

Luke Lesson 19

Luke Chapter 19

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Memory verses for this week: *James 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:*

Introduction: We continue our study of the book of Luke this week as we continue in chapter 19. Last week, we began our study with the parable of the unjust judge followed by the teaching of the two men who went up to the temple to pray, the one a Pharisee and the other a Publican. We closed with the healing of the blind man near Jericho.

I. Conversion of Zacchaeus

Luke 19:1 And Jesus entered and passed through Jericho.

Luke 19:2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

Luke 19:3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

Luke 19:4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

In the four accounts of the gospel, this is the only book that includes the story of Zacchaeus. This small man was a publican and tax collector. Publicans were despised since many were tax collectors and that position was sold to the one who had the most money. They actually bought the position and it allowed them to impose heavy taxes on the people to reimburse himself for all he had paid to obtain his position. This afforded most of them a very good living. We see from these first four verses that Zacchaeus was very rich and had a desire to see Jesus. Because of being a short man, he climbed into a sycamore tree to see Christ.

Luke 19:5 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.

Luke 19:6 And he made haste, and came down, and received him joyfully.

Luke 19:7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

When Jesus comes by the place where Zacchaeus was, he bids him to come down. It said he did this quickly and received Christ joyfully. While he was quick to respond, others find fault with Christ and murmur and say that Jesus

was going to go to be a guest at a sinner's home. I thank the Lord Jesus wants to have something to do with sinners.

Luke 19:8 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.

Luke 19:9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

Luke 19:10 For the Son of man is come to seek and to save that which was lost.

Zacchaeus is an example of how the lost man should come to Christ. First he must see himself as a sinner in need of a Savior. Then he must accept Christ as Savior and repent of his sins. Zacchaeus says he will give half of his goods to help the poor and give back to anyone who he had falsely accused four times the value of what he had stolen.

In the Believer's Study Bible, it talked about Zacchaeus' willingness to repay those he had done wrong.

The office of the "tax collector" (v. 2) under the Roman system is conducive to fraud, as Zacchaeus acknowledges. The official pays an amount agreed upon to the government, and all that he collects above that amount is his profit. Zacchaeus is going beyond the requirement of the Law, which, in the case of fraud, requires the return of that which is illegally acquired plus one-fifth (cf. Lev. 6:5; Num. 5:6). In the case of theft the requirement in the Law was a payment of at least four times the amount stolen (cf. Ex. 22:1). Zacchaeus regards his actions as the equivalent of theft.

Jesus came down to this sinful world for people like Zacchaeus, and people like you and I. Jesus came to where he was, he saw the sinner, and drew near unto him. Then Jesus saved the man. He proclaims salvation has come to Zacchaeus' house. This was the reason Jesus came to earth, which was to seek and save those who are lost. And the one who saved this man over 2,000 years ago can still save anyone who will but come unto him.

II. Parable of the Ten Pounds

Luke 19:11 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.

Luke 19:12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

iW.A. Criswell, *Believer's study Bible [computer file], electronic ed.*, Logos Library System, (Nashville: Thomas Nelson) 1997, c1991 by the Criswell Center for Biblical Studies.

Luke 19:13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

Many of the Jews looked for Jesus to enter the royal city and declare himself Israel's Messiah. They also expected Him to become the head of the Jewish army whose zealots wanted to drive out the Romans and take over the throne of David and begin His reign on Mount Zion. But Christ did not come at this time to take up the throne. His kingdom was postponed for many years, but one day, and I believe it is much sooner than many expect, Christ will come and take up the throne of David there in Jerusalem.

Jesus teaches this parable to make them understand that His kingdom was not be setup at this first trip to earth. In the parable, the noble man represents Christ himself. Jesus has gone into heaven to wait until He returns again to reign on His throne. As the noble man delivered unto his servants 10 pounds and commanded them to occupy until he returned, Christ has delivered unto his servants (you and I) certain responsibilities. We are required to occupy until the Lord returns. Jesus has given the church the keys to the kingdom of heaven. We are to go forth with the gospel to all the world.

Mat 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Jesus has the keys to both heaven and hell.

Rev 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Luke 19:14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

Luke 19:15 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.

In the parable, the citizens hated the master and said they would not have the man reign over them. Is this not what the Jews told Christ? And sadly, so many in today's world feel this same way. No matter what Christ might be able to do for them, they do not want to have anything to do with Him. Honestly, there is no one greater to have reigning over your life. The nobleman returns and inquired as to what his servants had did with the pounds he had delivered unto them.

One day, at the judgment seat of Christ, each of the saved will stand and give an account of how we have used the talents and resources entrusted unto us. God gives each of us many opportunities to serve, and if we take advantage of those, and use our money like a wise steward, we will be rewarded with crowns one day. And I think we receive many spiritual blessings while we are here on earth.

Luke 19:16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

Luke 19:17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

Luke 19:18 And the second came, saying, Lord, thy pound hath gained five pounds.

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

We see as the nobleman called into account what each one had done with their pound, some had done very well. The one had gained ten pounds, another had gained five pounds. Based upon how much they had done, they were given greater authority.

Luke 19:20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

Luke 19:21 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.

Luke 19:22 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:

Luke 19:23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

Luke 19:24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

Luke 19:25 (And they said unto him, Lord, he hath ten pounds.)

Luke 19:26 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.

Luke 19:27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

Not all of those given money used it wisely. The servant who hid his money and made certain he didn't lose any of it brought it back proudly to the master. However, he was not pleased. He points out that if he had but put the money in the bank it would have drawn interest. So rather than rewarding the man, he takes his rewards and gives it to the one who had done the best. Verse 26 sums it up... Every one which hath shall be given, and from him that hath not, even that he hath shall be taken away from him.

Many lives will be judged and found to be fruitless for the Lord. But as the nobleman blessed and rewarded those who had been working, Jesus will one

day reward the faithful Christians. The unfaithful will have a sad surprise in that day.

III. The Triumphal Entry

Luke 19:28 And when he had thus spoken, he went before, ascending up to Jerusalem.

Luke 19:29 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,

Luke 19:30 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.

Luke 19:31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

Luke 19:32 And they that were sent went their way, and found even as he had said unto them.

Luke 19:33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

Luke 19:34 And they said, The Lord hath need of him.

The disciples are sent on a mission to retrieve a colt. He tells them right where to go, and just as he told them, they found the colt there tied. Be sure that you always find things just the way the Lord says it will be. It says that they found a colt that no man had ever sat on. If you grew up in the country like I did, I'm sure you've sat on the back of a horse for the first time. They do not like that, and typically jump and buck and do everything in their power to throw the rider off. Notice that even this unbroken colt is in submission to the Lord. Jesus was God himself manifested in the flesh here on earth.

J. Vernon McGee made a good point that Christ entered into the city of Jerusalem on three separate days.

JESUS ENTERS JERUSALEM

The Gospels present a composite picture of the so-called triumphal entry. By piecing the Gospels together, the conclusion is obvious that He entered Jerusalem three times, once a day on three separate days:

First—Saturday (the Sabbath day). There were no money changers on that day, and He looked around and left, “And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve” (Mark 11:11). *He entered as Priest.*

Second—Sunday (first day of week). The money changers were there and He cleansed the temple (see Matt. 21:12–13). *He entered as King.*

Third—Monday (second day of week). He wept over Jerusalem and entered the temple and taught and healed (see vv. 41–44, 47& 48). *He entered as Prophet.* ii

Luke 19:35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

Luke 19:36 And as he went, they spread their clothes in the way.

Luke 19:37 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;

Luke 19:38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

Luke 19:39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

Luke 19:40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

It says as Jesus came into the city, a multitude of disciples began to rejoice and praise the Lord for all the mighty works they had seen. They proclaim “Blessed be the King that cometh in the name of the Lord.” However, the Pharisees were not pleased, and ask Jesus to rebuke his disciples. But Jesus tells them a truth... if they didn’t cry out, the stones would cry out. This entry was part of prophecy, and came on the exact day as it was promised in the Old Testament.

IV. Jesus Weeps Over Jerusalem

Luke 19:41 And when he was come near, he beheld the city, and wept over it,

Luke 19:42 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.

Luke 19:43 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,

Luke 19:44 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.

I’m sure you’ve seen the picture depicting the Lord looking out over the city of Jerusalem. How much he loved those people, and how much he wanted them to know that He was the true Messiah. This was the religious center of the world, and the exact place God had chosen to place His name. But these people were so far away from God. They were religious, but they were lost in their religious ways and traditions. In verse 43, Jesus is foretelling of the Roman invasion that would come in AD 70. The reason the enemy would lay Jerusalem to the ground was because the people did not recognize Christ for who He was. “Thou knewest not the time of thy visitation.”

iiJ. Vernon McGee, *Thru the Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1981 by J. Vernon McGee.

Matthew Henry says we need to recognize our day of visitation also.

There is a *time of visitation* when those things which *belong to our peace* may be *known by us*, and known to good purpose. When we enjoy the means of grace in great plenty, and have the word of God powerfully preached to us—when the Spirit strives with us, and our own consciences are startled and awakened—then is the *time of visitation*, which we are concerned to improve. [3.] With those that have long neglected the time of their visitation, if at length, if at last, in this their day, their eyes be opened, and they bethink themselves, all will be well yet. Those shall not be refused that come into the vineyard *at the eleventh hour*. [4.] It is the amazing folly of multitudes that enjoy the means of grace, and it will be of fatal consequence to them, that they do not improve the day of their opportunities. The *things of their peace* are revealed to them, but are not minded or regarded by them; they *hide their eyes* from them, as if they were not worth taking notice of. They are not aware of the *accepted time* and the *day of salvation*, and to let it slip and perish through mere carelessness. **None are so blind as those that will not see**; nor have any the things of their peace more certainly hidden from their eyes than those that turn their back upon them. [5.] The sin and folly of those that persist in a contempt of gospel grace are a great grief to the Lord Jesus, and should be so to us. He looks with weeping eyes upon lost souls, that continue impenitent, and run headlong upon their own ruin; he had rather that they would *turn and live* than *go on and die*, for he is not willing that any should perish. iii

V. Second Purification of the Temple

Luke 19:45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

Luke 19:46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

The people who traveled great distances still needed animals to sacrifice for their sin offering. These money changes were setup in the court of the temple and they would sell the people animals to use. They did this for a profit, and it was not pleasing to Christ because this dishonored God. God's house should never be used as a place to make money, but many think nothing of doing that today. Jesus drives out the moneychangers and proclaims that the temple should be a house of prayer, but 'Ye have made it a den of thieves.'

Luke 19:47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

Luke 19:48 And could not find what they might do: for all the people were very attentive to hear him.

iiiHenry, Matthew, *Matthew Henry's Commentary on the Bible*, (Peabody, MA: Hendrickson Publishers) 1997.

Jesus taught daily in the temple, and yet the chief priests and scribes sought to destroy Him. But while these who knew not the Lord were his enemies, the common people were attentive to hear him. The reason was there was no greater teacher ever nor will there ever be.

Mat 7:28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

Mat 7:29 For he taught them as one having authority, and not as the scribes.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.