

# Jesus Enters Jerusalem

## Summary and Goal

As we study three snapshots in the life of Jesus when He entered Jerusalem for the last time before His death, we will see Jesus is the God who receives and restores worship from His people and the God who weeps for His people. Jesus' insistence that people worship Him is an invitation for us to find real life because we are only satisfied when we worship the One who created us, the only One who can bring us ultimate joy and peace. Jesus' weeping for His people shows how much He loves us. Finally, Jesus cleared people out of the temple because they had desecrated it, demonstrating that He longs for true worship. Today, we are the temple as the Holy Spirit dwells within believers. Jesus is jealous for our affections and our attention, which is good for us because we continually find ourselves empty when we worship something other than Him.

## Session Outline

1. Jesus is the Messiah who receives praise from His people (Luke 19:35-40).
2. Jesus is the Messiah who weeps for His people (Luke 19:41-44).
3. Jesus is the Messiah who restores true worship through His people (Luke 19:45-46).

*Background Passage: Luke 19:28-48*

## Session in a Sentence

When Jesus entered Jerusalem, the people praised Him for the wrong reasons, but through the cleansing of the temple, Jesus showed how He would bring about true worship through His people.

## Christ Connection

When Jesus entered Jerusalem on a donkey, He fulfilled Old Testament prophecies about the coming Messiah and proclaimed He was the One who fulfilled them. The people praised Jesus, but they praised Him for the wrong reasons. In cleansing the temple, Jesus demonstrated how He would bring about true worship through offering His own body as a temple to be destroyed and then raised again.

## Missional Application

Because we know Jesus as our Savior and King, we put away hypocritical and hollow worship and exalt Him for who He truly is—the Son of God who came to take away the sins of the world.

# Group Time

## GROUP MEMBER CONTENT

*Group content found in the Daily Discipleship Guide is included in this shaded area throughout the session.*

## Introduction

**EXPLAIN:** Use the paragraph on page 48 in the DDG to begin the comparison between interest in college football games and the worship of God.

Every Saturday in the fall, large worship gatherings take place in football stadiums throughout the United States. Tens of thousands of people gather and declare the worth of their favorite teams. Chants and songs are yelled from the lips of many. People proudly wear the colors of their teams, arrive early with anticipation, and even throw parties before the game. Hands are raised. Tears are shed. Spontaneous moments of joy and celebration occur. Money is offered. Hours are invested. College football is a big deal.

**INTERACT:** Ask group members the following question.



How does the worship of God compare and contrast with the worship that goes on during football games? (the worship of God is an eternal matter, whereas football is temporary; the worship of God is aligning with the team that is sure to win; the worship of God encompasses all of life in a way football cannot; the worship of God brings people together in a way akin to the camaraderie of football)

**SAY:** Football on Saturday afternoons can, of course, be lots of fun. Godly people enjoy sports too, but the game or the team they cheer for is not their god. Yet worship is occurring in those stadiums every Saturday. Worship doesn't just happen in church; worship also takes place every moment of every day. All of us at all times are finding something to declare worthy to worship. For some that is a football team; for everyone, it should be Jesus (Rev. 5:9-14).

**SUMMARIZE:** As we study three snapshots in the life of Jesus when He entered Jerusalem for the last time before His death, we will see Jesus is the God who receives and restores worship from His people and the God who weeps for His people. Jesus' insistence that people worship Him is an invitation for us to find real life because we are only satisfied when we worship the One who created us, the only One who can bring us ultimate joy and peace. Jesus' weeping for His people shows how much He loves us. Finally, Jesus cleared people out of the temple because they had desecrated it, demonstrating that He longs for true worship. Today, we are the temple as the Holy Spirit dwells within believers. Jesus is jealous for our affections and our attention, which is good for us because we continually find ourselves empty when we worship something other than Him.

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## Point 1: Jesus is the Messiah who receives praise from His people (Luke 19:35-40).

**READ** Luke 19:35-40 (DDG p. 49).

<sup>35</sup> Then they brought it to Jesus, and after throwing their clothes on the colt, they helped Jesus get on it. <sup>36</sup> As he was going along, they were spreading their clothes on the road. <sup>37</sup> Now he came near the path down the Mount of Olives, and the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles they had seen: <sup>38</sup> Blessed is the King who comes in the name of the Lord. Peace in heaven and glory in the highest heaven! <sup>39</sup> Some of the Pharisees from the crowd told him, “Teacher, rebuke your disciples.” <sup>40</sup> He answered, “I tell you, if they were to keep silent, the stones would cry out.”

**PACK ITEM 6: THE MESSIAH-KING:** Use this handout and the first paragraph in the DDG (p. 49) to show how this event revealed that Jesus must be worshiped: He is the prophesied **Messiah-King** and He is **God**.

When Jesus rode into Jerusalem on a donkey, He was fulfilling a prophecy from Zechariah 9:9, one of many prophecies about the Messiah, and the crowd of disciples recognized His kingly position by praising Jesus in the words of Psalm 118:26. The Pharisees, a group of religious elites, however, objected to the proceedings and praises. Jesus told them that the stones would cry out if the people did not worship Him. In essence, Jesus was saying that He will be worshiped, and rightly so—He is the prophesied **Messiah-King** and He is **God**.

- Because Jesus is the **Messiah-King**, the promised King of kings and Lord of lords, He must be worshiped. His coming and rule are cause for peace and glory in heaven and on earth (Luke 2:14).
- Jesus must also be worshiped because He is **God**. Jesus was a great example of obedience and an amazing teacher on earth, but He is also divine. If Jesus were only a great and moral person, then He could not rightly allow people to worship Him, but Jesus allowed and affirmed the people’s worship because He is God who came here to rescue us.

*Objection:* If we are commanded to be humble, then why does the One who commands us to be humble insist on being worshiped? Isn’t that egotistical? We don’t like prideful people in our lives, people who act as if the world revolves around them.

*Answer:* Because Jesus is God, the greatest good, He must expect worship, or else He is not God. If there were something bigger than Him or something better than Him to worship, then that thing or person would be God, but there is no such being. God alone satisfies our every longing, so to require people to worship Him is the best thing He can do for us, lest we pursue what is lesser. Jesus is so committed to being worshiped that He is gathering people from every tribe, tongue, and nation who will worship Him for eternity. Heaven will be filled with worshipers of Him from every single people group. And even now, at all times and in every place, Jesus is to be worshiped. All of creation, including the rocks, testifies to His greatness and goodness.

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**INTERACT:** Ask group members the following question.

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 What are some reasons we have for worshipping the King who comes in the name of the Lord? (Jesus laid down His life on the cross to save us from our sins; He was raised from the dead as a promise of our future resurrection as believers in Jesus; all things, including us, were created through Him; He has built His church so we have fellowship with one another; He has given us the Holy Spirit for assurance, guidance, and strength in the faith; He works through us to spread the gospel to the world)

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**EXPLAIN:** Use the second paragraph in the DDG (p. 49) to highlight our nature to worship as human beings, but we are only satisfied when we are worshipping Jesus, our great and good God.

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God created people who must be worshipers. Every single person on earth is worshipping something today. Some worship Jesus. Some worship their jobs. Some worship a relationship. Some worship material possessions. All of us worship. We can't help it. In the core of our being, we are worshipers. Yet we are only satisfied when we worship the One who created us. So Jesus received the worship of the crowd as our great and good God.

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- Worshipping something other than Christ is always worshipping something less than Christ, something else that will fail to give us satisfaction and joy. Only when we bow our hearts before the Lord are our heads lifted high. Only when we surrender to the everlasting King are we free to live in peace at last.
  - Because we are restless until we rest in the Lord, God's commands for us to worship Him are gracious invitations for us to enjoy real life. His commands for us to praise Him are loving commands because without Him we would never be satisfied. We don't want the rocks to cry out in our place—we should want to cry out!
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**INTERACT:** Ask group members the following question.

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 What are some things we are tempted to worship in place of Jesus? (our careers; success; security; family; our material possessions; our places of service in the church and community; our reputation; our vices)

## Point 2: Jesus is the Messiah who weeps for His people (Luke 19:41-44).

**READ:** Ask a volunteer to read Luke 19:41-44 (DDG p. 50).

<sup>41</sup> As he approached and saw the city, he wept for it, <sup>42</sup> saying, “If you knew this day what would bring peace—but now it is hidden from your eyes. <sup>43</sup> For the days will come on you when your enemies will build a barricade around you, surround you, and hem you in on every side. <sup>44</sup> They will crush you and your children among you to the ground, and they will not leave one stone on another in your midst, because you did not recognize the time when God visited you.”

**EXPLAIN:** Use the paragraph in the DDG (p. 50) to emphasize Jesus’ care for people who are wrapped up in their sin, even for those who reject Him.

Jesus not only received worship as God, He claimed to be God when He said His visit to Jerusalem was God visiting the city (v. 44). God in the flesh rode up to Jerusalem on a humble donkey and He wept, not for Himself and the brutal treatment He would soon receive but for the consequences that would later befall the city because of their rejection of Him. Not only is Jesus the God who receives worship from His people but He is also the God who weeps for His people.

- Jesus looked over Jerusalem and wept because its people would reject Him and crucify Him, and they would face the consequences for doing so. He wanted this people to know the joy of His salvation, to find their hope and satisfaction in Him. He wanted them to experience the peace He brings, but they were blinded by their sin and could not see it.



### Voices from Church History

“We see in this description of the desolation and temporal confusion of those in Jerusalem ... a figure of the spiritual confusion which will come on those who even now will not receive [Jesus Christ] ... Those who think they will be saved by any other means than by him and who have their faith and hope in any other than in him and by him, surely they have not yet received him, and evil will come to them.”<sup>1</sup>

—Richard Taverner  
(c. 1505-1575)

- Jesus wants our worship because He loves us. He enjoys being with us. He is not a demanding deity who wants us to pay attention to Him as if He were needy. He is the joyful and perfect Son of God, who invites us to worship Him so we can enjoy Him. Jesus weeps for people because He loves His creation and desires people to know Him. There is nothing lacking in God if we do not worship Him. But there is satisfaction lacking in us if we do not. God cares when we give our allegiance to something other than Him because He knows that other thing, person, or possession will be unable to deliver joy and peace. Only God can handle the burden of being our God.
- Earlier in the Gospel of Luke, Jesus lamented the lack of faith among the people in Jerusalem. With deep compassion, Jesus desired to gather the people of Jerusalem to Himself, to care for them, to protect them, and to provide for them, as “a hen gathers chicks under her wings,” but even then, they were not willing to receive Jesus as Savior and Lord (Luke 13:34).

**Commentary:** “Jesus predicts the destruction of Jerusalem by the Romans, which took place in AD 70. Josephus [a Jewish historian] describes the walls and embankments built by the Roman general Titus (son of Emperor Vespasian) to besiege the city and prevent the escape of its inhabitants ... Josephus portrays in great detail the terrible and gruesome suffering of the inhabitants of Jerusalem during the three-year siege of the city. Many died by a terrible famine. Others were killed by desperate bandits within the city. Thousands were slaughtered by the Romans when they breached the walls. Josephus claims that eleven hundred thousand perished during the siege and ninety-seven thousand were taken captive. Though the number is almost certainly grossly exaggerated (it may have been between one-quarter and one-half million), these numbers reveal the horrible sufferings the city will experience.”<sup>2</sup>

**INTERACT:** Ask group members the following question.

**?** How should Jesus’ weeping for Jerusalem affect our perspective of sinners who do not know Jesus by faith? *(we too should be concerned for sinners and the consequences they will face apart from Christ; we must recognize that unbelievers do not live with the true peace of mind and heart that only come through faith in Jesus; we should mourn that judgment and hell await unbelievers and be spurred on to help them see Christ in faith)*

**INSTRUCT:** Ask group members to use the scale in their DDG (p. 50) to evaluate their own level of concern for those who do not know Jesus by faith.

What is your level of concern for those who do not know Jesus by faith?



### Point 3: Jesus is the Messiah who restores true worship through His people (Luke 19:45-46).

**READ** Luke 19:45-46 (DDG p. 51).

<sup>45</sup> He went into the temple and began to throw out those who were selling, <sup>46</sup> and he said, “It is written, my house will be a house of prayer, but you have made it a den of thieves!”

**EXPLAIN:** Use the first paragraph in the DDG (p. 51) to explain the situation behind the sellers in the temple and why Jesus cleansed the temple.

Jesus was angered often by the hypocrisy of religious leaders who pulled people away from God with their self-centered traditions. He was gracious and gentle with those who were called “tax collectors and sinners” but fierce with those who gave the impression that they worshiped God yet their hearts were far from Him. The temple scene that Jesus observed angered Him because of the toxic mix of hypocrisy and exploitation. Instead of the temple bringing people to God, people were prevented from encountering Him. God was being dishonored in the temple, the place that was to be a house of prayer. So Jesus did something about it to restore the hope for true worship.

- The temple was supposed to be a place where people from all nations were able to pray (see Isa. 56:3-7). The outermost section of the temple was known as the court of the Gentiles; this was where non-Jewish people could access the temple and worship the one true God. But the religious leaders had allowed this court to be turned into a marketplace for vendors and moneychangers (see Mark 11:15-17).
- Instead of helping people worship, vendors likely raised their prices and took advantage of travelers who had to buy animals for their sacrifices, hence, Jesus called them “thieves.” The sellers could have set up outside the temple, but here they had disgraced God and disregarded the Gentiles by moving their marketplace inside the temple itself. The temple was cluttered with people making money off of travelers and Gentiles instead of allowing the temple to be a house of prayer for them. It had become a den of robbers (see Jer. 7:1-11).

**INTERACT:** Ask group members the following question.



What are some ways we may hinder others in their worship of God? (with our unconfessed sin and lack of repentance; promoting man-made traditions above the commands of God; failing to be the church to others as we refuse to call out sin and to encourage them toward love and good works; making church and life about material wealth and health; not sharing the gospel; failing to lift up Jesus as crucified and raised from the dead for our salvation)

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**FILL IN THE BLANKS:** Provide group members with the answers for the call-out in their DDG (p. 51).

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**Worship:** The aim and focus of worship is **God**, giving Him the exact due of praise and adoration that He deserves. Corporate worship serves to **edify** and **strengthen** other Christians, but it also serves as a **witness** to non-believers of the greatness of God.

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**Essential Doctrine “Worship”:** While many reduce worship to an event or the singing of worship songs, worship is first and foremost something of the heart and extends to all areas of life. The aim and focus of worship is **God**, giving Him the exact due of praise and adoration that He deserves. Worship should be carried out not only at a personal level within a Christian’s life but also in joining with other Christians in the corporate act of worship and stewarding our gifts for the glory of God. Corporate worship serves to **edify** and **strengthen** other Christians, but it also serves as a **witness** to non-believers of the greatness of God.

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**EXPLAIN:** Use the second paragraph in the DDG (p. 51) to connect the Christian’s life in the Spirit to the temple—believers, both individually and corporately, are now the temple of God’s Spirit.

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After Christ came and died for us, the temple and sacrificial system were fulfilled because they pointed to Jesus. While the Lord met with His people in the temple in the Old Testament, the Lord has now moved into our lives in the Holy Spirit. We don’t just meet with Him in a building somewhere—He lives within us. We don’t worship Him in a certain location—we worship Him now and everywhere. We, both individually and corporately, are the temple of His Spirit (1 Cor. 3:16-17; 6:19-20).

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- Through the power of His Holy Spirit in believers, God is continually transforming us into true worshipers.
    - As His temple, we are to be a house of prayer. We are to seek Him and spend time with Him.
    - As His temple, we are to welcome and serve people from all nations. Jesus is still seeking worshipers from every tribe, tongue, and nation, and He has commanded us to join Him in this mission (Matt. 28:18-20).
    - As His temple, we are not to exploit or take advantage of people; we are to serve them, for true religion and true worship include serving others in the name of Jesus in their distress (Jas. 1:27).
  - By faith in Jesus, believers are cleansed of sin, and Jesus is faithful to continue to cleanse us of our sinfulness. Are there any tables in our lives that need to be thrown over by Jesus?
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**INTERACT:** Ask group members the following question.

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How can our lives reflect God’s desire for His temple in the Old Testament? (we can live holy lives; we can pray and study God’s Word faithfully; we can point to Jesus through our words and actions; we can invite unbelievers to know God through faith in Jesus; we can rejoice in Jesus as our substitute to atone for our sins; we can center our lives around the worship of God)

# My Mission

**EXPLAIN:** We believe that Jesus is worthy of our worship. We have learned, often by the hard way of worshiping things other than Him, that Jesus is the only One who can bring us ultimate joy and peace. He is not only our great God who rightfully receives our worship but He is our good God who loves us. Just as He wept for His people in Jerusalem, He desires to care for us and provide for us. Because we have placed our faith in Christ and bowed in worship before Him, He has sent His Spirit to live in us. Each believer is a temple of the Holy Spirit, and as His temple, we are to represent God to all peoples, to care for the sinner, and to seek God. Let us put away hypocritical and hollow worship and exalt Jesus as the Son of God who came to take away the sins of the world.

**READ** the following missional application statement in the DDG (p. 52), and encourage group members to choose at least one of the options below as a way to respond to the truth of God’s Word.

Because we know Jesus as our Savior and King, we put away hypocritical and hollow worship and exalt Him for who He truly is—the Son of God who came to take away the sins of the world.

- **How will you demonstrate your faith in Jesus the Messiah-King, who is worthy of your worship?**
- **What are some ways your group or church can encourage and foster the worship of Jesus?**
- **Whose sinful state causes you to grieve, and how will you share the gospel as the remedy?**

## Voices from the Church

“For worship is, essentially, the reverse of sin. Sin began (and begins) when we succumb to the temptation, ‘You shall be as gods.’ We make ourselves the center of the universe and dethrone God. By contrast, worship is giving God his true worth; it is acknowledging Him to be the Lord of all things, and the Lord of everything in our lives. He is, indeed, the Most High God!”<sup>3</sup>

—Sinclair Ferguson

**CLOSE IN PRAYER:** Father, we praise You and thank You for the gift of Your Son who took on flesh to save us and the gift of Your Spirit who sanctifies us. Continue to cleanse us of our sinfulness, and help us to strive for holiness in our lives. Finally, soften our hearts toward this world full of sinners who need Jesus, and strengthen us for the gospel mission to make Him known for the salvation of all who believe. Amen.

**INSTRUCT:** As your group departs, encourage group members to read and respond to the **Daily Study** devotions in their DDG (pp. 53-55), which build and expand upon the group study. Also advocate for small groups or families to use **Encourage One Another** (p. 56) for mutual accountability and fellowship grounded upon the foundation of God’s Word.

# Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The **Daily Study** devotions in the DDG (pp. 53-55) will help group members get into God's Word and study it for themselves. **Encourage One Another** (p. 56) will help group members and families fellowship with one another with purpose.

## Daily Study

Brief daily devotions in the DDG (pp. 53-55) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for **Day 1** as a part of point 1 in the session: **The first time He came to our world, He came riding a humble animal and He came to give His life for us. When He returns, He will return in power, ready to eliminate evil, pain, and suffering for His people forever.**



Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God's Word and to live it out. Here are a couple of examples you can use:

- **Day 3:** “**In His holiness and power, Jesus is above all and beyond all, and yet, He came here to offer mercy and grace to people.**”
- **Day 4:** “**The trust children place in parents and caregivers should be an illustration of our trust in our Savior. Jesus desires that our faith be childlike.**”



Visit [www.GospelProject.com/Blog](http://www.GospelProject.com/Blog) for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God's Word.

## Encourage One Another

This brief plan for fellowship and accountability in the group member's DDG (p. 56) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using *The Gospel Project* in their groups.

- **Encourage group members to talk about what they have found useful to counteract the all-too-common tendency to go through the motions in worship.**
- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.

# Additional Commentary

## Point 1: Jesus is the Messiah who receives praise from His people (Luke 19:35-40).

“The people greeted Jesus with enthusiasm, even spreading *their cloaks* on the road for him to ride over, a gesture that acknowledged him as a ruler (19:36). The excited disciples were singing and shouting: “*Blessed is the king who comes in the name of the Lord! Peace in heaven and glory in the highest!*” (19:37-38, quoting Ps. 118:26). But the Pharisees were fearful of the political repercussions of such a procession, and so they told Jesus to *rebuke* his *disciples* and keep them quiet (19:39). Jesus replied, *if they keep quiet the stones will cry out* (19:40). He is king and no silencing of the disciples will work: shouting is inevitable.”<sup>4</sup>

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“As Jesus passed over the **Mount of Olives** (see v. 29) and began his descent into Jerusalem, the crowd of disciples praised God for **all the miracles they had seen**. The Gospel of John reports that the miracle of raising Lazarus from the dead had recently occurred in Bethany, near the beginning point of the triumphal entry (John 11:1-44). The crowd was shouting Psalm 118:26, which is messianic. In addition, they added the word **King** to their recitation of the OT Scripture, showing that they believed Jesus was the Messiah.”<sup>5</sup>

## Point 2: Jesus is the Messiah who weeps for His people (Luke 19:41-44).

“Luke’s account of Jesus approaching Jerusalem does not contradict the accounts of Matthew and Mark, both of which clearly emphasize Jesus’ entry to Jerusalem. Rather, Luke makes a theological point—that Jesus was moving toward the place of rejection, which would be the city of Jerusalem. Jesus stated that **the stones would cry out** if His disciples did not recognize the importance of this day and were silent (v. 40; Hab. 2:11). Then Jesus Himself wept over the city that would reject Him. Luke zeroed in on Jesus’ concern for the city of Jerusalem and also recorded His prediction of its future destruction (Luke 19:43-44). **The time of your visitation** referred to the time when salvation and blessing would come.”<sup>6</sup>

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The lament over Jerusalem shows Jesus’ pain at Israel’s failure to respond with faith. In 19:41-44, Jesus sounds like Jeremiah lamenting the coming exile (Jer. 6:6-21) or Isaiah declaring the impending fall of Jerusalem (Isa. 29:1-4). Jesus’ lament over Jerusalem shows that the consequence of rejecting God’s messenger is national judgment. When God sues for peace and his terms are rejected, only judgment remains. Jesus predicts the nation’s collapse as tragic fact. The fig tree of Luke 13:6-9 had its chance to bear fruit and it did not, so it was cut down (at least temporarily). The door of opportunity for the nation is closed (13:22-30). The house is desolate until it recognizes the one who comes in the name of the Lord (13:31-35).”<sup>7</sup>

### Point 3: Jesus is the Messiah who restores true worship through His people (Luke 19:45-46).

“**Then he entered the temple area.** As the ‘coming one’ (19:38), Jesus immediately entered the temple (cf. Mal. 3:1). **And began driving out those who were selling.** Jesus’ cleansing of the temple was a messianic act in the sense that he did this as the Messiah. It probably was not a messianic act in the sense that the Messiah was expected to do this. Luke minimized this particular incident in the tradition, perhaps due to his desire to avoid misinterpreting Jesus’ actions as revolutionary (cf. Luke 12:51 with Matt. 10:34). The incident took place in the court of the Gentiles (cf. ‘for all nations’ in Mark 11:17), where one could purchase the necessary sacrifices or, at certain times during the year . . . exchange money for the Tyrian silver coins that alone were acceptable for paying the half-shekel temple tax. The latter are not mentioned in Luke’s abbreviated account (cf. Mark 11:15). **It is written.** As at the temptation, Jesus quoted Scripture to justify his behavior. **House of prayer.** Luke omitted the reference ‘for all nations,’ which appears in his Markan source and in Isaiah 56:7. He may have done this because the temple now lay in ruins and as a result could not have become a house of prayer for all nations.”<sup>8</sup>

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“Why would Jesus have disrupted such a necessary service? The answer is partially found in Mark 11:17 [cf. Luke 19:46]. Jesus cited Isaiah 56:7 and Jeremiah 7:11, saying, ‘Is it not written, “My house will be called a house of prayer for all nations”? But you have made it a den of thieves!’ Jesus objected to the location of the services: the Court of the Gentiles. God had intended this area to be a place of outreach to Gentiles, who prayed to the one true God instead of to idols. They were being crowded out, and the Messiah was rightfully concerned, as had been prophesied in Psalm 69:9, ‘Zeal for your house has consumed me,’ and Malachi, ‘The Lord you seek will suddenly come to his temple,’ and ‘he will purify the sons of Levi and refine them’ (Mal. 3:1b,3b).”<sup>9</sup>

#### References

1. Richard Taverner, *On the Tenth Sunday After Trinity*, quoted in *Luke*, vol. 3 in *Reformation Commentary on Scripture: New Testament*, ed. Beth Kreitzer (Downers Grove, IL: IVP, 2015) [Wordsearch].
2. Mark L. Strauss, “Luke,” in *Matthew, Mark, Luke*, vol. 1 in *Zondervan Illustrated Bible Backgrounds Commentary*, gen. ed. Clinton E. Arnold (Grand Rapids, MI: Zondervan, 2002) [Wordsearch].
3. Sinclair B. Ferguson, *A Heart for God* (Colorado Springs, CO: NavPress, 1985), 155.
4. Takatemjen, “Luke,” in *South Asia Bible Commentary*, gen. ed. Brian Wintle (Grand Rapids, MI: Zondervan, 2015), 1374.
5. A. Boyd Luter, “Luke,” in *CSB Study Bible* (Nashville, TN: B&H, 2017), 1645, n. 19:37-38.
6. Tamra Hernandez, “Luke,” in *The Study Bible for Women* (Nashville, TN: B&H, 2014), 1360, n. 19:40-44.
7. Darrell L. Bock, *Luke 9:51–24:53*, in *Baker Exegetical Commentary on the New Testament* (Grand Rapids, MI: Baker, 2014), 1547 [Wordsearch].
8. Robert H. Stein, *Luke*, vol. 24 in *The New American Commentary* (Nashville, TN: B&H, 2003) [Wordsearch].
9. David Emory Lanier, “Economics of the Temple,” *Biblical Illustrator* (Spring 2019): 12.