

Tuesdays

in Classroom 5 Taught by Don Hooton

#### Conflict in Jerusalem (19:45-21:4)

#### **Overview**

- The final section of Luke's Gospel began with the march to Jerusalem (18:31-19:27) and then the week of the Passion, as we call it, begins (19:28-44). And our section today begins with the second cleansing of the Temple (c.f. John 2:13-17).
- In this section, conflict between Jesus and the Jewish leadership escalates.
  - The Question of Jesus' Authority (20:1-8)
  - The Parable of the Vineyard's Owner (20:9-18)
  - The Question on Taxes (20:19-26)
  - The Question on Resurrection (20:27-40)
  - Jesus' Question on David's Lord (20:41-44)
- And the authority for which He acts, called into question (20:2) is finally answered with the posing the dilemma of Psalm 100 with how could David's son also be his Lord? And to make the final push to ask, "If David showed such respect to the promised Messiah, his Lord, should not the Jewish nation – and its leadership?"
- So Jesus warns disciples to beware of the religious leadership who live for appearance's sake and misused their authority to devour widow's houses and then turns their eyes upon a widow, vulnerable, who serves God without pretentiousness, where God weighs the value of service not in the amount but in the sacrifice in which it is offered.

### Conflict in Jerusalem (19:45-48)

#### The Second Cleansing of the Temple (19:45-8).

- Luke's brief description of this event, paralleled in Matthew (21:12-13) and Mark (11:15-18), is distinct from John's earlier event in his gospel (2:13-22).
  - In John's gospel, he uses a whip and drives them out of the temple area and scattered the coins and overturned the tables. In the second event, only the turning of the tables.
  - In John's gospel, this is the first of four Passover's that he presents in a chronological fashion.
  - Different OT passages are cited to validate Jesus' action.
- The Second cleansing shows how significant the gap of difference there was between Jesus and the religious leaders and their avarice (16:14).
  - Josephus describes the Sadducees as argumentative (Ant18.1.4 [16]), "boorish" and "rude" to both each other and aliens (War2.9.14 [166]), few in number though they include "men of the highest standing" (Ant18.1.4 [17]). They have "the confidence of the wealthy" but not the populace (Ant13.1.4 [298]).
  - But "chief priests" were mostly Sadducean and the ones involved in the events of the Temple for which Jesus takes action.
    - Sacrificial items were sold (presumably for profit) and Money was exchanged from Roman to Jewish currency, c.f. Ex 30:11-14 (for a surcharge).
- What Jesus did:
  - He demonstrated His Authority. Messiah Entered the City (Psa 118) now cleanses the place of worship (again).
  - He calls Scripture as His Right to Act (Isa 56:7 justice for all; Jer 7:11 judgment for all who misuse God's Holiness.).

### Conflict in Jerusalem (19:45-21:4) The Question of Jesus' Authority (20:1-8)

- So the leaders respond with a two hinged question, What is your right and Who gave it to you?
  - The dispute, a serious one, has come again and again and now sets the stage for why Jesus will soon die.
  - The "these thing" (2) is certainly the cleansing in the context.
- Jesus answers with a question.
  - It is a brilliant response because Jesus pushes them against John as they are against Him both of whom are for appearances sake (v.47) are that they have no official training or credentials.
  - They will pick up on this since the people already view John as a prophet and in effect, Jesus cornered them.
  - The concerns they have are appearances not truth.
  - To avoid the embarrassment of declaring John "of Heaven" that would expose their own rejection of him and to avoid social upheaval of declaring John "of men" they say nothing.
- Jesus says, "Neither will I".
  - Jesus has already given plenty of evidence for His authority (5:24; 11:20).
  - Jesus' silence maintains that the answer should be clear enough (c.f. John 3:1-5).
  - And now the following parable, no doubt growing out of this tension that they will recognize (20:19) will through the gauntlet of Divine Engagement in the power struggle for God's People that Messiah will eventually win.

# Conflict in Jerusalem (19:45-21:4) The Parable of the Vineyard's Owner (20:9-18)

- A parable about a vine was not new. Isaiah had used it of the nation (5:1–7), and they would understand. The Vineyard Owner sent three servants to gain fruit from his vineyard (Luke 20:10–12) but the tenant farmers ... beat each of the three. Finally, he sent his son, whom they killed so that they could gain the inheritance (vv. 13–15). Jesus then asked his listeners a rhetorical question, What then will the owner of the vineyard do to them? He answered His own question—He would kill those tenants and give the vineyard to others (v. 16).
  - The Son, is no doubt, Jesus Himself. The Owner is God, the Father. The vineyard is Israel. The destruction of the Vineyard (revisited in Luke 21) and given to Others (Gentiles, c.f. Romans 9:30-33) because the Stone was rejected (20:17) (c.f. Psalm 118:22).
  - The crowd's response strong—May this never be!—reiterates they got it —
    and that they would lose what they had once had by rejecting Him.
- The parable is followed by a comment that the teachers of the law and chief priests sought to arrest Jesus because they knew the tenants in the parable represented them (cf. 19:47–48). They were kept, however, from carrying out their desire at the present time because of the people, who were supportive of Jesus (19:48; 20:6, 16b). By means of the parable and concluding statement, Luke continued to prepare his readers for the crucifixion.

#### Conflict in Jerusalem (19:45-21:4) The Question on Taxes (20:19-26)

- The presence of Roman tax among the Jewish people was more than irritation –
  it was provocation. From all the Messianic prophecies (ie. Psalm 2), many Jews
  thought Messiah's kingdom would end it.
- Taxes are not a voluntary contribution. Paid taxes is a practical acknowledgment of that government's right to rule over us, and of our submission to its authority.
- Specifically in our text, Jesus is being asked whether or not a law-abiding Jew (one keeping the law of Moses, that is) should pay taxes to Caesar.
  - The direct challenge of His leadership that backfired with His "Neither will I" and the parable of their leadership, as well as their attempt to arrest Jesus publicly (20:19), their motivation was to get even and "trap Him" and "turn Him over" (20).
- Jesus has come to Jerusalem and has challenged the leaders of the nation.
  - They reject Him.
  - They plan His death but are fearful of the masses.
  - Even though they tried to tail and to nail Jesus, Jesus nailed them to the wall of their own duplicity (v. 23, NIV).
  - Jesus is neither a political revolutionary or anti-Roman leader nor is He a ardent nationalist for Israel.
  - Instead, He is more interested that Israel be a people who honor God they claim to honor than quibble over their relationship to Rome. What we need to give to God is what He gave us US!

## **Conflict in Jerusalem** (19:45-21:4) The Question on Resurrection (20:27-40)

- The challengers in this scene are the Sadducees, a group of priests who likely could trace their lineage back to Zadok, who served as King David's High priest, and who included most of the leading priestly families. They claimed to rely only on the Pentateuch (the first five books of the Old Testament) and denied any doctrine of a future life, particularly of the Resurrection.
- Their question, while quite absurd to us, was not uncommon (the Apocryphal book of *Tobit* 3:8; 6:9-12; 7:12-13). One woman who had married seven brothers until all the brothers were dead. Likewise, the widow died too. The question: Whose wife will the woman be in the Resurrection?
  - Based on the Levirate Marriage (c.f. Deuteronomy 25), which was famously exemplified in Ruth, a widow, who marries Boaz, who is her "kinsmanredeemer."
  - But they believe there is no answer in their logic.
- Jesus replies:
  - Afterlife is not like this life: No Marrying or Given In Marriage.
  - Then, quoting the passage the Saduccees trust, "that even Moses showed"
    (37), He asks is not God the god of the living? If He is of Abraham, Isaac and
    Jacob, then they must still live. For them to share in the realization of God's
    promise they must be alive to see it.
  - In Matthew's account, Jesus says they are mistaken, they don't understand Scripture, and they don't understand God's power (22:29).

## Conflict in Jerusalem (19:45-21:4) Jesus' Question on David's Lord (20:41-44)

- Now the scribes (39) and Pharisees enjoyed how He trumped the Sadduces, Jesus would show their failure to grasp what God's word has already made clear about their present when he asked "And how it they says Christ is David's Son?"
  - In Matthew's account, Jesus asked directly about whose son the Christ was (22:41-42) and they say, "David". In Mark and Luke, Jesus speaks "to them" about this teaching they and asked how is it that David's son is his Lord.
  - Instead of turning to passages that call Messiah David's son, He turns to Psalm 110 that calls him David's Lord; in the words of the Father Himself ("The LORD," v. 1), who speaks to Messiah, His Son and David's Lord ("my Lord," v. 1). Why choose Psalm 110?
    - If Messiah was "son of David," who could explain better than David?
    - This psalm shows the complexity of the Messiah:
      - Both human and divine.
      - Both ruling as Israel's King and Melchizedek's priesthood.
      - David gratefully anticipated the day of his Son's enthronement, and he wrote a psalm of worship in response to God's revelation to him. David welcomed His Son's greatness, his superiority to himself.
    - So why would Israel, when presented with the same complexity, reject Him? It showed their grievance really was not with Jesus but with Him who had given Him this authority.

#### Conflict in Jerusalem (19:45-21:4)

#### Warnings about Leaders and Attentions to a Widow (20:45-21:4)

- This final warning to the disciples about Jewish teachers. It is not only what they teach, but the pride of their heart, the treatment of the vulnerable and the propensity for performance-based worship.
  - Their pride is manifest in their attire and their anticipated reception in public.
    - They wanted the important places in worship, even Moses' seat (Matt 23:2), the name given to a special chair of honor in the synagogue where the authoritative teacher of the law sat.
    - They wanted the important places at social gatherings.
  - They "devoured" widow's houses.
    - Caring for the vulnerable was always a charge for God of His people (Luke 7:12, Acts 6) and these charges Jesus states shows that in managing the widow's affairs, these teachers took large cuts for themselves.
    - God wants mercy (Hosea 6:6) and not just religiosity.
  - They pretentiously pray long prayers.
- This is an example of what God sees.
  - In contrast to the ones who parade their gifts in the trumpet-shaped receptacles in the Temple where often the donations were counted and where thirteen of them were located in the court of the women, Jesus draws attention to the widow who gave only two copper coins (a "mite" where each was worth 1/100 of a denarius or 5 minutes pay of a daily wage.)
  - God sees what we do not: He does not count, He weighs. He knows the sacrifice of the heart. She gave of her poverty they gave of their excess and they sought the glory of men and she, in humility, the glory of God.

### The Reading Schedule:

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1/7 | The Revelation of the Cross (9:18-50)
1/14 | Public Challenge and Mission of the 70 (9:51-10:24)
1/21 | Teaching the Kingdom (10:25-11:13)
1/28 | Teaching the Kingdom (11:14-11:54)
2/4 & 11 | Teaching the Kingdom (12:1-12:59)
2/18 | Teaching the Kingdom (13:1-35)
2/25 | Conflict and Crises (14:1-32)
3/3 | Parables of the Lost (15:1-32)
3/10 | Challenges to the King (16:1-31)
3/17 | Teaching Discipleship in the Kingdom (17:1-37)
3/24 | More Teaching of the Kingdom (18:1-43)
3/31 | The March to Jerusalem (18:31-19:27)
4/7 | The Passion Begins (19:28-44)
4/14 | Conflict in Jerusalem (19:45-21:4)
4/21 | Predictions about Jerusalem (21:5-38)
4/28 | The Last Supper and Betrayal (22:1-53)
5/5 | The Arrest and Trial (22:54-23:25)
5/12 | The Crucifixion (23:26-56)
5/19 | The Resurrection (24:1-53)
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