

Luke 19 - Zacchaeus' Response; Parable of the Minas; The Triumphal Entry; Judgment Declared on Jerusalem; Cleansing the Temple

IV. The Son of Man's journey to Jerusalem (Luke 9:51—19:28)

- (2) Christ's instructions to his disciples as a result of this rejection (Luke 12:1—19:28)
 - (Y) Christ spiritually heals Zacchaeus (19:1-10)
 - (Z) Parable of the minas (19:11-28)

V. Rejection, passion, resurrection of the Son of Man (Luke 19:29—24:53)

- (1) Triumphal entry (19:29-40)
- (2) Ongoing rejection of Christ by the nation (19:41—21:4)
 - (A) Predicting the 70 AD judgment (19:41-44)
 - (B) Cleansing of the Temple (19:45-46)
 - (C) Plot to kill Christ (19:47-48)

Luke 19

(Y) Christ spiritually heals Zacchaeus (19:1-10)

1 Jesus entered **Jericho** and was passing through.

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- "...Jericho" - probably the "new" Jericho that Herod the Great had built (Cf. 18:35). It was located immediately south of the old Jericho. Jesus was passing through Jericho on His way to Jerusalem.

- Jesus' trip to Jerusalem was six days before Passover (John 12:1)

— It was more than a Sabbath Day journey, thus the timeline proves the crucifixion couldn't have been on a Friday. See [Date of Jesus' Death](#) for a full explanation.

2 And there was a man called by the name of **Zaccheus**; he was a chief tax collector and he was rich.

2 And there was a man called by the name of Zaccheus; he was a chief tax collector and he was rich.

2 a man named Zacchaeus appeared. He was a leading tax collector, and a rich one at that!

2 And, behold, *there was* a man named Zacchaeus, which was the chief among the publicans, and he was rich.

- "...Zacchaeus" - righteous one; he was a renegade in the eyes of the Jews—disparaged, excluded...but he was a precious lost sinner in the eyes of Jesus

3 *Zaccheus* was trying to see who Jesus was, and he was unable due to the crowd, because he was short in stature.

3 *Zaccheus* was trying to see who Jesus was, and was unable because of the crowd, for he was small in stature.

3 He was trying to see who Jesus was, but he couldn't do so due to the crowd, since he was a short man.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

- For *Zacchaeus*, to mingle within a crowd at all was a courageous thing to do, for many would take a chance to get in a punch, kick or other violence against someone so hated in society

4 So he ran on ahead and climbed up a sycamore tree in order to see Him, because He was about to pass through that *way*.

4 So 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*.

4 So he ran ahead and climbed a sycamore tree to see Jesus, who was going to pass that *way*.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that *way*.

- He's being childlike (Cf. 18:16-17)

5 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.**"

5 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.**"

5 When Jesus came to the tree, he looked up and said, "**Zacchaeus, hurry and come down! I must stay at your house today.**"

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, **Zacchaeus, make haste, and come down; for to day I must abide at thy house.**

- Jesus initiated a relationship with *Zacchaeus*

- "...I must stay at your house" - this is the only instance *in the four Gospels* of Jesus inviting Himself to someone's home
- The seeking man became "found." Jesus was seeking him! When Adam and Eve sinned, they *hid* from God.
- There is always a consciousness of one's own lack of worth before the throne:
 - Isaiah: "Woe is me! for I am undone; because I am a man of unclean lips..." (Is 6:5)
 - Peter: "Depart from me; for I am a sinful man, O Lord" (Luke 5:8)

- 6 And he hurried and came down, and received Him joyfully.
- 6 And he hurried and came down and received Him gladly.
- 6 Zacchaeus came down quickly and was glad to welcome him into his home.
- 6 And he made haste, and came down, and received him joyfully.
- 7 When *the people* saw *this*, they all *began* to complain, saying, "He has gone in to be the guest of a man who is a sinner!"
- 7 When they saw it, they all *began* to grumble, saying, "He has gone to be the guest of a man who is a sinner."
- 7 But all the people who saw this began to complain: "Jesus is going to be the guest of a notorious sinner!"
- 7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.
- In that day, staying at someone's house meant sharing in his sins
- 8 But Zaccheus stopped and said to the Lord, "Behold, Lord, half of my possessions I am giving to the poor, and **if I have extorted anything from anyone**, I am giving back four times as much."
- 8 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."
- 8 Later, Zacchaeus stood up and announced to the Lord, "Look! I'm giving half of my possessions to the destitute, and if I have accused anyone falsely, I'm repaying four times as much as I owe."
- 8** And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.
- "...if I have extorted anything from anyone" - under Mosaic Law, if a thief voluntary confessed his crime, he had to restore what he took, add 20% to it, and bring a trespass offering (Lev 5:16; 6:1-7; Num 5:7)

- If he stole something he could not restore, he had to repay 4x (Ex 22:1)
- If he was caught with the goods, he had to pay double (Ex 22:4)
- Zacchaeus offered to pay the highest price because his heart had truly been changed. He is parting with his wealth, doing voluntarily what the rich young ruler declined to do (Luke 18:22).
- This is an example of radical repentance
- Zacchaeus' response and restitution would likely leave him in the same financial state required of the rich ruler
- Unlike the rich young ruler, Zacchaeus does not use his wealth to gain honor from friends; rather, he is a social outcast who puts his possessions in the service of the needy and of justice.

9 And Jesus said to him, **"Today salvation has come to this house, because he, too, is a son of Abraham.**

9 And Jesus said to him, **"Today salvation has come to this house, because he, too, is a son of Abraham.**

9 Then Jesus told him, **"Today salvation has come to this home, because this man is also a descendant of Abraham,**

9 And Jesus said unto him, This day is salvation come to this house, forsoomuch as he also is a son of Abraham.

— "...salvation has come to this house" - Jesus assessed Zacchaeus' promises as evidence of saving faith

— He was not saved because he promised to do good works... He was saved because he responded by faith to Christ's gracious word to him.

— Having trusted the Savior, he gave evidence of his faith by committing to make restitution to those he had wronged (James 2:14-26)

— "...a son of Abraham" - a child of faith (Cf. Rom 4:12; Gal 3:7)

— His faith and works proved that he was a true, spiritual son of Abraham, not just one of his physical descendants (Cf. Gen 15:6; 22:1-19)

— Now, he could enter the kingdom, not because he was a Jew physically but because he was a believer in Jesus

10 **For the Son of Man has come to seek and to save that which was lost."**

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10 **and the Son of Man has come to seek and to save the lost."**

10 **For the Son of man is come to seek and to save that which was lost.**

- Jesus summarized the present purpose of the Son of Man's ministry that found fulfillment in Zacchaeus' salvation (Cf. Matt 20:28; Luke 5:32; John 3:17; 10:17-18; Heb 10:5-6)

- The host has become the guest in his own house: Jesus was now his Master

The Coming Kingdom

This next parable closes Jesus' teaching in response to rejection (12:1–19:27). It also concludes Jesus' teaching about the coming kingdom and the attitudes of His disciples (17:11–19:27).

Jesus gave His disciples the Parable of the Minas in order to:

- (1) Show that the disciples thought Jesus would soon establish the kingdom (but it's clear that the kingdom had not already begun)
- (2) To tamp down their expectation that the kingdom would appear immediately/soon
- (3) That the kingdom had been postponed for a long duration, and the disciples/believers had obligations to fulfill in the meantime

(Z) Parable of the minas (19:11-28)

11 Now while **they** were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem and **they thought that the kingdom of God was going to appear immediately.**

11 While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately.

11 As they were listening to this, Jesus went on to tell a parable because he was near Jerusalem and because the people thought that the kingdom of God would appear immediately.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.
- The connection between Jesus being "nigh to Jerusalem" and "the kingdom" appearing "immediately" implies that believers in the crowd expected Jesus to begin the kingdom when He arrived there.

— In both Luke and Acts, the problem of eschatological delay is intertwined with the problem of Jewish rejection

— There is no evidence that the disciples ever viewed themselves as being in the kingdom. This parable shows that the disciples thought Jesus would soon establish the kingdom, but clearly they did not view themselves as already being *in* the kingdom. It was something they were expecting, but they did not consider themselves already in it.

- "...they" (2x) - those who heard Jesus' words regarding the salvation of Zaccheus, which included both the multitude and the disciples

- "...thought that the kingdom of God was going to appear immediately" - Jesus told this parable to dissuade the disciple's expectation of the kingdom's nearness

- Jesus' parable was occasioned by the belief that the kingdom of God was going to appear immediately, that is, upon His entrance into Jerusalem during the Triumphal Entry
- It does not appear that Jesus or His audience viewed the kingdom of God as having already been established or inaugurated. While Jesus and His disciples earlier had preached that the kingdom was near (Matt 4:17; 10:5-7), this verse shows that at this point, just prior to His crucifixion, the kingdom had not yet arrived (was still future).
- The purpose of the parable is to correct the idea that the kingdom would be established immediately, not to correct any belief that the kingdom would come to earth or involve a restoration of Israel.
- The parable is about the *timing* of the kingdom, not its *nature*. It teaches that the kingdom program would be postponed for a long duration and the disciples had obligations to fulfill in the interim time period (v12-27).

Background: It was Passover season, and the emotions were high as they celebrated their deliverance from the slavery of Egypt. This annual observance aggravated the misery of their bondage to Rome and made them yearn for a deliverer. The Zealots used commando tactics against Rome; the Herodian politicians compromised with Rome; but most of the Jews rejected both of these approaches. They simply wanted the OT prophecies fulfilled and to receive their promised King.

When Herod the Great died in 4 BC, he left a third part of his kingdom—Idumea, Judea, and Samaria—to his son Archelaus, who had to go to Rome to have his inheritance approved. Not wanting Archelaus as their ruler, the Jews sent 50 men to argue their case before Augustus Caesar, who did ratify the inheritance, but without giving Archelaus the title of "king."

12 So He said, **"A nobleman went to a distant country to receive a kingdom for himself, and then to return.**

12 So He said, **"A nobleman went to a distant country to receive a kingdom for himself, and then return.**

12 So he said, **"A prince went to a distant country to be appointed king and then to return.**

12 He said therefore, **A certain nobleman went into a far country to receive for himself a kingdom, and to return.**

- "...nobleman" - clearly Jesus in this parable
- "...distant country" - heaven, where He would receive the kingdom
- The reason why the kingdom of God was not going to appear immediately is because Jesus needs to "receive" His kingdom before it can begin
- At His ascension (Matt 28:18) Jesus received all authority in heaven and earth, but the exercise of that authority awaits His Second Coming. A kingdom involves both the right and

power to rule, along with the actual exercising of that rule.

— Jesus uses an illustration of the political news of the day in regards to Archelaus. Archelaus went to Rome to receive his kingdom from Caesar, but his kingdom reign did not begin until he returned to Judea when he rewarded his servants and dealt with his enemies. Likewise, Jesus must travel to heaven to receive His kingdom from the Father. He receives the right to rule, but His kingdom reign begins at His return.

- "...return" - His rule over the kingdom begins when He returns

13 And he called ten of his own **slaves** and gave them ten **minas**, and said to them, 'Do business *with this money* until I come back.'

13 And he called ten of his slaves, and gave them ten minas and said to them, 'Do business *with this* until I come back.'

13 He called ten of his servants and gave them ten coins. He told them, 'Invest this money until I come back.'

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

- "...slaves" - *doulos*, believers in Christ; they had equal responsibility for advancing His interests while He was absent

- "...minas" - in the OT, a weight of 300 shekels was one pound; in the NT, a weight and sum of money equal to 100 drachmas, one talent was 100 pounds, a pound equalled 10-1/3 oz (300g)

— Each of the servants received a sum equal to three months' wages

— He pictured His servants in the role of modern investors, who were responsible to increase the amount of money He had entrusted to each during His absence.

14 But **his citizens** hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'

14 But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'

14 But the citizens of his country hated him and sent a delegation to follow him and to announce, 'We don't want this man to rule over us!'

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

- "...his citizens" - the majority of Jews

— The citizens of Herod Archelaus' territory opposed his reign, even though his credentials were impeccable. They persuaded Caesar Augustus to give him only half of his father's kingdom, and to award him the title of "ethnarch" rather than "king."

— Upon the nobleman's return, they were slain (v27)

- “We will have no king but Caesar” (John 19:15)
- We are living now in the interval between v14-15, when our Master will return from His absence for a reckoning... (1 Cor 4:1-2)

15 When he **returned** after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be summoned to him so that he would learn how much they had made by the business they had done.

15 When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done.

15 “After he was appointed king, the prince came back. He ordered the servants to whom he had given the money to be called so he could find out what they had earned by investing.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

- Upon His return, He will hold people accountable as to how they used what He had given them for His glory

— They would be entrusted by God with certain things, but not the kingdom

— “...returned” - the Second Coming

— After His return but before His reign begins, He will call His servants to give an accounting of their stewardship

— Later NT revelation indicates that Church Age believers will give their accounting at the Judgment Seat of Christ following the Rapture (1 Cor 3:10-15; 2 Cor 5:1-10)

— Other believers, who lived during the OT time and the Tribulation, will give their accounting at the judgment in view here, prior to the Millennium

16 The first *slave* appeared, saying, ‘Master, your mina has made ten minas more.’

16 The first appeared, saying, ‘Master, your mina has made ten minas more.’

16 The first servant came and said, ‘Sir, your coin has earned ten more coins.’

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

- We only have the reports of three of the servants

- The first servant reported a 1,000% return on the master’s investment; this report earned the Master’s praise and a great reward

17 And he said to him, ‘Well done, good slave; since you have been faithful in a **very little** thing, you are to have authority over ten cities.’

17 And he said to him, 'Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.'

17 The king told him, 'Well done, good servant! Because you have been trustworthy in a very small thing, take charge of ten cities.'

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

- "...a very little" - the master considered what the servant had received in trust as a small amount. His reward consisted of authority over 10 cities in the kingdom, and was enormous compared to what the servant had received to invest.

— Authority to rule (serve) groups of other people under the King's authority, during the Messianic Kingdom, is the reward

18 The second one came, saying, 'Your mina, master, has made five minas.'

18 The second came, saying, 'Your mina, master, has made five minas.'

18 "The second servant came and said, 'Your coin, sir, has earned five coins!'

18 And the second came, saying, Lord, thy pound hath gained five pounds.

- The second servant had also been faithful, earning a 500% return on the master's investment

— He did not receive as much commendation as the first servant, or as much reward, but his reward was proportionate to his service

— This shows that rewards will vary depending upon the servants effectiveness

19 And he said to him also, 'And you are to be over five cities.'

19 And he said to him also, 'And you are to be over five cities.'

19 The king told him, 'You take charge of five cities.'

19 And he said likewise to him, Be thou also over five cities.

- Faithful servants are given positions of ruling authority. Faithful service now equates to positions of authority later.

- Neither the nobleman nor the servants were reigning while the nobleman was traveling to the distant country, but they both began to reign upon the nobleman's return (Cf. Rev 2:26-27)

— Nowhere in Scripture are saints said to be reigning with Christ now...but they will in the future when He comes back.

20 And *then* another came, saying, 'Master, here is your mina, which I kept tucked away in a handkerchief;

20 Another came, saying, 'Master, here is your mina, which I kept put away in a handkerchief;

20 "Then the other servant came and said, 'Sir, look! Here's your coin. I've kept it in a cloth for safekeeping'

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

- The third servant reported that he had not earned anything with the master's deposit
- This person represents someone who does nothing of eternal value with his life

21 for I was afraid of you, because you are a demanding man; you take up what you did not lay down, and reap what you did not sow.'

21 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.'

21 because I was afraid of you. You are a hard man. You withdraw what you didn't deposit and harvest what you didn't plant.'

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

- The servant explained that his fear of the master was responsible for his lack of fruit (Cf. Matt 25:25)

— His assessment of his master was correct, but it did not have the proper effect on him

— God seeks a disproportionately high return on His investments, so the servant's conservatism was sinful

22 He *said to him, 'From your own lips I will judge you, you worthless slave. Did you know that I am a demanding man, taking up what I did not lay down, and reaping what I did not sow?'

22 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?'

22 The king told him, 'I will judge you by your own words, you evil servant! You knew, did you, that I was a hard man, and that I withdraw what I didn't deposit and harvest what I didn't plant?'

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

- Rather than commending him for not losing anything, the master condemned the servant, calling him "wicked" (worthless; unproductive; Cf. 1 Cor 9:27; James 2:14,16,20,26)

— He had produced nothing of value for the master. The master's character should have moved the servant to productive service rather than passive laziness.

23 And so why did you not put my money in the bank, and when I came *back*, I would have collected it with interest?'

23 Then why did you not put my money in the bank, and having come, I would have collected it with interest?'

23 Then why didn't you put my money in the bank? When I returned, I could have collected it with interest.'

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

- Even by depositing his investment in the bank, the servant could've earned some interest for the master with little risk.

24 And *then* he said to the *other slaves* who were present, 'Take the **mina** away from him and give it to the one who has the ten minas.'

24 Then he said to the bystanders, 'Take the mina away from him and give it to the one who has the ten minas.'

24 "So the king told those standing nearby, 'Take the coin away from him and give it to the man who has the ten coins.'

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

- "...mina" - if the "mina" each servant received represents his life potential, this servant would lose that. The master gave it instead to the most faithful servant.

— This seems to imply that God's faithful servants will receive additional opportunities to glorify Him in the next stage of their service, as well as authority over others.

If "pounds" = opportunities to share the Gospel (1 Thess 2:4; 1 Tim 1:11):

- On Pentecost, 120 believers met and 3,000 more were added (Acts 1:15; 2:41)
- And soon, 5,000 more (Acts 4:4)
- They soon "filled Jerusalem" with their message (Acts 5:28)
- Wasted opportunity = loss of reward

25 And they said to him, 'Master, he *already* has ten minas.'

25 And they said to him, 'Master, he has ten minas *already*.'

25 They answered him, 'Sir, he already has ten coins!'

25 (And they said unto him, Lord, he hath ten pounds.)

- This arrangement seemed unfair to the bystanders. They likely thought the unfaithful servant's mina should have gone to the servant with a smaller reward.

— They were looking at what was best for the servants; the master was operating on the principle that faithfulness with little indicates faithfulness in much.

26 'I tell you that to everyone who has, *more* shall be given, but from the one who does not have, even what he does have shall be taken away.

26 I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away.

26 'I tell you, to everyone who has something, more will be given, but from the person who has nothing, even what he has will be taken away.

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

- It was in the master's interest to give the mina to the most faithful servant because he would make the best use of it.

27 But as for these **enemies** of mine who did not want me to reign over them, bring *them* here and slaughter them in my presence."

27 But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence."

27 But as for these enemies of mine who didn't want me to be their king—bring them here and slaughter them in my presence!"

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

- "...enemies" - those who opposed Jesus' rule over them (v14), not His servants

— They would not only lose a reward, but their very lives. Physical death in the parable equals spiritual death in reality.

- This parable also concerns the nation. Like the citizens, *the nation rejected Him*:

— In Kadesh, the children of Israel rejected God's command. They wandered for 38 years in the wilderness.

— The Jews rejected Jesus in Jerusalem in 32 AD, 38 years later the Romans leveled the Temple (v41-44)

Rewarding the Faithful

Parable of 10 Minas

Luke 19:12-27

- servants received the same amount
- but
- earned different rewards

Parable of Talents

Matt 25:14-30

- servants received different amounts
- but
- earned same reward - the joy of their Lord

Matt 25:21

This parable clarifies that, while salvation and entrance into the kingdom come by faith in Jesus, rewards for service rest on the believer's works. Both salvation and rewards come as a result of God's grace. Christians have consistently confused teaching about salvation and rewards. Salvation does not depend on working for God, but resting in what Jesus has done. Rewards do not depend on resting on what Jesus has done, but on working for Him. It is a tragic misunderstanding of Scriptural revelation to conclude that, because God has saved us by His grace, we need to do nothing but lie back and wait for heaven. Such behavior is irresponsible stewardship that Jesus will punish by withholding rewards.

V. Rejection, passion, resurrection of the Son of Man (Luke 19:29—24:53)

(1) Triumphal entry (19:29-40) (Cf. Matt 21:1-11; Mark 11:1-11; John 12:12-19)

28 After Jesus said these things, He was going on ahead, going **up** to Jerusalem.

28 After He had said these things, He was going on ahead, going up to Jerusalem.

28 After Jesus had said this, he traveled on and went up to Jerusalem.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

- "...up" - He traveled west from Jericho, "up" the Judean wilderness, and southwest toward Bethany

- Earlier during Jesus' ministry, they tried to take Him and present Him as king; He refused: "mine hour has not come" (Cf. John 6:15)
- Then, one specific day, He not only permits it—He *arranges it!*
- Jesus controlled the timing: They had not planned on doing it on a feast day (Matt 26:3-5), but God had ordained that His Son be slain on Passover as "the Lamb of God, who taketh away the sin of the world" (John 1:29; Cf. 1 Cor 5:7).
- "His hour had not yet come" (John 7:30; 8:20; Cf. John 13:1; 17:1)

29 When He approached Bethphage and Bethany, near the mountain that is called Olivet, He sent two of the disciples,

29 When He approached Bethphage and Bethany, near the mount that is called Olivet, He sent two of the disciples,

29 As he approached Bethphage and Bethany at the Mount of Olives, he sent two of his disciples on ahead.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount of Olives*, he sent two of his disciples,

30 saying, "Go into the village ahead of you; there, as you enter, you will find a **colt tied**, on which **no one yet has ever sat**; untie it and bring it *here*.

30 saying, "Go into the village ahead of you; there, as you enter, you will find a colt tied on which no one yet has ever sat; untie it and bring it *here*.

30 "Go into the village ahead of you," he said. "As you enter, you will find a colt tied up that no one has ever ridden. Untie it and bring it along.

30 Saying, *Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.*

- "...colt tied" - the disciples were to borrow or rent this animal for Jesus to ride on (Cf. Gen 49:11)

— Evidently, such animals were available to assist travelers

- "...no one yet has ever sat" - no one had ridden, or even sat on, this colt before (Cf. Num 19:2; Deut 21:3; 1 Sam 6:7; 2 Sam 6:3)

31 And if anyone asks you, 'Why are you untying *it?*' you shall say this: 'The Lord has need of *it!*'"

31 If anyone asks you, 'Why are you untying *it?*' you shall say, 'The Lord has need of *it!*'"

31 If anyone asks you why you are untying it, say this: 'The Lord needs *it!*'"

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.

32 So those who were sent left and found *it* just as He had told them.

32 So those who were sent went away and found it just as He had told them.

32 So those who were sent went off and found it as Jesus had told them.

32 And they that were sent went their way, and found even as he had said unto them.

- This detail was orchestrated to help the reader appreciate the reliability of all that Jesus predicted. It would have also boosted the disciples' faith.

33 And as they were untying the colt, its owners said to them, "Why are you untying the colt?"

33 As they were untying the colt, its owners said to them, "Why are you untying the colt?"

33 While they were untying the colt, its owners asked them, "Why are you untying the colt?"

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 They said, "The Lord has need of it."

34 They said, "The Lord has need of it."

34 The disciples answered, "The Lord needs it."

34 And they said, The Lord hath need of him.

35 And they brought it to Jesus, and they threw their cloaks on the colt and put Jesus *on it*.

35 They brought it to Jesus, and they threw their coats on the colt and put Jesus *on it*.

35 Then they brought the colt to Jesus and put their coats on it, and Jesus sat upon it.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

- The disciples honored Jesus by using their outer garments to make a saddle for Him (Cf. 1 Kings 1:33)

- Jesus was deliberately fulfilling Zech 9:9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

— He was doing it *on the precise day* that Gabriel had prophesied to Daniel (Dan 9:25)

36 Now as He was going, they were spreading their cloaks on the road.

36 As He was going, they were spreading their coats on the road.

36 As he was riding along, people kept spreading their coats on the road.

36 And as he went, they spread their clothes in the way.

- The people who laid down their garments for the colt to walk on were the many people who accompanied Jesus (Matt 21:8; Mark 11:7)

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

37 As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen,

37 He was now approaching the descent from the Mount of Olives. The whole crowd of disciples began to rejoice and to praise God with a loud voice because of all the miracles they had seen.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

- As Jesus enters on the donkey they are singing Psalm 118 (Cf. Matt 21:9; Ps 118:26), declaring Jesus to be the *Mashiach Nagid*, the Messiah the King (Dan 9:25)

38 shouting: "BLESSED IS the **King**, THE ONE WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!"

38 shouting: "Blessed is the King who comes in the name of the Lord; Peace in heaven and glory in the highest!"

38 They said, "How blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!"

38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

- In a Jewish frame of reference, this is an official messianic greeting based on the messianic context of Ps 118:26

— The Jewish masses proclaimed His Messiahship as He approached Jerusalem, but the Jewish leaders had already committed the unpardonable sin, and judgment had already been proclaimed on that generation.

- "...King" - the focus of the disciples' praise was the "King" rather than the "kingdom" (Mark 11:10). The kingdom was not yet to appear (v11), but the King was at hand.

39 And yet some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples!"

39 Some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples."

39 Some of the Pharisees in the crowd told Jesus, "Teacher, tell your disciples to be quiet."

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

- Any time that we, as Gentiles, might miss the full significance of an event, it seems that the Pharisees come to our rescue! When they are especially upset, we need to understand *why!*

— This is the very day that Gabriel had specified to Daniel 5 centuries earlier! (Cf. Dan 9:14-16)

- The Pharisees obviously objected to the disciples using messianic terminology for Jesus, suggesting He fulfilled messianic prophecy (Cf. Matt 21:14-16)

— They asked Jesus to silence ("rebuke") them. Obviously they thought He would agree that the disciples were going too far.

40 Jesus replied, **"I tell you, if these stop speaking, the stones will cry out!"**

40 But Jesus answered, **"I tell you, if these become silent, the stones will cry out!"**

40 He replied, **"I tell you, if they were quiet, the stones would cry out!"**

40 And he answered and said unto them, **I tell you that, if these should hold their peace, the stones would immediately cry out.**

- Jesus refused to silence the disciples, since they spoke truth

- Jesus states that if the disciples kept silent, "the stones" would be forced to declare who Jesus was instead

— This clear messianic claim shows the blatant rejection of Israel's leaders in the face of indisputable evidence that Jesus was the Messiah.

— All history had pointed toward this single, spectacular event when the Messiah publicly presented Himself to the nation, and God desired that this fact be acknowledged

The Triumphal Entry (Dan 9:24-27)

Dan 9:24-25:

24 "Seventy weeks have been decreed for your people and your holy city, to finish the wrongdoing, to make an end of sin, to make atonement for guilt, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy Place.

25 So you are to know and understand *that* from the issuing of a decree to restore and rebuild Jerusalem, until Messiah the Prince, *there will* be seven weeks and sixty-two weeks; it will be built again, *with* streets and moat, even in times of distress.

MESSIAH MUST PRESENT HIMSELF TO ISRAEL ON MARCH 30, A.D. 33 (Daniel 9:25)



BIBLICAL MATHEMATICS

444 B.C. – (*Artaxerxes decree of Nehemiah 2*)

+33 A.D. – (*Triumphal entry of Luke 19:28-44*)

= 477 years

-1 – (1 B.C. to A.D. 1 = 1 year, not 2 years)

= 476 years

x 365 days

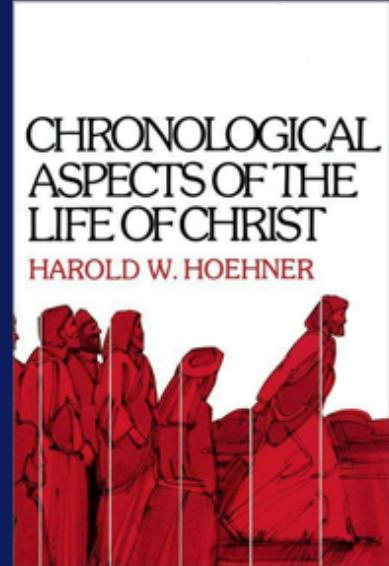
= 173, 740 days

+ 25 days – (*March 5 to March 30*)

= 173, 765 days

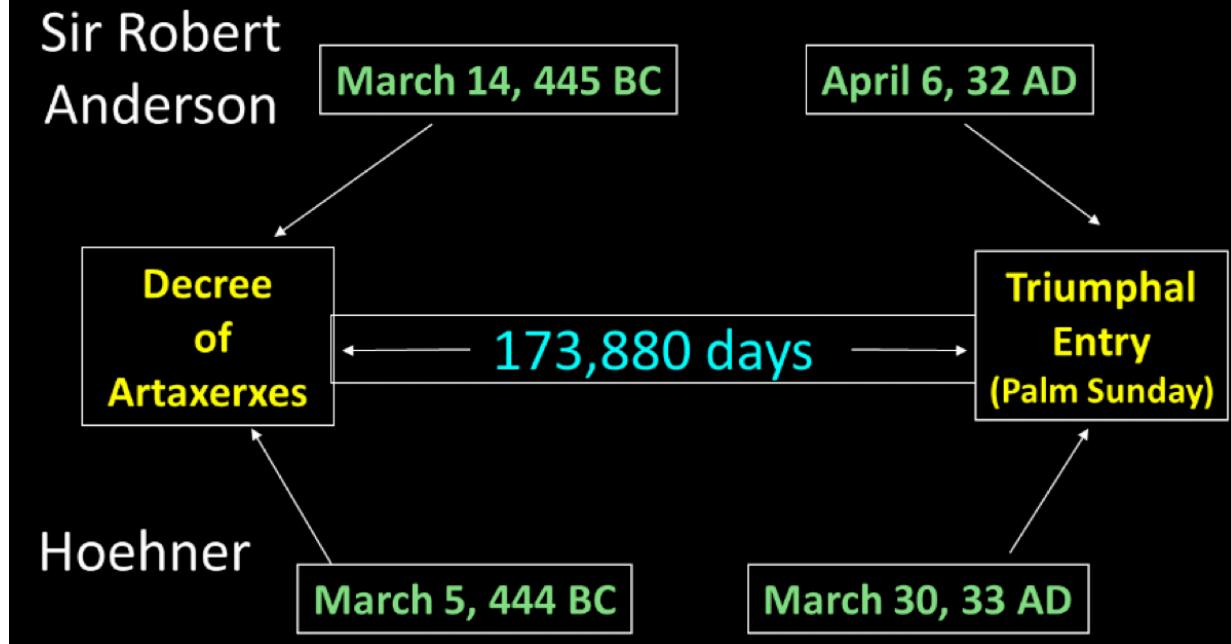
+115 days – (*leap years*)

= 173, 880 days



The other primary scholar who has looked at and investigated this prophecy is Sir Robert Anderson. In his work *The Coming Prince*, he lays out his calculation of this prophecy. Harold Hoehner's calculations differ because of new archeological information that came to light in the 20th century, after Sir Robert Anderson's death, which shed additional light on the year that Artaxerxes took the throne, which was 464 BC vs Anderson's 465 BC.

Chart of 173,880 days



(2) Ongoing rejection of Christ by the nation (19:41–21:4)

(A) Predicting the 70 AD judgment (19:41-44)

41 When He approached *Jerusalem*, He saw the city and **wept** over it,
 41 When He approached *Jerusalem*, He saw the city and wept over it,
 41 When he came closer and saw the city, he began to grieve over it:
 41 And when He was come near, He beheld the city, and wept over it,
 - Jesus "beheld" the city in the light of its rejection of His gracious offer of salvation. He foresaw its later judgment being poured out for their having rejected His peaceful visit.
 — The fate of sinners who rejected God's grace broke Jesus' heart
 — Jeremiah also wept over the fate of Jerusalem (Jer 8:18-22; 15:5; Lamentations; Cf. 2 Kings 8:11-12)
 - "...wept" - Jesus wept over the city of Jerusalem because He knew Dan 9:26...He knew that the He was about to be "cut off" and that that generation in Israel would not inherit the kingdom
 — And He knew that the "people of the prince" (Titus of Rome) would come and destroy the sanctuary in about 40 years
 — He sees over a million Jewish lives lost in that destruction
 — Essentially, their King would be leaving, rejected, and Israel would be put back under the discipline of God (Mosaic Covenant)

42 saying, "If you had known **on this day**, even you, the *conditions* for peace! But now they have been **hidden from your eyes**.

42 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.

42 "If you had only known today what could have brought you peace! But now it is hidden from your sight,

42 Saying, **If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!** but now they are hid from thine eyes.

- "...on this day" - predicted to the day approximately 483 years earlier, but they weren't ready (Dan 9:24-27)

— If the people of Jerusalem had known that day what would result in peace for them, they could experience peace

— Only acceptance of Him and the inauguration of the kingdom could bring peace (salvation) to the city

— However, they did not realize the consequences of their decision against Him. God had withheld that insight from them because they were bent on rejecting Jesus (11:49-51; 13:34).

- "...hidden from your eyes" - judicial blindness pronounced after they rejected the offer of the kingdom

— This doesn't mean an individual Jew cannot come to Christ, but the vast majority of Christians in the Church Age are Gentiles, because the Jews, as a nation, are under judicial blindness

43 For the days will come upon you when your **enemies** will **put up a barricade** against you, and surround you and hem you in on every side,

43 For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side,

43 because the days will come when your enemies will build walls around you, surround you, and close you in on every side.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

- "...enemies" - in this context, the Romans

— This is a perfect description of the Roman siege used to destroy Jerusalem in 70 AD (Cf. 21:20-24)

— The reason for its destruction was its failure to recognize the Messiah's visit and accept His offer of salvation

- "...put up a barricade" - when you study the details of this prophecy in history (Josephus, among others), this is exactly what Titus of Rome did...

— He built a barricade around the city so even if you wanted to get out, you couldn't

44 and they will level you to the ground, and *throw down 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.**"

44 and they 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."

44 They will level you to the ground—you and those who live within your city limits. They will not leave one stone on another within your walls, because you didn't recognize the time when you were visited."

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

- "...your children within you" - Josephus talks about how the Roman soldiers tore open the wombs of the pregnant Jewish women and strangled the babies inside in order to completely wipe out the Jewish race

— Notice: the Bible is pro-life... "children" within you, not "fetus" or "tissue mass" etc.

- "...not leave in you one stone upon another" - refers to the destruction of the temple

— Josephus explains that when Titus came, the temple was set on fire and the gold in the temple melted and oozed into the bricks of the temple

— In order for the Romans to retrieve the gold, they had to disassemble the temple structure brick by brick

— Jesus also refers to this in Matt 24:2...

- "...did not recognize the time of your visitation" - why emphasize the "time" of your visitation? Because Daniel predicted the exact day that Jesus would present Himself to them as King

— They should've also recognized the "time" that the kingdom would be offered

— To whom much is given, much is expected. God expected His chosen people to understand and respond to these OT prophecies, but they didn't. So they went back under the discipline of the Mosaic Covenant, this time meted out by the Romans.

- 38 years later, in 70 AD, Titus Vespasian had the 5th, 10th, 12th, and 15th Roman Legions laid siege to Jerusalem. In 143 days, 600,000 Jews were killed. Historians estimate that over 1.5 million men, women, and children died from that horrible siege and the disease and famine that followed.

— Why was Jerusalem destroyed in 70 AD? "...because thou knewest not the time of thy visitation." Jesus held them *accountable* to know the prophecy of Dan 9!

- But this judgment not forever: Paul tells us that Israel will blinded in part *until* the "Fulness of the Gentiles" be come in (Rom 11:25)

The Bible is unique when compared to all the other "holy books" and religions of the world because its veracity is based upon prophecy and history. All the other religions of the world are based upon a person's philosophy or ethical stipulations. Biblical Christianity has those elements, but it has more. The veracity of the Bible is rooted and grounded in history—whether or not certain events either prophesied or reported in Scripture actually have taken place.

Prophecy is part of the historicity of the Bible. If prophetic prediction is not fulfilled literally in history then God and His Word could be proved false. But God's record is 100%. This is one of the key areas that separates biblical Christianity from all the other religions of the world is that God's prophecy is 100% accurate.

(B) Cleansing of the Temple (19:45-46) (Cf. Matt 21:12-13; Mark 11:15-17)

45 And Jesus entered the temple *grounds* and began to drive out those who were selling,

45 Jesus entered the temple and began to drive out those who were selling,

45 Then Jesus went into the Temple and began to throw out those who were selling things.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

- Instead of praying, they were *preying* on the people.

— Jesus cleansed the temple twice—once at the beginning of His ministry (John 2:13-22), and again at the end of His ministry.

— Matthew, Mark, and Luke recorded the latter but said nothing of the former.

46 saying to them, **"It is written: 'AND MY HOUSE WILL BE A HOUSE OF PRAYER,' but you have made it a DEN OF ROBBERS."**

46 saying to them, **"It is written, 'And My house shall be a house of prayer,' but you have made it a robbers' den."**

46 He told them, **"It is written, 'My house is to be called a house of prayer,' but you have turned it into a hideout for bandits!"**

46 Saying unto them, **It is written, My house is the house of prayer: but ye have made it a den of thieves.**

- Mark 11:17 records Jesus saying that His house shall be called a house of prayer "of all nations" (Gentiles)

— The temple, of course, was not a house of prayer for Gentiles; however, it will be during the Messianic Kingdom.

Because of Jesus' role as Messiah, His bringing ceremonial cleanliness to the nation was logical at both the beginning and the end of His ministry. In both cases His teaching in the temple was disregarded by the religious leaders.

Jesus quoted from Is 56:7 and Jer 7:11 as He was driving out the people who were selling in the temple. Mark adds that the buyers and money changers were also driven out, as well as people who were apparently taking shortcuts through the temple compound in their business dealings (Mark 11:15-16). Money changing was done because only certain coinage was then accepted in the temple from those who bought animals for sacrifices. The religious leaders made money off the system of buying and selling animals for sacrifice (thus making the temple a den of robbers). Also they led the people into mere formalism. A pilgrim traveling to Jerusalem could go to the temple, buy an animal, and offer it as a sacrifice without ever having anything to do with the animal. This led to an impersonalization of the sacrificial system. The commercial system was apparently set up in the area of the temple which had been designated for devout Gentiles to pray and so was disrupting Israel's witness to the surrounding world.

(C) Plot to kill Christ (19:47-48) (Cf. Mark 11:18)

47 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 put Him to death,

47 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,

47 Then he began teaching in the Temple every day. The high priests, the scribes, and the leaders of the people kept looking for a way to kill him,

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

- But not on a feast day (Matt 26:5)

- The rejection and hostility of the Jewish leaders toward Jesus was evident while He taught daily in the temple courtyards

48 and yet they could not find anything that they might do, for all the people were hanging on to every word He said.

48 and they could not find anything that they might do, for all the people were hanging on to every word He said.

48 but they couldn't find a way to do it, because all the people were eager to hear him.

48 And could not find what they might do: for all the people were very attentive to hear him.

- The common people, however, were very receptive to His instruction

— Luke highlights the contrast between popular acceptance and official opposition

Luke 20:1–21:4 detail Jesus' teachings in the temple, beginning with opposition from the religious leaders and leading to Jesus' condemnation of them. Jesus wanted to highlight the reasons for God passing over Israel to deal with Gentiles equally in the present age.