

## I. Intro

A. Happy Father's Day to all of the Dads. Now that I'm increasingly likely to be the oldest person in the room, I feel as though I can make the observations some of the old guys do. Not just: Wow, it goes quickly, or, enjoy them while they are around. But:

1. Dad's you matter. God has given you an influence that is off the charts. What you do, how you do it, what you say – it all matters. More than you know. Being a Dad is a great privilege and responsibility. Lean in into it.

2. To young fathers, I say: it will get easier. There is a good ten years where you do not have ten minutes free time or five cents to spend. But then they leave.

3. It can be hard. I know that some of you are grieving today. This can be a particularly hard day. It's good to be around other people. And to lean into your heavenly Father with whatever pain and disappointment today brings.

a) I had several moments of panic for not having gotten anything for my Dad for Father's Day. He passed away not quite 2 years ago.

## II. Today's talk continues the Contradictions Series

A. And the one that jumps off the page is the contrast between who Jesus is and who you may think he is. Many are surprised by a Jesus who stands up against bad guys and makes their life hard. Many are surprised by a Jesus who goes into the Temple and turns over tables and gets into the face of people who are misusing their power and stares them down.

B. That's because many have a view of Jesus as someone who is very kind and caring. Nice. Calm. Clean. Sort of a young Mr. Rogers.

1. And the famous pictures make him look, not only a bit Anglo, but soft, with a neatly manicured beard and long hair that he uses lots of product in.

2. The suggestion is he showered daily and was careful not to get his white robes dirty.

C. The reality is, he was a guy, a man in his early 30s who hung out with a dozen other guys.

1. Who were on a three-year camping trip in a hot, desert land in a rough, bloody culture.

2. He had worked in the trades.

3. And He was a revolutionary who was going to be killed for being viewed as a threat to the Roman Empire.

D. We are surprised by his outbursts and strength. I dare say, others were surprised by his kindness.

E. The big question today is: is your view of Jesus big enough. Is he a person who can stare down power, who can take out bad guys.

III. There is plenty to think about there, but today I want to be sure you understand what was happening on the ground as he arrives in Jerusalem.

A. Last week he paraded into Jerusalem during the Passover. He made a bold entry – which he didn't need to do.

1. In a world before Instagram and Snap Chat – before newspapers and cameras – very few people knew what Jesus looked like. He and his followers could have walked into Jerusalem quietly.

2. The Romans are looking for him. Everyone is. The city is on high alert for the holidays – the Passover is their independence day. Except they are not independent anymore. God delivered them from the Egyptians but now they are subject to the Romans and they are waiting for someone to lead the revolt.

3. The word around town was that Jesus was the guy. He was the one who could pull it off. And he was coming to Jerusalem. Everyone is waiting for his arrival.

B. He could have gone in quietly. But in a move that sets Pilate and the Romans on edge, He engineers his own parade. And he accepts the adoration of the people. He allows them to call him King. And they are waving Palm Branches – their flag of independence.

C. This is everything Rome fears. It looks like he will give orders to pick up weapons and fight. Except once he gets into the city he pivots and goes after the Jewish leaders.

D. We are going to be looking at the end of Luke 19 and first part of Luke 20.

IV. In order to appreciate our text you need to understand the temple. Which is significant for a handful of reasons. The

V. First – it is significant because of what it is. The Temple is the place where God and man meet.

A. God is everywhere, but He agreed to manifest his presence in a special way among his people. And that eventually became in the Temple

VI. Second, it's important because of it's location

A. Today the location is key because it is claimed as a holy site by both Jews and Muslims. (Dome of the Rock)

B. Spiritually it's a key location because this is where God directed Abraham to tie up Isaac back in Genesis 22.

VII. Thirdly, the temple is impressive because of its size.

A. It took up 25 percent of the city.

B. FIRST SLIDE – drawing that shows all of Jerusalem with Temple at the top.

C. At least it did at the time of Jesus. Jerusalem is an old, old city and the ways have moved many times. I've jogged around the current walls. It's a couple miles.

D. When we talk about the Temple we have to keep the flow of history in mind because different buildings were place at different times.

E. Early on, back in the desert outside Egypt after they have been freed, the people are scared of God and so he stays outside of camp and only meets with Moses and eventually they designate a special tent.

F. This will be formalized and be in place for hundreds of years and be called a tabernacle.

1. In John 1:14 we read: The Word became flesh and tabernacled among us.

2. Which include chambers – with the most inner sanctum being referred to as the “holy of holies.” Which doesn’t contain God. He is everywhere. But He is especially there.

3. It also had an altar where sacrifices were made.

G. They go for hundreds of years with this until David comes along and united the twelve tribes and makes Jerusalem the capital.

1. He wants to build a temple. God doesn’t let him, but he secures all of the supplies: gold, cedars of Lebanon, white marble

2. Solomon has it built around 1000 BC and it’s majestic. We read about this in I Kings

3. It stood for 400 years

4. It was destroyed by Nebuchadnezzar and his Babylonian forces in 586 BC. It was initially plundered in 597 and the gold brought to Babylon. And then burned in 586. They hauled all the gold and valuables into Babylon (modern day Iraq).

H. After about 70 years in captivity the Jewish people begin to return from Exile and rebuild the temple, which is called the Second Temple or Zerubbabel’s Temple.

1. These are the books of Nehemiah, Esther, Ezra.

2. It is completed on March 12, 515.

3. As we noted last week, this second temple did not have the splendor of Solomon’s temple. It was about half the size. It lacked some of the symbols of God’s presence

4. And the prophet Haggai recognized this. In Haggai 2:3-9. Speaking for God he says, in essence, “Some of you remember the glory of Solomon’s temple and are aware that this is nothing like that. Hang in there. I am with you. And in a little while the temple will be restored. And the glory of the latter temple will be greater than former.

I. And – in what is partial fulfillment of that – this temple (the second temple) was almost completely rebuilt by Herod the Great . SECOND and THIRD SLIDES

1. In a project that began in 19 BC. And wasn’t completed for 60 yrs

2. In a project that was huge virtually beyond comprehension
  - a) One in which 10,000 men worked for 10 years just to establish the outer walls. Which held a platform on which well over a million people could gather.
  - b) Herod expands and rebuilds the temple – which is not called a third temple because the priest kept the sacrifices and other ceremonies going without interruption
  
3. Herod, you may remember, is a wicked man. He was not a Jew and he was building this huge temple to win their favor
  - a) He was a great architect. Under his rule a lot of theaters and amphitheaters and fortresses are built. He is almost without rival in the ancient world. If the seven wonders had not already been established one historian said he'd have about half the list
  
4. But of course he is most noted for being vile
  - a) He was so jealous of any attacks on his power that after the wise men came in to ask for directions to see the new king who had been born. That he ordered the slaughter of all the male babies 2 yrs old and under.
  - b) But he also had his wife and children killed as well. Caesar Augustus said it was better to be born Herod's dog than his son
  
5. Herod is a wicked, vain and egotistical man. He cannot accept the fact that Zerubbabel's temple was not on par with that built by Solomon, so he basically tears it down and rebuilds it to be even greater.
  - a) Josephus, a Jewish historian, describes it this way: Viewed from without, the Sanctuary had everything that could amaze either mind or eyes. Overlaid all round with stout plates of gold, the first rays of the sun it reflected so fierce a blaze of fire that those who endeavored to look at it were forced to turn away as if they had looked straight at the sun. To strangers as they approached it seemed in the distance like a mountain covered with snow; for any part not covered with gold was dazzling white... (*The Jewish War*, p. 304)

- J. So, this is a key building
1. It's where God and Man meet in a unique way
  2. It's location is historic and spiritually significant
  3. It's size is impressive
  4. We could say other things, such as: it was uniquely designed (by God); it was the center of community life; the court of law, the seat of government. It was the national identity and pride
  5. In addition to being the place where sacrifices were carried out.

- K. It is hard for us to grasp how important the Temple is.
1. Fifteen years ago Al Queda flew planes into: Twin Towers, Pentagon and had one slated for White House. These were not chosen at random. It was an attack on: our finance industry, military and government.
  2. Had they flown planes into Silicon Valley, Hollywood and National Cathedral and Lincoln Memorial and Smithsonian Institute and perhaps an SEC football stadium or two then we'd understand the value of the Temple.
  3. We'd say: They attacked everything that is America.

VIII. All of which sets the context:

- A. For that moment when Jesus says, "Tear down this temple and in three days I will rebuild it.
1. They are incredulous that anyone would ever think of hurting the temple. But they also think that is impossible. He, of course, was talking about his own body. Because He is the new temple.
- B. And it also sets up what happens today. He makes a similar kind of challenge.
1. He asserts his authority over it – which is confusing to them, as we'll see. But is very much in keeping with who Jesus claims to be.
- C. Luke 19:45 – 20:8

IX. V45: When Jesus entered the temple courts, he began to drive out those who were selling. "It is written," he said to them, "'My house will be a house of prayer'; but you have made it 'a den of robbers.'"

X. V47: Every day he was teaching at the temple. But the chief priests, the teachers of the law and the leaders among the people were trying to kill him.

- A. This is new. They have been after him for a while. Now that he has come into Jerusalem and is stirring things at the Temple, they cannot let this go on.
- B. From time to time you'll see a business open a store right next to their competition.
1. There is a Subway and Jimmy Johns goes in next door.

2. There is a coffee shop and Starbx opens right across the street. It's a challenge. It's a statement: only one of us will survive. We're confident it will be us.

3. This is what Jesus is doing here.

XI. 48 Yet they could not find any way to do it, because all the people hung on his words.

A. They didn't have that authority. But Jesus is a rock star at the moment. The crowds would revolt.

XII. Luke 20 V1: One day as Jesus was teaching the people in the temple courts and proclaiming the good news, the chief priests and the teachers of the law, together with the elders, came up to him. "Tell us by what authority you are doing these things," they said. "Who gave you this authority?"

A. He is not one of them. He didn't go to their schools. He comes from Galilee which is no-man's-land. He's from the sticks - the fly-over zone.

XIII. V3 He replied, "I will also ask you a question.

A. This was a common thing. There was often a competition to see who could ask the best questions. Jesus wins.

XIV. V3 He replied, "I will also ask you a question. Tell me: John's baptism—was it from heaven, or of human origin?"

A. Jesus often answers a question with a question. He doesn't allow them to control the narrative.

XV. V5: They discussed it among themselves and said, "If we say, 'From heaven,' he will ask, 'Why didn't you believe him?' But if we say, 'Of human origin,' all the people will stone us, because they are persuaded that John was a prophet."

XVI. V7: So they answered, "We don't know where it was from." Jesus said, "Neither will I tell you by what authority I am doing these things."

XVII. This is an in-your-face moment. Jesus is stepping up his claims and his attacks on the religious leaders, because they have missed the point. They have turned a relationship with God into a bunch of religious rules. They are missing out on Who Jesus is and God's love and the very nature of the Gospel.

XVIII. Let me remind you – He is not impressed with their Temple. He is the real Temple.

A. And this is why God allows the old Temple to be ripped down.

- B. It was desecrated by Pompey, a Roman leader, who enters the holy of holies in 63 BC
- C. And then it is destroyed in AD 70, just 6 years after it was completed.
1. Which, on the one hand, makes me sick. But, on the other hand clearly was God’s work. B/c it helps the early church cut any ties with the traditions some of them wanted to hold on to.
- D. We read about the destruction of the temple in the works of Josephus, the Jewish historian
1. The Jews rebelled against Rome by rebuilding the walls while they weren’t looking
  2. In 66 AD Nero sends a general and some troops to subdue the city. The Jews killed him and about 5000 of his men.
  3. They then send another General (Flavius Vespasianus) and his troops. He set up for a siege but was called back to Rome to become Emperor. So he turns things over to his son, Titus, who, in AD 70 moved in on Jerusalem at the time of the Passover.
    - a) It is estimated that there were about one million Jews there at the time. Over the next five months there were killed and starved. Only about 100,000 survived. It was very ugly and brutal. On August 10, 70 AD the temple was burned to the ground
  4. And this led to the Jewish dispersion or the creation of the Jewish Diaspora
  5. Today all that remains today is a small portion known as "The Wailing Wall."
- E. When you go to the Wailing Wall you see all kinds of people praying there – and there is a sense that this is where God is. And I prayed there but it was more of a, “God I am so glad that I don’t have to come here to meet with you and I am so glad that we no longer need a temple. Why would we? If we can meet with God anywhere and there is no need for any more sacrifices.
- F. When Christ died the veil in the holy of holies was torn in half, opening it up. And when we come to Jesus the Spirit of God comes to live in us. We become Temples.
- G. But, from our vantage point, there is no more reason for a temple because
1. There is no more reason for a sacrifice – the blood of Jesus is sufficient

2. He is the temple of God. It was actually something that pointed to Him. Like so much of the OT, you see that it was in many ways designed to prepare and point us to Christ.

H. Jesus is the temple. In the book of Revelation (21:22) John reports a vision of heaven. And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb.”