



Jesus Enters Jerusalem as Messiah Luke 19

Introduction

After healing blind Bartemaeus on the outskirts of Jericho, Jesus entered the city, passing through on His way to Jerusalem. He would be there in time for the Feast of the Passover. At this particular Passover, He would become the fulfillment of prophecy as the sacrificial lamb, offered up for the sins of the world.

Outline of Luke 19

- I. Publican Zacchaeus and Parable of the Minas - Luke 19:1-28
- II. Presentation of Jesus as Messiah - Luke 19:29-44
- III. Purification of the Temple - Luke 19:45-48

I. Publican Zacchaeus and Parable of the Minas - Luke 19:1-28

A. Zacchaeus - Luke 19:1-10

Zacchaeus was the chief tax collector in Jericho. He had become very rich working for the Roman government, collecting taxes from his own people. He heard people say that Jesus was in the crowd of pilgrims who would pass through Jericho.

1. Desire to see Jesus - 19:1-3

Oh, how Zacchaeus wanted to see Jesus, but he was short and knew he would never see over the heads of those in the crowd around Him. Then the thought occurred to him: what if he climbed a tree? Zacchaeus risked ridicule for a glimpse of Jesus. Would you? Someone may have pointed out the very tree to Luke years later for he mentions that it was a sycamore.

2. Response to Jesus - 19:4-9

As He passed by, Jesus looked up into that tree, possibly amused, and spoke to Zacchaeus, "*Make haste and come down, for today I must stay at your house.*" Zacchaeus hurried down and *received Him joyfully.*

This gave opportunity once again for the Pharisees to murmur about Jesus and his mingling with sinners.

a. Repentance - verse 8

The immediate result of Zacchaeus' meeting with Jesus was repentance. He told Jesus he was giving half his goods to the poor and that anyone he had wronged would

be repaid fivefold. Matthew calls this *fruits worthy of repentance*. Zacchaeus' heart, which riches could not fill, had been changed. He turned from self-serving to serving Jesus.

b. Salvation - verse 9

Jesus said, "*Today salvation has come to this house, because he also is a son of Abraham.*" Zacchaeus was the last person converted in Jesus' ministry on earth before the cross.

3. Statement of Jesus' life purpose - 19:10

Jesus told the crowd, "*The Son of Man is come to seek and to save that which was lost.*" Zacchaeus had the joy of being a living example of Jesus' purpose in coming to earth (Ezekiel 34:16). Could Zacchaeus have been the tax collector who cried, "*God be merciful to me a sinner*" (Luke 18:13)? Are you an example of the reason Jesus came?

B. Parable of the Ten Minas - Luke 19:11-28

1. Reasons for the parable - 19:11

Now as they heard these things He spoke another parable. The parable of the minas is within the context of nearing Jerusalem and the general expectation of the arrival of the kingdom of God.

2. "A certain nobleman" - 19:12

The *certain nobleman* is a picture of Jesus Himself, going to the far country of heaven to receive His kingdom and return. Rather than setting up His kingdom immediately in Jerusalem, He was actually going away in order to receive it.

3. Ten servants receive ten minas - 19:13

The nobleman gave each servant a mina, worth about three months' wages. He told them to do business until He returned. "*Occupy till I come*" (KJV). The parable is similar to one in Matthew, except that the amount given varies (Matthew 25:14-30). In Luke each servant receives the same amount. What do we all receive in the same amount? Grace? Time? The Word of God?

4. Citizens' hatred - 19:14

Jesus mentions the hatred and opposition of the citizens who sent a delegation to resist the nobleman's rule.

These represented the religious leaders: the Pharisees, scribes, and chief priests.

5. Return and review of servants' investments
- 19:15-23

True to His word, the master returned and called for an accounting.

a. Ten minas and ten cities received - verses
16-17

One servant had kept very busy, working hard to invest his mina while the master was away. He gained ten minas for the one. He received his master's commendation and ten cities.

b. Five minas and five cities received - verses
18-19

The second servant apparently did the best he could and gained five minas, the master's approval, and five cities.

c. One mina and rebuke received - verses
20-23

A third servant had made no effort at all. He gave the excuse that he feared the master. He had hidden the mina in a handkerchief and offered it back with no gain. The master rebuked him strongly and stated his error.

"*You knew!*" By his own admission of knowledge of the master, he would be judged. We will all be judged for what we knew and not for what we did not know (Romans 1:20-21). The servant's own words judged him (Matthew 12:37). His sin was one of commission but also one of omission. Why had he not at the very least put the money in the bank to receive interest?

If the mina represents the word of God, which we all have been given, the very least we can do is "bank" God's Word by making simple investments such as teaching a Sunday School class, hosting a children's Bible club, inviting others to Bible study, or sharing with them what we are learning. Never mind what you cannot do, what can you do?

6. Judgment on the wicked servant -
19:24-27

Not only did the wicked servant receive no reward, his mina was taken away and given to the servant with the most gain. This raised a response. "*But they said to him, 'Master, he has ten minas!'*" This brought Jesus to the point of the parable.

Jesus' clear message was for those who were entrenched in Judaism: the Pharisees, scribes, and chief priests, those who knew God's Word but who ultimately rejected Jesus' rule. "Haves", those who obediently invest what they are given, will have more. The "have nots", the disobedient excuse-makers, will lose even what they have. Not only will it be taken from them, it will be given to others. God's message and blessing would be taken from the Jewish nation that rejected Christ and given to Gentiles to spread throughout the world.

The rebellious citizens are called "enemies". They refused to submit. So the master ordered them slain!

C. Continued Journey to Jerusalem - Luke 19:28

When He had said this, He went on ahead, going up to Jerusalem. The parable was given in the context of Zacchaeus' conversation, and in repudiation of those who complained about Jesus' purpose and mission.

**II. Presentation of Jesus as Messiah - Luke
19:29-44**

A. Time of Presentation - John 11:55-12:1

The Gospel of John tells us that *the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves.* The people looked for Jesus and, not seeing Him, wondered if He would come to the feast. The chief priests and the Pharisees had issued an all-points bulletin for Him. Sightings of Jesus were to be reported, for the plan was to seize Him.

Six days before the Passover, Jesus arrived in Bethany, a suburb of Jerusalem. He stayed with Lazarus, whom He had raised from the dead, and his sisters Mary and Martha. The chief priests wanted to do away with Lazarus also *because on account of him many of the Jews went away and believed in Jesus* (John 12:11).

B. Disciples' Errand - Luke 19:29-35

And it came to pass, when He drew near to Bethany, at the mountain called Olivet, that He sent two of His disciples. Bethany is one and three quarter miles from Jerusalem on the eastern slope of the Mount of Olives.

The disciples were to go into a certain village and "*find a colt tied, on which no one has ever sat.*" They were to loose it and take it to Jesus. Matthew adds that the colt's mother would be tied up with him (Matthew 21:2). This errand of the disciples was prophesied in Jacob's last words to his sons in Genesis 49. It is in his prophecy to Judah, which contains several Messianic details.

1. A lion's whelp - Genesis 49:9

The symbol for Judah was the lion. Jesus is called *the Lion of the Tribe of Judah* (Revelation 5:5).

2. Praise from His brothers - Genesis 49:8

"You are he whom your brothers shall praise; your father's children shall bow down before you." Jesus' brothers eventually believed in Him as have countless other Jews to this day.

3. A Ruler - Genesis 49:10

"The scepter shall not depart from Judah...until Shiloh comes; and unto Him shall the gathering of the people be" (KJV). Shiloh was where the tabernacle resided for several years. It is personalized in this prophecy so that it represents the Messiah Himself.

4. Donkey and colt - Genesis 49:11

"Binding his donkey to the vine, and his donkey's colt to the choice vine, He washed his garments in wine, and his clothes in the blood of grapes." This item of the prophecy links the donkey and colt to the vine and to the blood sacrifice. Jesus is the true vine (John 15:1,5). He is also the blood sacrifice (John 1:29; 1 Corinthians 5:7; 1 Peter 1:18-19).

God's Word is marvelous in its detail and thrilling in its prophecy.

C. Given Words to Say - Luke 19:31-34

If anyone questioned their removal of the colt, the disciples were to say, "The Lord has need of it." They found it just as He had said to them. When questioned by the owners of the colt, they said the words Jesus had given them, so they let them go (Mark 11:6). It usually works that way. When you obey the Lord, do you find conditions as Jesus said? Will you use His words as you do His work?

D. Jerusalem Entry - Luke 19:35-40; Matthew 21:4-11; Mark 11:1-10; John 12:12-19

The triumphal entry of Jesus into Jerusalem is recorded by all four gospel writers. "More details are given concerning Passion Week than any comparable period" (Bakers Bible Atlas, Charles Pfeiffer).

1. Fulfillment of prophecy - Matthew 21:4; Isaiah 62:11; Zechariah 9:9

Jesus would ride into Jerusalem on a colt; not on a horse as a conquering king, but as the Prince of Peace

fulfilling Zechariah 9:9. *Rejoice greatly, O daughter of Zion!...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.* (See Matthew 21:5; John 12:15).

2. Palm branches and garments - Luke 19:35-36; John 12:15

The disciples threw their clothes upon the colt and sat Jesus on him. *And as He went, many spread their clothes on the road.* John, the eye-witness, tells us they waved palm branches.

3. From the Mount of Olives - Luke 19:37-40

The descent from the Mount of Olives into the city would take Jesus through the East Gate thronged by excited people.

As the crowd saw Him ride through the gate they went wild with joy and shouted, "Hosanna! Blessed is He who comes in the name of the Lord!" They were quoting Psalm 118:25-26. Mark's gospel adds, "Blessed is the kingdom of our father David" (11:9-10).

a. Disciples - verses 37-38

The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen. This was the moment they had longed for when they could present their Messiah as Israel's promised King. "Blessed is the King that comes in the name of the Lord; peace in heaven, and glory in the highest." Their words echoed the angels at the birth of Christ.

b. Pharisees - verse 39

The Pharisees watched the celebration and murmured among themselves, "You see that you are accomplishing nothing. Look, the world has gone after Him" (John 12:19)! Some of the Pharisees called to Him from the crowd, "Teacher, rebuke your disciples."

c. Chief priests and scribes - Matthew 21:10-16

When He entered into Jerusalem, people asked, "Who is this?" The multitudes answered, "This is Jesus, the prophet from Nazareth of Galilee..." Then the blind and lame came to him in the temple and He healed them. But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, "Hosanna to the Son of David!" they were indignant, and said to Him, "Do you hear what these are saying?"

4. Jesus' response - Luke 19:40-44

Jesus responded to each of these groups.

a. Rebuke of the Pharisees - verse 40

He accepted the adulation and adoration of His disciples, the crowd, and the children. He told the Pharisees, "I tell you that if these should keep silent, the stones would immediately cry out." He told the priests and scribes, "Yes, have you never read, 'Out of the mouth of babes and nursing infants You have perfected praise'", a quotation from Psalm 8:2.

b. Weeping over Jerusalem - verses 41-44

As Jesus approached the city, catching glimpses of it on the path down from the Mount of Olives, He wept over it for three reasons.

- First, the city did not understand that He was their peace. "If you had known, even you especially in this your day, the things that make for your peace!"
- Second, their opportunity was ending. "But now they are hidden from your eyes."
- Third, judgment was only a generation away. For the days would come when their enemies would surround the city, dash it to the ground and its children within it. Not one stone would be left upon another; "because you did not know the time of your visitation."

Jesus wept because He foresaw the terrible judgment that would befall Jerusalem. In A.D. 70 the soldiers of the Roman general Titus would destroy the city, and the Jews would be scattered, dispersed for nearly two thousand years.

c. Daniel's prophecy

Jesus foresaw the destruction of Jerusalem while He was entering the city. Prophetically, the two are linked in Daniel's prophecy of the seventy weeks (Daniel 9:24-27). Daniel 9:26 says, *After sixty-two weeks Messiah shall be cut off but not for Himself*. It was the week of Palm Sunday when Jesus was crucified, not for Himself, but for us. Sir John Anderson, in *The Coming Prince*, does the calculations and figures that Jesus rode into Jerusalem on the very day when the sixty-two weeks were completed. Daniel continues, *And the people of the prince who is to come shall destroy the city and the sanctuary*. The people were the Romans.

Who is the king of your life? Is it yourself? Or is it Jesus, making you a citizen of His kingdom? How often do you praise Him publicly and privately for who He is and the wonderful works He has done for you? Will you pause to praise Him now?

III. Purification of the Temple - Luke 19:45-48

A. Jesus' Entry into the Temple - Luke 19:45

Then He went into the Temple and began to drive out those who bought and sold in it. It seems that Jesus rode on to the Temple and went into the place where He had thrown out the moneychangers three years earlier at the beginning of His ministry (John 2:14-15). Then He went back to Bethany for the night. The following day He came back into the city and cursed the barren fig tree.

1. Order of events

This is the order of events given in Matthew and Luke. Mark puts the cleansing of the Temple after the cursing of the fig tree. Mark's verses may have been inadvertently rearranged by a later copyist or editor. This would not affect their inspiration. John omits all the events after the triumphal entry on Sunday until the Last Supper on Thursday evening. He evidently felt that the synoptic writers covered Monday through Wednesday adequately.

2. One or more cleansings

It may be that John does not mention this cleansing because He wrote of the earlier one which the others omit. Some scholars maintain that there was only one cleansing, this one at the end of His ministry, and that John misplaces it. However, two cleansings are entirely possible. Three may even be necessary if Mark's order is correct. *When He had looked around at all things, as it was already late, He went out to Bethany with the twelve* (Mark 11:11). "Looked around at all things" could include a Sunday evening cleansing, and then Mark recorded another cleansing Monday morning to finish the job. Since the moneychangers were back in business after the first cleansing, it is possible that they persisted even after the second one. After all, there was plenty of money to be made at Passover time when thousands of pilgrims needed to buy their sacrificial animals.

B. Den of Thieves or House of Prayer - Luke 19:46

1. Jesus' statement at first cleansing - John 2:14-16

On the first occasion, *Jesus went up to Jerusalem. And He found in the temple those who sold oxen and sheep and doves, and the moneychangers doing business. When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. And He*

said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!" His authoritative action attracted the attention of one respected Pharisee named Nicodemus.

2. Jesus' statement at second cleansing - Luke 19:46

This time He said to them, as He had said to Satan in the wilderness at the beginning of His ministry, "*It is written!*" Jesus spoke from Isaiah 56:7 and Jeremiah 7:11. "*My house is a house of prayer, but you have made it a den of thieves.*" The first time He drove out the animals. This time He drove out the people who were desecrating the temple. Who were they? It had to be the priests, who were either doing business themselves or hiring others to do it for them.

The priests set the rules relating to which animals were acceptable for sacrifice and which were not. They would allow, and probably encouraged, worshipers from afar to buy their animals at the temple to avoid bringing them on the long trip, risking sickness or injury. It was a very lucrative business, making thieves of the priests who were forbidden to engage in commerce. They were set apart to *sanctify the most holy things, to burn incense before the LORD, to minister to Him, and to give the blessing in His name forever* (1 Chronicles 23:13). The atmosphere Jesus encountered was hardly conducive to prayer and worship.

3. Teaching daily in the temple - 19:46-47

Jesus could only teach in a cleansed temple. He taught daily during Passover week, returning to Bethany each night. These were His last public appearances. The chief priests, scribes, and leaders tried to find a way to destroy Him but were hampered by His popularity with the crowds around Him.

Application

Jesus left the temple in Jerusalem. Since the coming of the Holy Spirit (Acts 2), the bodies of believers have become His temple (1 Corinthians 6:19-20), and the Temple in Jerusalem was destroyed in A.D. 70. What needs cleansing in your temple? Is it a place of prayer and teaching? What do you need to do to make your temple more of a place of prayer and God's Word?

QUESTIONS

Questions are based on the New King James Version of the Bible.

DAY ONE: Read lesson notes and references.

1. What was new to you in the lesson or lecture?

2. a. Which verse affected you personally?

b. What did it cause you to change in your life?

3. a. What was the purpose of Jesus' life?

b. Why did He weep over Jerusalem as He entered?

DAY TWO: Read Luke 20:1-8; Matthew 21:23-27; Mark 11:27-33.

4. a. What was Jesus doing when He was interrupted in the temple?

b. Who interrupted Him?

c. What was the topic of their questions?

5. How did Jesus answer?

6. a. Do you think their questions were answered?

b. How would the answer to His question also answer theirs?

c. Why did they decide not to answer Jesus' question?

d. Who backed away from the discussion?

DAY THREE: Read Luke 20:9-19; Matthew 21:33-46; Mark 12:1-12; Isaiah 5:1-7.

7. How is the beginning of this parable like the parable of the minas (Luke 19:12-13)?

8. In the parable of the vineyard, what do the following represent?
The vineyard (according to Isaiah 5:1-7)

The owner of the vineyard

The vinedressers

The servants sent by the owner

The owner's son

9. What happened to the servants who were sent to find fruit?

10. a. What did the vinedressers plan to do with the son? Why?

b. What would the owner of the vineyard do to them?

c. How did the Pharisees react at this point?

11. a. What Scripture did Jesus quote as the point of the parable?

b. How did He apply the Scripture and parable to His audience?

DAY FOUR: Read Luke 20:20-40; Matthew 22:23-33; Mark 12:18-27.

12. a. What tactic did the Pharisees use next?

b. How did Jesus avoid their trap?

c. Are people today still confused about what is "Caesar's" and what is God's? If so, what do you think confuses them?

13. a. What did the Sadducees believe about resurrection?

b. How did they try to trap Jesus?

c. Check the words that describe Jesus' answer to them.

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14. a. From His answer, what do you learn about life after death?

b. How did Jesus use Moses to give proof of the resurrection?

