



THE GOSPEL OF  
**Luke**

**SESSION OBJECTIVE: LUKE 19:41-48**

To understand more about the events that immediately follow Jesus' triumphal entry into Jerusalem.

## Jesus Wept (At Least Twice)

Perhaps one of the most sobering and well-known passages in all of the New Testament is found in John 11:35: "Jesus wept (ἐδάκρυσεν ὁ Ἰησοῦς)." Weighing in as the shortest verse in the entire Bible and following the intended death of Lazarus in order to demonstrate His power of resurrection (Jn. 11:21-23), verse 35 captures the divine Lord in the fullness of humanity weeping. It's a startling moment and one worthy of deep reflection. This is, however, not the only time Jesus weeps in the New Testament. Following the events of the so-called "Triumphal Entry," Jesus "draws near" to the city of Jerusalem and when He "saw the city, he wept over it" (Lk. 19:41). Caught up in these verses are not only the lament that Jesus has for His beloved people in the city of David, but also the harsh reality of divine judgment that they will soon face for their rejection of their anointed Messiah.

## The Judgment

Verse 41 begins: "And when he drew near and saw the city, he wept over it." Luke imagines the Lord overlooking the great city that should have recognized its king, but instead rebels against Him (See also: The Parable of the Ten Minas, Luke 19:11-27). As He looks upon the city, He pronounces judgment upon them. Below are some key details found in these following verses.

### **WAR LANGUAGE**

The language Jesus uses to condemn Jerusalem is known language for war during this time. He employs terms such as “peace” (Gk. εἰρήνη [eirēnē]), “enemy” (Gk. ἐχθρός [echthros]), “barricade” (Gk. χάραξ [charax]), and “surround” (Gk. περικυκλώ [perikyklō]). More will be said below concerning peace, but the other terms depict military defense against an incoming assault. This is, perhaps, typological in nature. It might be that Jesus has an eschatological end in mind concerning the final judgment against all that reject Him. This prophetic judgment finds its place in history as well. According to Jewish historian Josephus, not too long after the New Testament is recorded, Jerusalem would rise up in rebellion and be utterly destroyed by Rome. The descriptions in Josephus’ account is congruent with Jesus’ words here. Jerusalem, because of their hardness, are unable to receive their Messiah. This moment is a sort of “point of no return” for them.

### **PEACE**

Jesus specifically says “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes” (Lk. 19:42, NIV). The Messiah was intended to bring them peace, and yet now, they will not be able to see it. Recall Zechariah’s prophecy concerning Jesus in Luke 1:78-79: “Because of the tender mercy of our God, whereby the sunrise shall visit us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet *into the way of peace.*” This is also evident in the proclamation given by the angels in Luke 2:14: “Glory to God in the highest, and on earth peace among those with whom he is pleased!” Jesus is the “prince of peace” (Is. 9:6). Peace is the intended goal, and yet because of their sin, Jerusalem would instead soon welcome war. It’s important to note that this did not please Jesus. He was not haughty or crude in His judgment. He wept. He lamented this.

This portion of Luke’s Gospel is unique to it. Matthew’s account following the triumphal entry finds Jesus entering Jerusalem to a half-correct recognition by the people: “And when he entered Jerusalem, the whole city was stirred up, saying, ‘Who is this?’ And the crowds said, ‘This is the prophet Jesus, from Nazareth of Galilee’” (Matt. 21:10-11). They understand He is a prophet and that He is from Nazareth, but they fail to rightly recognize Him as Messiah. Mark’s account is fairly anticlimactic following the triumphal entry: “And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve” (Mk. 11:11). Only Luke gives pause between the triumphal entry and the actual entering of the city and the Temple to show Jesus’ deep lament over the spiritual state of Jerusalem.

## **The Temple**

Following His lament, Jesus moves on into the Temple: “And he entered the temple and began to drive out those who sold, saying to them, ‘It is written, ‘My house shall be a house of prayer,’ but you have made it a den of robbers” (Lk. 19:45-46). Luke does not provide as many details concerning Jesus cleaning the Temple. Matthew describes Him overturning “the tables of the money-changers and the seats of those who sold pigeons” (Matt. 21:12). John even includes the details of Jesus fashioning a whip made of cords that He used to beat those He drove out of the Temple (Jn. 2:13-17). While not as graphic as the other Gospel account, Luke does still include the prophetic fulfillment from Jeremiah 7:11 coupled with a quotation from Isaiah 56:7 as well. The context at least in Jeremiah’s setting is that of a prophet charging into the Temple and preaching to religious power (Jer. 7:1-4). Jesus’ actions in conjunction with a quote of Jeremiah would not have been lost on His listener’s. After clearing out the Temple, verses 47 and 48 add: “And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy him, but they did not find anything they could do, for all the people were hanging on his words.” While the desire to trap Jesus in His words and take Him down was high, they could not figure out a way to accomplish this.

## What About Now?

There are several takeaways applicable for us today. The most difficult and arguably most important (for this text) is the importance of not reading crudeness or crassness into Jesus' words of judgment for Jerusalem. So often it's easy to identify real and present sin in someone's life and call them to repentance in a manner that is opposite of the fruit of the Spirit (Gal. 5:22-23) under the guise that "Jesus used literal war terms in His judgment pronouncements, so why shouldn't we?" For one, we are not the divine Son of God, but secondly, while Jesus did use war terms, He did so from a posture of lamentation. He was devastated at the spiritual bankruptcy He found in Jerusalem. So while Christian absolutely should hold one another accountable and call one another to repentance when sin is present, it should always be done from a place of love and brokenness, not anger and self-righteousness. Another takeaway is the reality that while we are fully forgiven of our sin, sometimes our sin leads us to a place of "no return" with regard to real-life consequences. Finally, Jesus' actions in cleansing the Temple signify the kind of work He will do in us sometimes as well when we sin since our bodies are now the Temple of the Holy Spirit (1 Cor. 6:19-20).

## Study Questions

### Day One

1. Read Luke 19:41. What city did Jesus draw near to, and what did He do when He arrived?

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2. Read Luke 19:42. What "peace" was Jesus talking about? Why is it now "hidden" from the Jews?

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### Day Two

1. Read Luke 19:43. To what enemy is this passage likely referring? (Hint: There are two answers)

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2. Read Luke 19:44. In your own words, summarize what Jesus is saying to the people of Jerusalem in this verse.

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### Day Three

1. Read Luke 19:45. What did Jesus do and where did He do it? What was the issue?

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2. Read Luke 19:46. What two Old Testament verses did Jesus quote in this verse? What is this historical context that sheds light on Jesus' actions?

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### Day Four

1. Read Luke 19:47. Where was Jesus “teaching daily” and who was there listening to Him?
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2. Read Luke 19:48. What did the religious leaders seek to do to Jesus? Were they successful?
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## Week 71 Discussion: Loving Correction

In Luke 19:41-44, Jesus laments over the sinful and rebellious state of Jerusalem and then issues a judgment over them. The pattern set before us is one of correction but from a place of love and concern for what sin does to another person. Talk as a group about the importance of correcting one another, but doing so from a place of love and care.

1. Icebreaker: Do you think Christians ought to correct one another in their sin? Why or why not?
2. Has anyone ever confronted you about sin in your life? Was it done graciously or harshly? How effective was it?
3. Have you ever confronted someone over a sin issue? How did it go?
4. How does the Word of God confront Christians in their sin?
5. Have you ever been “confronted” in your sin through a sermon or Bible study lesson? Share with the group your experience if you are willing.
6. How can the church better foster the practice of correction from a place of love instead of judgment?

## Takeaways:

1. Jesus laments over the sinful, rebellious condition of Jerusalem.
2. Jesus cleanses the Temple and then continues to teach there daily.