

1/11/15

### Luke 19

Having healed the two blind men according to Matthew, one named Bartimaeus, Jesus proceeded to enter and pass through Jericho.

\* The chapter division interrupts the natural flow, a better division would be at verse 35 of the previous chapter. Lk. 18:35

#### 19:1-10     The salvation of Zaccheus.

\* This is unique of Luke.

19:1-2     The passing of Jesus through Jericho.

1) There were two cities of Jericho, the first old Jericho, the second the one Herod built for his summer resort. vs. 1

\* This is transitional verse.

a) Matthew says there were two blind men and says it took place going out of Jericho, this is Thursday.

b) Mark says his name was Bartimaeus and when they were leaving Jericho.

c) Luke says it was when they were coming near to Jericho.

d) This is a possible of two cities of Jericho clears up the seeming contradiction.

e) Jericho was the first city conquered and cursed the second had been made

a winter palace by Herod and his son Archelaus with theatre, gymnasium, hippodrome etc.

f) It was situated in an important trade route to the east, north to Sidon, Tyer and Damascus, it was known for its palm forest, balsam groves, dates, a very wealthy city, yielding high taxes. Josephus called it “A Divine region”

g) It was 5 miles from the Jordan and 17 miles from Jerusalem.

2) Therefore now Jesus and His disciples could have been leaving Old Jericho and entering Herod’s Jericho which was a bit nearer to Jerusalem. vs. 2

a) This was where Zaccheus lived, the upper city of Jericho where all the wealthy people lived.

b) The name Zachaeus means pure or righteous.

c) He is said to be the chief tax collector, indicating he was over all the other tax collectors, commissioner of taxes.

1)) This being the only time found in the New Testament.

2)) He was seen as a traitor to the Jews, bidding for the territory from Rome and keeping anything over for himself being very wealthy.

**19:3-4** The determination of Zaccheus to see Jesus.

- 1) The crowds and his being short of stature prohibited him from seek Jesus as He was passing by. vs. 3
  - a) Zaccheus would not chance getting into a crowd being a tax collector.
  - b) Perhaps Zaccheus heard about Jesus, the tense means he was repeatedly seeking to see Jesus.
- 2) So he climbed up a sycamore tree to see Jesus when He passed by. vs. 4
  - a) A sycamore tree or mulberry tree, 60-80 feet in diameter and the branches close to the ground make it easy to climb.
  - b) The tree would keep Zaccheus safe and undetected, so he thought.

**19:5-7** The seeking out of Zaccheus by Jesus.

- 1) Jesus initiated, He knew exactly where Zaccheus was, He look up and told him to come down for he must stay at his house. vs. 5
  - a) Jesus knew Zaccheus was lost and would repent, just like Jesus knew the woman at Samaria, declaring, "I must needs go through Samaria." Jn. 4:4
  - b) Jesus is called a friend of publican and sinners. Lk. 7:34; 15:2-32; Mk. 11:19

- 2) Zaccheus responded in obedience instantly receiving Jesus joyfully. vs. 6
  - a) The aorist tense indicates action simultaneous with words of Jesus.
  - b) Like Matthew the tax collector and the tax collector who prayed afar off, asking God to propitiate him and went down justified. Lk. 5:27; 18:13-14  
\* J. Vernon McGee believed the far off tax collector was Zaccheus?
  - c) Zaccheus certainly lived in the upper city with all the wealthy aristocrats.
- 3) The response of the people was critical towards Jesus. vs. 7
  - a) The crowds and if there were any religious leaders.
  - b) The word complained "diagogguzo", means to murmur to each other continuously because Jesus became He lodged with a sinner.
  - c) Jesus did not care what people thought or said, going out of His way to befriend sinners, but He never was one with those practicing sin.

**19:8-10** The conversation between Zaccheus and Jesus.

- 1) Zaccheus declared he gave half of his goods to the poor and restored fourfold to those wronged. vs. 8

- a) The law said theft was fourfold, if theft found on him, it was double, if he confessed his theft he was to add 20% added. Ex. 22:1, 4; Num. 6:5; 5:7
  - b) Often this verse is interpreted as the proclamation of Zaccheus having repented and excepted Jesus, but such is not the case.
  - c) The tense is in the present tense, this was the confession of Zaccheus about what he had been doing and continued to do before being saved.
  - d) Zaccheus stands in contrast to the rich young ruler, with God salvation is possible to a rich person. Lk. 18:18-24, 27
- 2) Jesus is not saying to Zaccheus he was saved by these ethical and honorable works! vs. 9
- a) There is a time lapse between verse 8 and 9, at which time Zaccheus must have been born again.
  - b) That is when Jesus said, “Today salvation has come to this house, because he also is a son of Abraham.
- 3) Jesus declared the purpose of the Kingdom of God by His coming, “for the Son of Man has come to seek and to save that which was lost.” vs. 10
- a) The emphasis is on the word “come”.

- b) The title “Son of Man” is a Messianic term emphasizing His Incarnation and humanity. Jn. 1:1, 14

### **19:11-27    The Parable of the ten minas.**

- 19:11**    The reason for declaring the parable.
- 1) The twelve disciples must have been present with Jesus and Zaccheus, it says, “Now as **they** heard these things, He spoke another parable.” vs. 11a-b
  - 2) Reason was to correct His disciples misconceptions about the Kingdom, they thought it was going to appear immediately, when Jesus got to Jerusalem in about six hours. vs. 11c
- 19:12-15** The particulars of the parable.
- 1) The principle character was a certain nobleman went into a far country to receive for himself a kingdom and to return. vs. 12
  - 2) The ten servants of the nobleman were summoned and entrusted with ten minas each to “Do business till I come.” vs. 13
    - a) This is the key for faithful service, to do business till Jesus comes!
    - b) This parable is not to be confused with the parable of talents in Matt. 25 of different gifts and amounts entrusted, here the focus is equal opportunity in

our Christian faith, what we do with our lives for Jesus to share His word and the Kingdom of God. Matt.

25:14-30

1)) A minas, a Greek coin worth 100 drachma, a days wage 1 drachma.

2)) We are to redeem the time for the day is evil. Eph. 5:16

3) The enemies of the nobleman rejected the rule of the nobleman over them. vs. 14

a) Some believe this was an allusion to the account of Archelaus, the son of Herod who had asked Rome in 4 B.C. to make him King for he was a tetrarch, with his three brothers.

\* He had built an magnificent palace!

b) But an embassy of Jews went to object his rule as King of Judea and was denied the title of King and Archelaus did not receive a kingdom, in contrast Jesus did!

4) The noble man returned having received the kingdom and commanded his servants to give an account of the stewardship while in His absence. vs. 15

**19:16-27** The servants presented themselves to give their account to the nobleman.

1) The first earned ten minas, doubling what was entrusted to him, so he was given authority over ten cities. vs. 16-17

\* The key is “you were faithful in a very little”, it is never the amount! vs. 17

2) The second earned five minas, increased half what was given to him, so he was equally faithful and given authority over five cities. vs. 18-19

3) Then a third earned nothing having buried it in handkerchief or sweatband, explaining he feared the nobleman, as an austere or harsh man. vs. 20-21

\* Fear will cripple one, fear of failing!!

4) The nobleman addressed the fearful servant. vs. 22-26

a) He judged him out of his own mouth, calling him a wicked servant. vs. 22

b) He told him, the least he should of done is put it in the bank and collected interest. vs. 23

c) He commanded those standing by to take his ten minas and give them to one who had ten minas, but pointed out he had ten minas. vs. 24-25

d) He declared, “I say to you”, absolute authority stating the principle of stewardship, we are and can multiply what has been given to us! vs. 26

1)) It is required of a steward to be found faithful. 1Cor. 4:2, 5

2)) This takes place at the Bema-seat of Christ, the judgment will be the

motive of our hearts. Rom. 14:10;  
1Cor. 3:12-15; 4:5; 2Cor. 5:10

- 5) The enemies refusing His rule over them are punished by being slain. vs. 27
- a) This refers to all the Jews of Israel that rejected Jesus, not believing He was the Messiah.  
\* “He came to His own, and His own did not receive Him.” Jn. 1:11
- b) Secondly to all the Gentiles, who will reject him through the age of Grace.

### **19:28-40 The triumphant entry of Jesus to Jerusalem.**

\* Matt. 21:1-17; Mk. 11:1-10; Jn. 12:12-19

**19:28-34** The two disciples sent for a colt.

- 1) Jesus having corrected the disciples wrong understanding about the coming of the Kingdom is about to arrive at Jerusalem. vs. 28  
\* This marks the last division, Passion Week, the journey started six months ago. Lk. 9:51
- 2) Jesus was near Bethphage and Bethany, having traveled from Jericho to the Mount of Olives, an ascent from 800 feet below sea level to 2500 feet above sea level, up the dangerous old Jericho road in the Parable of the Good Samaritan. vs. 29a-c

\* We used to travel it by bus in the 70's to 90's when we went to Israel, it was narrow, windy with dangerous cliffs.

- a) The city of Bethany means “house of dates”, two miles east from Jerusalem, on the east side of the Mount of Olives, Bethphage means “house of unripe figs” was also in the vicinity, but the exact location is unknown.
- b) Solomon had built houses for his pagan wives and Jesus will descend and split it in two at His Second Coming. 1Kings 11:7; Zech. 14:4
- 3) Jesus commanded His disciples to go and bring a colt. vs. 29d-34
- a) Jesus sent two disciples and they would find a colt tied. vs. 29d-30a-b
- 1)) The two are unnamed in all gospels.
- 2)) A colt, a young donkey. Gen. 49:10-12
- b) Jesus described a colt to be brought to Him, unbroken. vs. 30c-d
- 1)) No man would attempt to ride a colt never broken or tamed, clearly nature yielding to its Creator.
- 2)) Matthew and Mark confirm these details, Matthew adds a donkey to a colt”. Matt. 21:1-3; Mk. 11:1-6
- 3)) A donkey represented peace, a horse war.

- c) Jesus even warned them of the owner's objection to the colt and what they were to say to him. vs. 31-34
  - 1)) Jesus was prophesying, being God Jesus knew all things! vs. 31
  - 2)) The two found the colt and heard the owners protested, just as Jesus told them. vs. 32-33
  - 3)) The two disciples responded, just as told by Jesus, "the Lord had need of him." vs. 34
    - a) Jesus having prepared his heart!
    - b) John tells us His disciples did not understand these things, until Jesus was glorified, seeing them as prophetic of Jesus. Jn. 12:16

**19:35-38** The entry to Jerusalem and worship as King of Kings. vs. 35-38

\* This is the only time Jesus allowed praise and worship of Himself, Palm Sunday!

- 1) The disciples and people acknowledged Jesus as King casting their garments on the road to pave the way. vs. 35-36
  - a) The imperfect tense indicates they kept casting their garments on the road to prepare His route, welcoming the King to His city. vs. 36
  - b) A sign of their submission and honor to the King.

- 2) The multitude of disciples praised God the Father for Jesus miraculous works they had witnessed. vs. 37
  - a) The event occurred as Jesus began descending the Mount of Olives giving Jesus an incredible view of the entire city and the temple, as He came over the top of it.
  - b) Jesus would again walk across the Kidron, as the blood of sacrificial lambs would flow as He crossed over to the Gethsemane. Jn. 18:1
  - c) Jesus would also ascended to heaven from the Mount of Olives after the resurrection. Acts 1:9-12
- 3) The many disciples of Jesus worshipped Him. vs. 38
  - a) They declared Jesus as the King and Messiah. vs. 38a-b
    - 1)) The word blessed "eulogeo" means to speak well of, we get our word eulogy from it.
    - 2)) The perfect participle means "has been and is now blessed" by God the Father, as the prophesied King, Messiah and Son of David.
  - b) They acknowledged the event was the outcome of peace and a celebration in heaven, "Peace in heaven and glory in the highest!" vs. 38c

- 1)) This reminds us of the angelic announcement at His birth!
  - a) At His birth as the Messiah, the heavenly praise of the angels was, “Glory to God in the highest, And on earth peace, goodwill toward men!” Lk. 2:14
  - b) Now at his death, “Peace in heaven and glory in the highest”, because he would make atonement for the sins of the world.
- 2)) The quote is from the Psalms, which speaks of the day of His Second Coming. vs. 38; Ps. 118:26
- 3)) The prophecy had a short-term fulfillment at His First Coming, as the suffering Messiah and long-term, the Second Coming, as King of Kings and Lord of Lords. Is. 53; Ps. 22; Rev. 19:16

\* The other gospels add Hosanna in the highest, meaning “Save now”, calling Him Son of David, the King of Israel, saying, “Blessed is the Kingdom of our father David”, affirming and convinced the “Age To Come” had arrived. Matt. 21:6-11; Mk. 11:7-11; Jn. 12:12-13
- c) The people were witnessing the prophetic fulfillment of Zechariah.

- 1)) The prophecy declared, “Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey”. Zech. 9:9; Matt. 21:4-5; Jn. 12:14-15
- 2)) The prophecy is tied to the 70 week of Daniel’s prophecy.
  - 1) The first 69 weeks multiplied by 7 equals 483 years.
  - 2) The 483 years or 173, 880 days, is based on a 360 day calendar.
  - 3) The countdown date began on March 14, 445 B.C., when Artexerxes gave the command to Nehemiah to rebuild Jerusalem.
  - 4) The closing date of 483 years or 173, 880 days, falls on April 6, 32 A.D. when Jesus entered Jerusalem. (Sir Robert Anderson)
  - 5) The fulfillment of the first 69 weeks of Daniel took place at the Triumphal Entry. Dan. 9:24-26

**19:39-40** The objection to the acceptance of Jesus as King.

- \* Only Luke records these two verses!
- 1) The Pharisees called out to Jesus to rebuke all His disciples. vs. 39

- a) The name Pharisee is still equated with hypocrisy, they were actors, enemies of Jesus.
  - b) These Pharisees were envious of the praise and worship, jealous of the glory given to Jesus.
  - c) They feared of losing their position with Rome, John tells us they said, “You see that you are accomplishing nothing. Look, the whole world has gone after Him!”. Jn. 12:19
- 2) Jesus said His worship was fitting. vs. 40
- a) Jesus was in authority, “I tell you”. vs. 40a-b
  - b) Jesus testified the necessity of their worship, “if these should keep silent”, even nature, “the stones would immediately cry out.” vs. 40c

### 19:41-44    The weeping of Jesus over Jerusalem. (Prophet)

19:41-41 The broken heart of Jesus.

- 1) The panoramic view of the city overwhelmed Jesus that He wept, knowing he would be rejected. vs. 41
  - a) Literally, drawing near, reaching the crest of the Mount of Olives He burst into sobs, the word wept “klaio”, to mourn and lament, like Jeremiah.

- b) As the prophet Jesus had pronounced Judgment over Jerusalem, refusing to be gathered as chick under His wings. Lk. 13:34-35
  - c) This was and is the city of God that had stoned all the prophets sent to her.
- 2) Jesus the prophet gives the reason he wept, the high privilege of Jerusalem requiring great accountability and responsibility, personified as a person. vs. 42
- a) She failed to live up to her privilege and honor it had not lived up to, “if you had know, even you”, the holy city of God. vs. 42a-c
  - b) She was willful ignorant concerning her appointed time and benefit, “especially in this your day, the things that made for her peace.” vs. 42d-e
    - 1)) They had the Scriptures regarding the very day of their Coming Messiah, but they failed to recognize and accept Him.
    - 2)) The message of the angels of peace on earth towards men of good will was only to those who except the will of God, the Messiah, Jesus! Lk. 2:14
  - c) The people and city would suffer the consequences, “But now they are hidden from your eyes.” vs. 42f



- 1)) The aorist tense indicates the end of their blindness, hid completely.
- 2)) Blindness in part has happened to Israel, until the fullness of the Gentiles. Rom. 11:25; Rom. 9-11
- 2)) Jesus said they would not see Him again, till His Second Coming crying out, “Blessed is He who comes in the name of the LORD.” Matt. 23:39

**19:43-44** The judgment pronounced by Jesus.

- 1) The city would be given over to judgment, the armies of Rome would surround and hem in Jerusalem. vs. 43  
\* The city would be cut off from all resources, food, water till the sieged.
- 2) The city would be devastated the temple leveled and a great loss of life. vs. 44a-d
  - a) There was cannibalism of their own children and more were killed from those within. vs. 44a-c
  - b) The temple was set on fire, the gold melted, so to recover the gold they took it apart stone by stone, fulfilling the prophecy of Jesus. vs. 44d
  - c) The man would be General Titus with the 10<sup>th</sup> legion of Roman, in 70 A.D.
- 3) The people were willfully ignorant about their appointed time of their visitation. vs. 44e

- a) This is the second mention of their high privilege! vs. 42d-e
- b) Jerusalem had no excuses, she had the Scriptures, a high measure of light, choosing to become desolate, till His Second Coming. Matt. 23:37-38; Lk. 13:34-35

**19:45-48** **The cleansing of the temple by Jesus.**

\* Matt. 21:12-17; Mk. 11:15-19

**19:45-46** The Temple had been corrupted by the religious leaders.

- 1) The Lord Jesus our High Priest entered the temple. vs. 45
  - a) The temple “hieron” indicates the entire temple complex, its courts and buildings, this is Monday.
  - b) God had made a covenant with Israel, at the exodus to have access to God by sacrifices and a priesthood for proper worship, all prophetic types of Christ.
- 2) Jesus cast out all those merchandizing people in the temple. vs. 45
  - a) They charged high prices for the sacrifices on the temple sight, merchandising the people.
  - b) The word drive “ekaballo”, means to cast out, literally, to throw out from.

- c) The Sadducees were the wealthy materialist by their temple business.
- d) Money would be exchanged into the temple shekel at a high percentage, enriching themselves!
  - \* There were two cleansings, the first at the beginning of His ministry, Jn. 2:13-16
- 3) The true nature of the temple was God's house of prayer. vs. 46
  - a) The quote is from Isaiah and Jeremiah. Is. 56:7; Jer. 7:11
    - 1)) A house of prayer for all nations, not just the Jew, but all who served, revered and were faithful!
    - 2)) The Lord would gather Jew and Gentile in one flock, the church, even as Jesus said.
      - \* Under one flock and One Shepherd. Jn. 10:16; Eph. 2:14
  - b) The word prayer "proseuche" indicates prayer in general with the idea of worship and reverence and always used of God never of man.
    - 1)) Prayer man speaking and listening to God, tapping into the things and will of God.
    - 2)) Prayer is intimate fellowship with a holy God.
  - c) They had made it a place of evil profit!

- 1)) The word "but", expressed by "prayer", which indicated God giving and "theft" indicating man taking.
- 2)) The temple was a place for the gathering of the people of God, instead it had become an evil place for people to hide and profit.

**19:47-48** The Temple was restored back to the people by Jesus.

- 1) Jesus taught daily in the temple, until He was arrested and He never spent the night in the city, the last week. vs. 47a
- 2) Jesus was plotted against daily. vs. 47b-d
  - a) The chief priest.
  - b) The scribes.
  - c) The leaders of the people.
  - d) All of them sought to destroy Jesus!
- 3) Jesus was untouched being received by the people. vs. 48
  - a) There is protection with the people of God.
  - b) The people were learning attentive "ekkremai", a strong verb, they could not tear themselves from Him.