

Luke Nineteen

Luke 19:1-4

And He entered and was passing through Jericho. And behold, there was a man called by the name of Zaccheus; and he was a chief tax-gatherer, and he was rich. And he was trying to see who Jesus was, and he was unable because of the crowd, for he was small in stature. And he ran on ahead and climbed up into a sycamore tree in order to see Him, for He was about to pass through that way.

- Jericho—known as City of Palms—famous for balsam groves
- Jesus did not intend to stop at Jericho
- Jericho—at this time—was heavily populated with tax gatherers. Since Jericho was along a trade route—this is prime territory for tax collection
- Since opportunity to tax was so great here—there was the opportunity to offend many
- Zaccheus would have been a social outcast—held with great contempt
- Following the story of the rich young ruler—this episode with Zaccheus demonstrates the working power/conviction of the Holy Spirit
- Zaccheus=pure or righteous
- He was a chief tax collector=architelones=head of local taxation district
- Small in stature—climbs tree for glimpse of Jesus
- Highway between Jericho and Jerusalem was quite dangerous.
- Jericho had been a cursed place

Luke 19:5-10

And when Jesus came to the place, He looked up and said to him, “Zaccheus, hurry and come down, for today I must stay at your house.” And he hurried and came down, and received Him gladly. And when they saw it, they all began to grumble, saying, “He has gone to be the guest of a man who is a sinner.” And Zaccheus stopped and said to the Lord, “Behold, Lord, half of my possessions I will give to the poor, and if I have

defrauded anyone of anything, I will give back four times as much.” And Jesus said to him, “Today salvation has come to this house, because he, too, is a son of Abraham. “For the Son of Man has come to seek and to save that which was lost.”

- Though small in stature—he is seen by the Master
- Jesus sees encounter with Zaccheus as part of His divine mission (I must stay at your house)
- They all began to grumble—not approving of Jesus' choice
- Zaccheus—declares plans for a new future: instead of taking—he gives
- Restitution under the law required original amount—plus 1/5—Lev 6:5, Num 5:7
- Zaccheus restores the amount prescribed for theft or killing an animal—Exodus 22:1, II Sam 12:6
- Jesus calls Zaccheus—'son of Abraham'—gives this identity to Zaccheus—a man of faith
- Proverbs 6:31—prescribes 7x restitution
- Paying restitution implies that he knows that he has defrauded

Luke 19:11-14

And while they were listening to these things, He went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately. He said therefore, “A certain nobleman went to a distant country to receive a kingdom for himself, and then return. “And he called ten of his slaves, and gave them ten minas, and said to them, ‘Do business with this until I come back.’ “But his citizens hated him, and sent a delegation after him, saying, ‘We do not want this man to reign over us.’

- They interpreted the Kingdom of God as setting up the throne of David
- They did not understand the nature of the Kingdom, the times, or the process

- In Matthew—parable of talents—discusses stewardship based on differing abilities/capacities
- In this parable—smaller sums—same amount entrusted to all
- Servants are all being tested—in one basic task—living out faith
- Better interpretation is servants—rather than slaves—slaves do not have authority to act on Master's behalf
- Nobleman is going to distant country to receive a kingdom—depiction of how Herod the Great had come to power. Herod's three sons fought over division of realm. Archelaus was despised by those under his authority (he had killed 3000 of his subjects). He had also built a palace in Jericho. He was never granted title of king.
- Mina=100 drachmas (1 drachma=1 days wage)
- In parable—kingdom is postponed—there is a period of waiting
- When he returns it will be in absolute authority
- Jesus receives the kingdom at the time of His ascension

Luke 19:15-19

“And it came about that when he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him in order that he might know what business they had done. “And the first appeared, saying, ‘Master, your mina has made ten minas more.’ “And he said to him, ‘Well done, good slave, because you have been faithful in a very little thing, be in authority over ten cities.’ “And the second came, saying, ‘Your mina, master, has made five minas.’ “And he said to him also, ‘And you are to be over five cities.’

- Gives minas—King's trust
- Do business—King's test
- Give an account—King's reward
- First servant gains 1000%
- Second servant gains 500%

- Both are commended—then promoted—given greater authority

Luke 19:20-23

“And another came, saying, ‘Master, behold your mina, which I kept put away in a handkerchief; for I was afraid of you, because you are an exacting man; you take up what you did not lay down, and reap what you did not sow.’ “He said to him, ‘By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down, and reaping what I did not sow? ‘Then why did you not put the money in the bank, and having come, I would have collected it with interest?’

- Only 3 servants mentioned
- All fall into two categories—those who are faithful and steward what has been entrusted to them—and those who are not
- 3rd servant considered Master as mean/severe—accuses his character
- Master allows servant's attitude be the basis of his condemnation
- No banks at that time—money changers would play role of a bank
- The one who makes no use of his opportunities will forfeit future opportunity

Luke 19:24-27

“And he said to the bystanders, ‘Take the mina away from him, and give it to the one who has the ten minas.’ “And they said to him, ‘Master, he has ten minas already.’ “I tell you, that to everyone who has shall more be given, but from the one who does not have, even what he does have shall be taken away. “But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence.”

- Those who stand in opposition to Kingdom—will find themselves treated as enemies
- Submission to true King is a matter of life and death

Luke 19:28-36

And after He had said these things, He was going on ahead, ascending to Jerusalem.

And it came about that when He approached Bethphage and Bethany, near the mount that is called Olivet, He sent two of the disciples, saying, "Go into the village opposite you, in which as you enter you will find a colt tied, on which no one yet has ever sat; untie it, and bring it here. "And if anyone asks you, 'Why are you untying it?' thus shall you speak, 'The Lord has need of it.'" And those who were sent went away and found it just as He had told them. And as they were untying the colt, its owners said to them, "Why are you untying the colt?" And they said, "The Lord has need of it." And they brought it to Jesus, and they threw their garments on the colt, and put Jesus on it. And as He was going, they were spreading their garments in the road.

- Jericho is 17 miles from Jerusalem
- Bethany is a village 2 miles from Jerusalem on east slopes of Mount of Olives
- Bethphage is nearby.
- Bethany=house of affliction
- Bethphage=green fig house
- The colt in Matthew and John is an ass. It has been unriden=not spoiled by previous use—suitable for sacred purposes. It was qualified to be an offering to God (Num 9:2, Deut 21:3-4)
- Garments on animal served as a saddle

Luke 19:37-40

And as He was now approaching, near the descent of the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen, saying,

"BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!"

And some of the Pharisees in the multitude said to Him, “Teacher, rebuke Your disciples.” And He answered and said, “I tell you, if these become silent, the stones will cry out!”

- This is a happy scene—many of the disciples begin to rejoice
- Response of Jesus at the time of Triumphal Entry—lament
- His popularity initially protects Him from arrest
- Many are celebrating all that has been accomplished
- Matthew and John quote Zech 9:9—speaks of Zion's King coming on the colt of an ass—Zechariah prophecy saw Messiah as Prince of Peace. He rode into the capital in a way that fulfilled prophecy
- A King on an ass was distinctive—it was the mount of a man of peace, a merchant or a priest. (Usually a king would appear on a warhorse)
- All four gospels include "Blessed"—Ps 118:26—He who comes in the name of the Lord"
- Only Luke and John call Jesus the King. Mark refers to Kingdom—but not to King
- Luke includes—"Peace of heaven"—God is being reconciled to man
- Hab 2:11

Luke 19:41-44

And when He approached, He saw the city and wept over it, saying, “If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. “For the days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, and will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.”

- Prophetic word concerning days ahead
- Wept could be interpreted: wailed or sobbed
- Israel only saw Messiah coming to restore earthly Kingdom—they were not aware of the great cost to regain peace with God.
- Bank=timber fortifying an encampment; a palisade encircling the city
- Description here is of a complete overthrow—city captured and totally destroyed
- People had not recognized God's moment or movement
- If you look at all gospel accounts—you see Jesus enter as 1) King mounted
2) As a Priest—cleansing 3) As a Father—lamenting 4) As a Prophet—proclaiming

Luke 19:45-48

And He entered the temple and began to cast out those who were selling, saying to them, “It is written, ‘AND MY HOUSE SHALL BE A HOUSE OF PRAYER,’ but you have made it a ROBBERS’ DEN.”

And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, and they could not find anything that they might do, for all the people were hanging upon His words.

- John places Temple cleansing at beginning of Jesus' ministry
- From Mark we find that the cleansing came the day after the Triumphal Entry
- Popularity is perceived as protection for a time

Luke Chapter Nineteen Workbook

Key Words:

Harmonize:

How is the parable about money usage in Luke 19:11-27 similar to the parable in Matthew 25:14-30? How do they differ?

Dig:

- 1) How are Zaccheus and the young ruler in chapter 18 alike?
- 2) How does the response of Zaccheus differ from the young ruler?
- 3) What is it about Zaccheus' response that brought a confirmation of salvation from Jesus?
- 4) What lessons did Jesus have in mind as He shared the parable in Luke 19:12-27?
- 5) Who does the nobleman represent?
- 6) Who do the citizens represent in the parable of the minas? The slaves? The bystanders?
- 7) What is the purpose of distributing minas to his slaves in this parable?
- 8) When will the slaves give an account to their master?
- 9) What reward is given in this parable?

- 10) What are the expectations of the people as Jesus enters Jerusalem?
- 11) How does Jesus contribute to their misconceptions?
- 12) Read Zechariah 9:9. Why is Luke 19:30-40 so significant?
- 13) Does Jesus fulfill any other prophecies as He enters Jerusalem?
- 14) What does Jesus prophecy concerning Jerusalem in this chapter? Do they understand?

Discuss:

- 1) How has the Church best lived the parable of money usage?
- 2) How has the Church failed to understand this parable?
- 3) While we are still living in this world, with its' systems and governments, how can we truly act on the fact that Jesus is our King?
- 4) Where, when and how does Jesus face religious opposition today?

Point of Prayer:

Write a prayer or psalm honor Jesus as King

Integrate:

What other scriptures come to mind as you read this chapter?

Application:

- 1) When you were saved, where did Jesus find you?

- 2) When have you been most surprised by someone's salvation story?

- 3) Do you remember one of the first things you learned from Jesus? What was it?

- 4) What mina has Jesus entrusted to you—to do business with until He returns?

- 5) Do we have anyway of assessing our stewardship in the meantime?

- 6) Would Jesus see His Church behaving as a House of Prayer today?

- 7) Is there anything we have brought into Church that you think He would get rid of?

- 8) When was the last time Jesus turned something over in your heart—and removed it? What was the result?