**Luke IX Jesus Comes to Jerusalem.**

We are about to enter Jerusalem. Our story is coming to its horrible yet wonderful end.

Let’s review what we have learned from Luke so far:

I. Luke 1-3 The Birth Narrative:

Zechariah and Elizabeth middle aged

Joseph and Mary young

Simeon and Ana quite old

All are righteous and upright. All are waiting for God’s Mesiah/Savior to come.

Message to Zechariah and Elizabeth (Mary’s cousin) In God’s kingdom the old will be more productive than the young

The barren will be fruitful

This is the reversal of fortune motif we see throughout Luke.

You may have been poor—of little value and importance in the eyes of the world, but if you will be upright and observant, God will make you productive and fruitful and, in Elizabeth’s case, will take away our disgrace!

Facts about Mary:

1. She was very young.

2. She was female.

3. She was poor.

4. She was defenseless and vulnerable

Everything we know about her said that she had no significant part to plain in the history of Israel.

What does God say to her? Luke 1:26-29. Talk about a turnaround!

1. You are highly favored. (Imagine that!!!)

Who is highly favored to God? The young, the female, the poor, the defenseless and the vulnerable.

2. God is with you. Talk about good news.

What is the good news? You will be pregnant. You will be the object of scorn and great shame, and, almost certainly, your betrothed will put you away. Your life in Jewish society is OVER!

Mary’s amazing response: Luke 1:34-38

Luke 1:38 I am the Lord’s Servant. May it be to me as you have said.

Luke 1:46-56 (esp. 51-53) (Mary’s song) He has performed mighty deeds with his arm;

He has scattered those who are proud in their inmost thoughts

He has brought down the rulers from their thrones

but has lifted up the humble

He has filled the hungry with good things

but has sent the rich away empty.

Simeon and Ana Quite old and waiting for God’s deliverance at the temple

Simeon:

Luke 2:30-32 My eyes have seen your salvation (Jesus) which you have prepared in the sight of ALL NATIONS. A light of revelation to the Gentiles and the glory of your people Israel.

But to not forget Luke 2:34 “This child is destined to cause the falling and rising of many in Israel and to be a sign spoken against.”

II. Luke 4-9:31 Jesus’ Ministry in Galilee

Jesus is teaching, preaching and healing and he is bringing good news to everyone: Salvation to all the people, but especially to women, the poor, the outcast, the weak, foreigners, Samaritans and Gentiles.

Read Luke 4:16-19 Jesus’ first sermon in Nazareth.

His message, His good news: (quoting Isaiah 61:1-2)

1. Good news for the poor (in spirit?)

2. Freedom/release for (spiritual) prisoners Q: How has God freed you?

3. Healing for the blind/sick (spiritually) sick Q: How has God healed you?

4. Release the (spiritually) oppressed. Q: What oppression has God freed you from?

5. The favor of the Lord.

v. 21 Today, the scripture is fulfilled in your hearing (a drop-the-mic moment)

This is the essence of the gospel in Luke.

But we also saw a foreshadow of things to come at Nazareth.

v. 22 “All spoke well of him.”

But then he told them that God’s favor would be for the Gentiles too. Elijah was sent to the widow of Zarephath in Sidon. Many had leprosy, but Elisha only cleansed Namaan the Syrian.

So they tried to kill him.

Then we saw Jesus calling disciples to follow him.

Luke 5:10b-11 Jesus calls the first disciples Peter, James and John

Who here wants to be a disciple of Jesus?

Who here wants to follow the miracle-worker and great Teacher Jesus?

What is Jesus calling you to do?

1. You will fish for people (Luke 5:10)

2. Leave everything to follow Jesus. (Luke 5:11)

Luke 5:27-28 To Levi a TAX COLLECTOR Come Follow me. And he got up, left everything and followed Jesus. Being and outsider is no impediment to service in the kingdom of God.

Luke 9:57-62 To anyone who says to Jesus “I will follow you but…” Jesus says “No one who puts their hand to the plow and looks back is fit for service in the Kingdom of God.

And in Luke 14:25-33 We saw Jesus asking those who would be his disciples to count the cost. “Those of you who do not give up everything you have cannot be my disciples.”

Then we saw Jesus and his special relationship Jesus had with women.

This was not normal in the Jewish world of the first century. The rabbis had a saying: “Blessed are you O God, King of the Universe, Who has not made me… a Gentile, a slave or a woman.”

In Luke women played a principle role in his birth.

Women were the chief witnesses and comforters of Jesus at the crucifixion Luke 23:49,

Women were the first to witness and announce the resurrection Luke 23:55-24:11

Prominent women were the chief financial supporters of his ministry.

The most faithful people in Luke are women. That includes his mother Mary but also the poor widow who gave everything she had in the temple.

Luke 7:36-50 Jesus anointed by a “sinful” woman.

Simon the Pharisee: “If this man were a prophet, he would know… what kind of woman she is… that she is a sinner”

Forgetting that it is men who are the cause of that particular son, not women.

Jesus is fully aware what kind of woman she is.

She is the kind who is aware of her sin, understands that Jesus is Saviour, and comes to worship him.

Then we saw this poignant moment: “Simon: Do you see this woman?”

Jesus: I see this woman. She is a human being, in need of compassion, comfort and salvation.

Then we looked at Jesus and the Poor/or Jesus and the Rich.

Luke 6:20 Jesus said “Blessed are the poor” (not just blessed are the poor in spirit)

Luke 6:24 And Woe to you who are rich, for you have already received your comfort.

In Luke the “poor” are the marginalized in general. They are poor in things, but also in social capital. The rich are the privileged in general. “The rich are those with significant resources at their disposal, yet who fail to consider the plight of others.” (Joel B. Green)

**The rich fool (Luke 12:13-23)**

Jesus says: “Be on your guard against every kind of greed.”

v. 15 A man’s life does not consist in the abundance of his possessions.

To the farmer who built bigger barns Jesus says “you fool!”

1. He failed to account for God in his plans. He found his security on things, rather than in God.

2. He failed to account for using his wealth to help the poor.

**The Parable of the rich man and Lazarus Luke 16:19-31**

The ultimate reversal of fortune.

The rich man does not even look at Lazarus, never mind help him,

But in the parable, he is not even given a name and Lazarus is in Paradise.

The unrepentant rich man is in torment.

Blessed are the poor and woe to those who seek first riches in this life.

III. Luke 9:32-19:27 But then we saw Jesus turn toward Jerusalem.

Luke 9:51 “As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.”

The die is cast. The end is near. As the prophets wrote, the Savior must die in Jerusalem.

From this point on, Jesus still teachers, preaches and heals the sick, but there is ever-growing opposition from the Pharisees and Teachers of the Law. The tension is reaching a crescendo.

We looked at the Parable of the Lost Son. Perhaps the most beautiful picture in the Bible of how God loves us and wants a relationship with us, if only we will:

Come to our senses and

Return to him.

God is waiting with open, loving arms. But he will not force us. In fact, he will let us go because he loves us so much.

Then we saw Jesus interacting with Samaritans, outsiders and “sinners.”

Jesus used a parable about a Samaritan to explain the teaching that we should love our neighbor as ourself, and of the ten lepers he healed, only the Samaritan one came back to thank Jesus.

And then another story of reversal of fortune. A CHIEF TAX COLLECTOR Zacchaeus is the kind of guy Jesus wants to hang out, because, unlike the religious people, he understands he is a sinner and he is ready to repent. This time, not just the Pharisees and Chief Teachers are upset with Jesus, all the people are shocked at who Jesus would hang out with.

Now. We are coming into Jerusalem but Jesus has been talking about this for a while.

Luke 9:21-22 The Son of Man must suffer, be rejected and killed.

Luke 9:43-45 The Son of Man will be betrayed

Luke 11:29-32 This wicked generation asks for a sign, but the only sign they will be given is the sign of Jonah. Like Jonah, Jesus will willingly offer his life to save sinners—even Gentile sinners!! And like Jonah, God will raise him from the dead on the third day.

Luke 13:31-35 Go tell that fox… No prophet can die outside of Jerusalem.

But then look at vs, 34-35 O, Jerusalem, Jerusalem

Luke 18:31-34 Everything written about the Son of Man will be fulfilled.

**VI. Conflict and Controversy in Jerusalem Luke 19:28-21:38**

The theme of this section is the prophesied Messiah has come to Jerusalem, fulfilling prophecy and bringing salvation through his death, resurrection and ascension.

Luke 19:28-40 Jesus enters Jerusalem as a peaceful and humble king, on a donkey (but we already covered that in Matthew)

But let’s stop there, because David preenacted this scene in 2 Samuel 6 When David brought the ark of the covenant to Jerusalem. God himself was coming into Jerusalem and David, the prefigure of Jesus brings him into the city with great rejoicing. 2 Sam 6:16 His wife Michal, the daughter of Saul, saw David “leaping and dancing before the Lord” as he brought the Presence of God into Jerusalem.

What kind of king is Jesus?

I am sure Jesus has the foreshadow in mind as the people rejoice for Jesus coming into Jersualem. Zechariah 9:9 Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious (as was David), lowly and riding on a donkey, on a colt, the foal of a donkey.

Luke 19:41-44 After passing through Bethany, East of Jerusalem, Jesus is coming down the Mt. of Olives, and he looks down on Jerusalem. As he did so, he wept.

Why? He knows 1. That they will reject him and kill him. (but that is not why he is crying)

2. That, because of their rejection of their Messiah, God will come in judgment forty years from now and overthrow the city. Rome did this under Titus in AD 70.

They want to kill him. He wants to love them. All he wants is to be loved in return. But they would not have it that way. Romans 5:7-8 But God demonstrates his love for us in this: While we were still sinners, Christ died for us.

Jesus is fulfilling in reverse what happened in Ezekiel 11:22-23. When God leaves Jerusalem, he does so by passing out the East gate and going up the Mt. of Olives. Jesus is doing this in reverse, as God comes to the Mt. of Olives.

But now God is returning to Jerusalem, where he will be rejected and killed by the people. (who do this in our place, as we are the ones who put Jesus to death) (a related in Zech 14:4-5)

But this is also the scene 2 Sam 15:13-17, 30

David, the prefigure of the Messiah is fleeing the city. There are copious parallels between David and Jesus. Born in Bethlehem, shepherds who gave their life for the sheep, offered a sacrifice on the temple mount that saved Israel. David, who wrote Psalm 22 “They have pierced my hands and my feet.” Jesus is not the only king of God’s people who had to endure the emotional agony of betrayal at the hands of those he loved and served. God’s prefigure is fleeing in disgrace. Jesus, in a move loaded with symbolism, reverses this path, this time in great joy.

But in just a few days, Jesus will come down from the Mount of Olives (where the Garden of Gethsemane is) after his arrest, for his trial and execution.

Luke 19:45-48 More conflict in Jerusalem. Jesus clears the temple.

Completing the reversal of Ezekiel 11, 2 Sam 16,30, Jesus enters the temple. And what does he see? People making a profit—right there in the temple.

Zechariah 14:21 The nearly last thing in the OT. And there shall be no merchants in the house of the Lord Almighty!

Jesus drives the merchants out. He purifies the temple in a symbolic act.

Luke 20 Jesus vs the chief priests and the teachers of the Law.

Luke 20:2 By what authority? Imagine, asking God by what authority me makes demands on us.

Of course, that is what all of us did at one time, did we not?

Luke 20:21-22 Should we pay taxes to Caesar?

Luke 20:27-33 A trap question about divorce and remarriage

Luke 20:9-19 The Parable of the Tenants

Jesus tells them exactly what will happen to him! They will throw him out of the city (metaphorically the vineyard) and kill him.

v. 15 Jesus prophesies the destruction of Jerusalem in AD 70. Rome built a new, pagan city on top of the ruins of Jerusalem became known as Aelia Capitolina A temple to Jupiter was built on the temple mount.

v. 17 Jesus is the cornerstone which the builders (The Jews) rejected.

v. 19 Let’s kill him as soon as we possibly can.

Lord’s supper. Acts 2:36 God has made this Jesus whom you crucified both Lord and Christ. We look at what these people did to Jesus in Jerusalem and we think: “What terrible people. How could they do this to Jesus.”

But we did all of these things at one time or another to God and, therefore, to Jesus.