house shall be a house of prayer.”
- You see, the temple symbolizes God’s presence—even heaven itself.
- **And prayer brings us into the very throneroom of God himself.**

- Second, he cleanses the temple to expose the hearts of the religious leaders.
- Though the temple is a house of prayer, “they’ve made it a den of robbers.”
- This line is an allusion to Jeremiah 7:1–11. In Jeremiah’s day, he rebuked Israel:

- For theft, murder, oppressing widow/orphan/sojourner. To ease their conscience,
- They offered sacrifice in the temple, and said, “This is the temple of the LORD.”
- **To Jesus, those buying and selling in the temple are no different.**

- **They prevented Gentiles and the outcasts from temple worship.**
- **The temple/the sacrificial system/their traditions became *ultimate*—not God.**
- They thought to themselves, “Well, we have the temple, so God is on our side.”

- That is why Jesus cleanses the temple. **But something deeper is going on here.**
- When Jesus cleanses the temple, he is *transforming* worship as we know it.
- **He’s saying, “This old temple is obsolete. But I am the new temple.”**
- **“The sacrificial system is over. But I’m the ultimate sacrifice for sin.”**

⁴ Jean-Pierre Isbouts, “The Story of Jesus,” *National Geographic* (2016): 71.

- **Human priests cannot save. Jesus, our high priest, can save to the uttermost.**
- Jesus unites us to God *permanently*. But there's more. He makes us all *one*.
- Isaiah 56:7 finishes with: "My house shall be a house of prayer *for all nations*."

- God's vision for the temple was always *multiethnic*. In Jesus, this is a reality.
- Jesus *is* our peace. He tore down every wall of hostility in his body at Calvary.
- **Whatever your ethnicity, culture, or gender, if you're in Christ, we are one.**

Application: The Purity of Worship

- *Q. If Jesus looked at your heart/Waterbrooke, what "tables" would he turn over?*
- *Q. How is your prayer life? Do you feel intimate with the Lord or distant?*
- *Q. Is your relationship with God characterized by joy or fear? Love or law?*

Transition

- Jesus unites us to God. Lastly, Jesus set his face toward Jerusalem as our ...

III. Prophet to Teach Us the Mission of God (19:47–48)

Read Luke 19:47–48.

- In this episode, Jesus teaches *all day* in the temple. As he's teaching,
- The chief priests, the scribes, and the principal men of the people seek to kill him.
- They're driven by fear and insecurity. Their egos feel threatened by Jesus.

- **They have the highest authority in the temple. But they're powerless!**
- This scene forces us to ask, "Who has the *ultimate* authority?" **Jesus does!**
- The people *knew* that: "they were hanging on Jesus's every word!"

- *Q. And what is the essence of Jesus's teaching? Good news for all nations:*

"Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that *repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things*" (Luke 24:46–48).

Application: Share the Gospel to All Nations

- *Q. Am I like the authorities in the temple? Am I driven by fear, power, insecurity?*
- *Q. When was the last time you wept for the lost? For Victoria? For Twin Cities?*
- *Q. Who are three people you need to share the gospel with? How can you do so?*
- *Q. Is God calling you missions? What people group/nation is on your heart?*

Reiteration/Conclusion

- Jesus set his face to Jerusalem as our ...
- King to reconcile us to God/Priest to Unite us to God/Prophet to teach us his mission.
- **Jesus loved us so much that he came to seek and save us even when we rejected him.**
- So, be reconciled to God. And spread his gospel peace till Jesus returns.