

May 23, 2020

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Jesus is unwavering on His destination of Jerusalem. In Chapter 18 toward the end as Jesus entered Jericho; he healed a blind man and as we see here, He continued on his journey through Jericho. Jericho was no small village it was well populated and popular place to visit. As Jesus is passing through Jericho a government employee (Tax Collector) who was likely an Israelite, was interested in just seeing what this man Jesus looked like. The word had spread from Samaria all the way to Jerusalem so all the cities and villages Jesus would pass through would have heard of Him and the miracles He performed. Therefore, there was great anticipation of His arrival and many people would come out to just get a look at Jesus.

Luke 19

Jesus and Zacchaeus

(Numbers 5:5-10)

1And *Jesus* entered and passed through Jericho. 2And, behold, *there was* a man named Zacchaeus, which was the chief among the publicans, and he was rich. 3And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

Zacchaeus was vertically challenged.

4And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. **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. **6**And he made haste, and came down, and received him joyfully.

To be called by name by Christ in the midst of a throng of people would be quite exciting. Zacchaeus was undoubtedly quite unpopular within the Israelite community as he was the one that would compel the people to pay taxes to the Roman government which they all hated.

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

We are not told precisely but either the religious leaders had sent scribes to follow Jesus and report back or these were local Jews who had heard of the many things Jesus had done including hanging out with sinners. All these reports were undoubtedly forwarded to Jerusalem with much bias.

8And 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.

We are not told what prompted Zacchaeus to make this decision but being of the Jewish belief he would have known about the law

of cheating a fellow Israelite and what it required, which is found in Numbers.

Numbers 5: 5And the LORD spake unto Moses, saying, 6Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; 7Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

Q. As you read the law from Numbers 5 what was the first requirement of setting things straight?

Confess = repent + repay

9And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. 10For the Son of man is come to seek and to save that which was lost.

Q. How did we get from Zacchaeus confessing his sin to “salvation” before salvation was available to anyone?

If we could call any single person “Salvation” who that be? Jesus of course, He is our Salvation. So when Jesus states that; **“This day is salvation come to the house,”** Jesus is speaking of Himself. He has come to the house of this son or more appropriately; descendent of Abraham.

Jesus then adds a slight rebuke to any of the religious leaders within hearing that the “Son of Man” Jesus has come to seek the lost and Zacchaeus is one of those.

The Parable of the Ten Minas

(Matthew 25:14-30)

11And 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.

There were many in this day and even today that want a warrior King; those anticipated that Jesus once He reached Jerusalem would cast off His robes as Teacher and don the robes of the King of Israel defeating the Roman legions, free Israel at last.

To identify the characters in this parable; the Nobleman is the Son of Man, Jesus. His servants were those who follow Him to one degree or another but certainly they are His followers. The citizens are the religious leaders and many of their fellow countrymen who detested Jesus and wanted a Warrior King.

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

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

The word “occupy” according to Strong’s Concordance is;

Phonetic Spelling: (prag-mat-yoo'-om-ahee)

Definition: to busy oneself

Usage: I transact business, trade.

It is a direction to trade within business and increase the value of what these servants had been left to care for. So, there was a direct command to see increase in what was put under their care. In this parable, with Jesus being the Nobleman and followers being the 10 servants, what do you suppose the “minas” is meant here?

What did Jesus leave us with when He departed? He left us the paraclete the Holy Ghost, the one who blesses us each with Grace and Mercy and Love.

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Q. If then the Minas represent gifts from God that we are to do with those gifts given to us? Share them with the world.

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

These citizens that are most clearly represented by the religious leaders and those that would do their bidding were very vocal

about not wanting Jesus as their King. That will all come clear when Jesus stands before Pilot having been falsely accused of declaring Himself to be King of the Jews. That accusation was twisted by what Christ said that His Kingdom was not of this world.

*John 18: **33**Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? **34**Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? **35**Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? **36**Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. **37**Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.*

It may well be that Jesus is insinuating that the religious leaders would petition God and tell Him that they did not want this man Jesus as their King; that would account for the citizens “**sent a message after him**”. Whether it was a petition to God or to Pilot either case works.

15And 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.

This calling of the servants sounds a lot like the Bema Seat of Christ in which all believers will stand in judgement; not for salvation because that is already assured; not by any man's works but wholly through the work of Jesus on the Cross. Rewards will be distributed to the believers based on the faithfulness of our works for and through Jesus while on earth.

16Then came the first, saying, Lord, thy pound hath gained ten pounds. 17And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 18And the second came, saying, Lord, thy pound hath gained five pounds. 19And he said likewise to him, Be thou also over five cities.

There are those who will have squandered their opportunity to share the Love, Mercy and Grace of God with others. This is meant as encouragement to do all you can for and through Jesus, not for the rewards but because you love Him and that is what He commanded us to do.

John 14:15 If ye love me, keep my commandments.

The rewards are just icing on the cake, we walk in obedience because we love Jesus, we share what we have been freely given because we love Jesus. If we do it for any other reason, then it is selfish and will result in a rebuke for our selfish efforts.

20And another came, saying, Lord, behold, *here is thy pound, which I have kept laid up in a napkin: 21For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 22And 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: 23Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?*

It sounds as if Jesus is angry with this servant, but I think perhaps a better assessment would be disappointment. Now consider the moment we stand before Jesus do any of us want to disappoint our Lord.

24And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. 25(And they said unto him, Lord, he hath ten pounds.) 26For 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.

I do not believe this “wicked” servant lost his salvation, because it is not out of anger that Jesus addresses him; it is out of disappointment that this servant with even a little effort would have brought something of value back to the Kingdom of God in and for the name of Jesus. The servant will be in the Kingdom but may regret his failure for some time.

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

Now Jesus addresses those in authority that rejected him and led others who followed those in authority to reject Christ, those will He have slain before Him. The real culprit as we all know is Satan; he has led millions astray, plying them with the lust of the flesh. They have rejected the One True King and will die in their sins.

Jesus is going to reign over all creation even if you don't like Him or the idea of Him. He is going to reign. To those who are disappointed in that idea, you better start getting use to disappointment.

The Triumphal Entry

(Zechariah 9:9-13; Matthew 21:1-11; Mark 11:1-11; John 12:12-19)

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

29And 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,

This is quoted from Pulpit Commentary in Bible Hub;

“Bethphage is never mentioned in the Old Testament, but in the Talmud we find it specified in some interesting ceremonial

directions. It was evidently an outlying suburb of Jerusalem. Bethphage, which lay between the city and Bethany, was by the rabbis legally counted as part of Jerusalem. Bethany signifies "House of Dates," no doubt so called from its palm trees. Bethphage, "House of Green Figs," from its fig-orchards. The modern Bethany is known as El-Azarieh or Lazarieh, the name attaching to its connection with the history of Lazarus."

30Saying, 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*.

This assignment by Christ to two of His disciples was in direct connection with a prophecy in Zechariah;

Zechariah 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.

There is no randomness with God or with Christ. Each syllable is calculated to accomplish a specific thing in God's Kingdom. It struck me that when we search out the depths of creation, we find not randomness that science is keen on alluding to but an order beyond our understanding. I have no way to prove this, but I am convinced that every star in every galaxy was placed there by God for a specific reason, every molecule that was created by God was created for a specific purpose to carry out His grand plan. I don't need to understand it, I simply believe it is so.

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

In Genesis 49 Jacob calls his sons to him to bless them. The blessings and in some cases curses are intriguing but regardless they were prophetic. Now do you think Jacob spoke these words out of random thought or did the power of God direct his tongue to every syllable of every word? Did the words that God gave Jacob determine the future or is it God's divine knowledge of the beginning and the end simply reveal what each of these men with free will would do?

I believe it is the latter, I do not believe God interferes with man's free will, if He did it would then cause the idea of free will to be a lie. God is not a liar, He is the Truth, He speaks only the Truth, so when He gave Jacob the vision of what was to become of each of his sons it was based on real life free will in each of their lives. He encourages us to do things by the power of the Holy Spirit but in the end, it is still our will that decides our obedience or lack thereof.

Genesis 49: 10The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

11Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12His eyes shall be red with wine, and his teeth white with milk.

Luke omits that in reality an unbroken colt will be attached to his mother and the two are inseparable until the colt is weaned. So, the colt would be accompanied by its mother fulfilling the prophecy. The other issue here is that a colt that is unbroken would not sit idly by while someone put even a pack on it let alone a person sitting on his back. If you have ever been around an unbroken colt the miracle that Jesus could ride on this colt is indeed Godly.

32And they that were sent went their way, and found even as he had said unto them. 33And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34And they said, The Lord hath need of him.

Just as Jesus said would happen, did Jesus take the owners free will away or did He simply know that the words spoken would have the effect intended because of foreknowledge? The man who owned the colt did not have to let him go, he chose to out of a free will.

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

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

This is reportedly a trait observed by the Israelites of kings and kingdoms they had encountered. The loyal subjects of the arriving king would lay down their garments in a show of respect and homage. To many, their King had arrived, and they were not going to allow this to go unnoticed; even though many wanted a warrior king, what they got instead was the King of the Universe, the Creator God in human form. There is no human King that can stand before Him in all of eternity and not bow down and declare that Jesus is King of Kings and Lord of Lords, to the glory of God.

37And 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;

The people as well as the disciples could not restrain themselves any longer, the King was entering the seat of His Kingdom, Jerusalem and they were inwardly compelled to rejoice in that moment. They had seen the miracles, witnessed the blind to see, the lame to walk the afflicted with leprosy to be clean and even the dead to rise at His command, so to not rejoice at His entering the Holy City of God was beyond reason.

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

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

Let not your hearts be troubled the naysayers were still there with an abundance of religious guidance for these poor misled masses. But the King refused their counsel;

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

Jesus knew of the intensity of this moment against the foe of God Satan. He knew that His Father would see this celebration with or without people, it was His Son coming to what is to be the Capital of His Kingdom on earth. Even though the people thought they were getting the King they so long prayed for what they were getting is what they needed most; a Savior. He would still rule as King at a later time but what the world needed right then and right now was and is a Savior.

Jesus Weeps over Jerusalem

(Isaiah 29:1-16)

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

Jesus was God in the flesh, and the flesh as we know is allowed a great deal of emotion; emotion driven by love and hate, strength and fear; and in Jesus case, Mercy and Grace. He along with His Father knew of all the travail and joy that had occurred inside these walls; the joy brought about by good Kings and honorable servants and priests of God. He also knew of the treachery that man was capable of, the type of treachery that caused God to leave the earth and the habitation that Solomon had built Him and return to His Throne in Heaven. Jesus knew what laid ahead; His pain that was to come and all of these emotions overwhelmed Him in this moment, and He wept for this city that would not have Him as their King.

42Saying, 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.

God had allowed Satan to cast a blindness over the eyes of the rulers and the people, brought about by the lust of the flesh and the desires of the heart that was evil constantly. They were not allowed to see the Glory of God as it approached the City Gate.

43For 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, 44And 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.

These were not idol threats or Jesus laying out a plan for the destruction of Jerusalem, that was all lain out by the hearts of men, men at the beckon call of Satan. Men who would kill and destroy partially as a punishment from God upon the people who rejected Him and partially out of pure rage at Satan's enemy. God's people had been warned by the prophets and would be warned once again by His Own Son, whom He sent to the vineyard that He owned, and the evil people would kill the Son, thinking they would gain the world as their own.

Jesus Cleanses the Temple

[\(Matthew 21:12-17; Mark 11:15-19; John 2:12-25\)](#)

[45](#)And he went into the temple, and began to cast out them that sold therein, and them that bought; [46](#)Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

The emotion of a creator to see what was to be honored, abused for the crassest reason, monetary gain was more than Jesus could take. He was to set the course for His own demise, by standing with God against the enemy that had set up camp right at the doors of His earthly Temple. It was indeed quite the entrance by the man who would be King.

47And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 48And could not find what they might do: for all the people were very attentive to hear him.

Satan with God's permissive will sifts men with various size sifts. Some fall through with no trouble at all, others require a more diligent sifting, due to some type of allegiance to God. But the persistence of the enemy is incredible, but not as incredible as the persistence of God and His Son and the Holy Spirit to save mankind from Satan and sin.

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