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Luke 19

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Luke 19.

Topics.

- Jesus goes to the home of Zacchaeus a rich chief tax collector.
- The Son of Man came to seek and save the lost.
- I will condemn you with your own words.
- To everyone who has, more will be given.
- Jesus sends two disciples to find a colt.
- Blessed is the King who comes in the name of the Lord.
- If the disciples were silent the stones would cry out.
- Jesus weeps over the city of Jerusalem.
- God's house shall be a house of prayer.

The previous chapter: in the previous chapter Jesus is travelling toward Jerusalem so that everything that is written about him will be accomplished. As passed through Jericho he healed a blind man. He told the apostles that he would be killed and on the third day will rise again and asked the question, "When the Son of Man comes, will he find faith on earth?" He comforts the disciples telling them everyone who has left anything for the Gospels sake will receive much more.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

1

LUKE 19:1-9

Jesus goes to the Home of Zacchaeus a rich chief Tax Collector.

- **Luke 19:1-9:** He entered Jericho and was passing through. ²And there was a man named Zacchaeus. He was a chief tax collector and was rich. ³And he (Zacchaeus) was seeking to see who Jesus was, but on account of the crowd he could not, because he was small of stature. ⁴So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way. ⁵And when Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down, for I must stay at your house today." ⁶So he hurried and came down and received him joyfully. ⁷And when they saw it, they all grumbled, "He has gone in to be the guest of a man who is a sinner." ⁸And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold." ⁹And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham.

Zacchaeus: means pure, he was a chief tax collector in Jericho and a rich Israelite and a descendant of Abraham (v9).

Tax collectors and publicans: taxes were charges imposed by either political or ecclesiastical governments. Political taxes were imposed on people who were subjects of political governments and ecclesiastical taxes were taxes imposed by religious authorities on their subjects and their members. During the Roman era taxes were collected by the very cruel, but very efficient method of farming out the taxes (sub-contracting). These subcontractors of the Roman Empire as well as being called tax

collectors are also called publicans. There appears to have been two classes of tax collectors for the Roman Empire, firstly the chief of the publicans and secondly the ordinary publican considered the lowest class of the servants engaged in the collecting of the Roman revenue (taxes). Publicans and tax collectors were hated because they were seen as the instruments that perpetuated the subjection of the Jews to the Roman Emperor. The paying of tribute was looked upon as a virtual acknowledgment of the Roman Emperor's sovereignty. Publicans and tax collectors were noted for their imposition pillage and extortion to which they were tempted to oppress the people with illegal taxes so they might more quickly enrich themselves. In the New Testament they were regarded as traitors and apostates, defiled by their frequent intercourse with the heathen, and willing tools of the oppressor that is why publicans are classed with sinners, harlots and the heathen.

(Matthew 9:11 (Matthew 21:31) (Matthew 18:17)

THE STORY

Zacchaeus a despised rich tax collector and descendant of Abraham heard that Jesus will be passing through Jericho on his way to Jerusalem (v11). He desperately wants to see Jesus so he races ahead of the crowd and climbs a tree. Zacchaeus has obviously heard many stories of Jesus and his miracles and being a descendant of Abraham most likely knows the Old Testament Scripture and prophecies concerning Christ. Jesus looks up to him sitting in the tree and says, "Come down I am coming to your house today." Imagine Zacchaeus enormous excitement, he is overwhelmed with joy and can't get to Jesus fast enough. Zacchaeus and Jesus walk to his home and have a meal together. Remember Zacchaeus is a very rich tax collector and one of the most despised people of society, so much so that those who saw Jesus eating with him, whined and objected that Jesus who claimed to be the Son of God would lower himself to mix with sinners (v7).

2

True repentance: is far more than saying sorry, many people say sorry but they are only sorry because they got caught and are going to have to pay some kind of penalty for what they have done, this is called worldly repentance sometimes referred to as worldly sorrow. True repentance is about sorrow for the hurt they have caused to others especially God. Godly repentance changes a person's life; it totally turns a person's desires from living for self to living to honour God and be a good testimony to the name of Jesus. No-one perfectly attains to this desire, but there is no doubt that God's best interests are the desire of the heart rather than the things of this world. Added to this when a person genuinely repents there will be some form of outward action to evidence it. The repent person will do what they can to heal an offence of anyone they have hurt when it is in their power do so. In most cases this may simply be saying sorry. Zacchaeus is a perfect example of true repentance after his encounter with Christ he was so moved by him that he said he would give away half of his wealth to the poor and not only restore everything to whoever he may have cheated, but restore it fourfold.

Today salvation has come to this house: Jesus words, "Today salvation has come to this house" (v9) does not mean that Zacchaeus entire household had been saved, but that salvation had come to a member of his house, Zacchaeus was saved because he embraced Christ and showed fruits fit for repentance. His good outward behaviour evidenced his inward faith.

LUKE 19:10-23

The Son of Man came to Seek and Save the Lost.

- **Luke 19:10-23:** For the Son of Man came to seek and to save the lost." ¹¹As they (Those who stood by) (v24) heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately. ¹²He said therefore, "A nobleman went into a far country to receive for himself a kingdom and then return. ¹³Calling ten of his servants, he gave them ten minas (pound in KJV) and said to them, 'Engage in business until I come.' ¹⁴But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.' ¹⁵When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business. ¹⁶The first came before him, saying, 'Lord, your mina has made ten minas more.' ¹⁷And he said to him, 'Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.' ¹⁸And the second came, saying, 'Lord, your mina has made five minas.' ¹⁹And he said to him, 'And you are to be over five cities.' ²⁰Then another came, saying, 'Lord, here is your mina, which I kept laid away in a handkerchief; ²¹for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.' ²²He said to him, 'I will condemn you with your own words, you wicked servant! You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow? ²³Why then did you not put my money in the bank, and at my coming I might have collected it with interest?'

Jesus ministry was a ministry of reconciliation he came to save those who are separated from God and bring them into communion with Him. Jesus told those in Zacchaeus house this parable because they heard him say, "The Son of Man came to seek and to save the lost," and thought the Kingdom was going to appear immediately (v11). It is interesting to notice that immediately after this parable Jesus is riding into Jerusalem on a colt while the people shout and proclaim him to be the King who comes in the name of the Lord (v38). They thought he was going to be made King of Jerusalem when he arrived in the Holy City.

Mina (mna) is of Latin origin, and refers to a certain weight (pound in KJV).

The nobleman: symbolises Jesus.

The far country: is the Gentiles (all the nations of the world).

The ten servants: symbolises Gentile followers of Jesus.

His citizens: symbolises the chief priests, scribes and Pharisees and the Jewish nation.

The ten minas: symbolises the gift of salvation and the fruits of the Spirit.

The kingdom: refers to the spiritual Kingdom of Christ that is established now by faith in the Lord Jesus Christ.

The bank: is symbolic of giving money to the poor and needy (laying up treasure in heaven).

The severe man: is symbolic of the law and legalism.

The 1st servant: appreciated the value of the mina (gift) and how precious it was he did not take his salvation for granted, but was so excited that he shared his faith and increased in the fruits of the Spirit (i.e., love mercy kindness etc.), toward others and in so doing he increased his ten mina by 100%.

The 2nd servant: was also faithful, devoted and loyal and loved the nobleman. He was like the first servant also eager to serve him and increased his mina (gift) by 50%.

NOTICE: the nobleman does not rebuke this servant for not increasing his mina as much as the first servant, but instead rewards him according to his ability. The nobleman does not expect his servants to be able to do more than they are capable of doing all he is looking for are servants that

are loyal, faithful, devoted and willing to serve him according to their abilities. Both these servants are a symbol of those who are faithful, devoted, and loyal and who have the nobleman pre-eminent in their heart and his best interest as uppermost in their minds.

The 3rd servant: did absolutely nothing for the nobleman even worse he hid his mina (gift) that he had been freely given. He is a symbol of those who are ashamed to share their faith; they keep it secret and live their life for themselves. Their first love is self, they are led by ego and pride etc., rather than the Spirit of Christ.

The citizens: refer to the Jewish nation and the chief priests, scribes and Pharisees are the citizens of God by bloodline they did not want Christ ruling over them so they enticed a delegation of Roman soldiers to murder him (v14).

The story of the parable: the nobleman (Christ) goes into a far country (the Gentile nations) to receive for himself a Kingdom (v12). He gives the Gentiles in the far countries who accept him one mina (meaning a gift) and expects them to increase their mina until he returns (v12).

NOTICE: it is the same gift for each of the ten servants (i.e., salvation). But the nobleman's own citizens the Jewish nation and the chief priests, scribes and Pharisees don't want him to rule over them so they entice a delegation of Roman soldiers to have him murdered (v14). But the nobleman will return to receive his Kingdom (v14) and when he does, he will reward those who have been faithful (v16-19) and condemns those who have not (v20-23).

The Kingdom: at this present time is a spiritual Kingdom established by faith in the Lord Jesus Christ, it will be literally manifested when Christ returns as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to establish God's Kingdom on earth during his millennial reign. In the first resurrection (Rev. 20:4-5) the dead in Christ and the faithful, who are alive, will be gathered together to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth. Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish. The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God. The book of Revelation states:

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

And in Revelation chapter five we are told that:

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal

destruction (i.e., total extinction) (also called the, Second Death) (Rev 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory. For further information see titles:

- Kingdom of God (ON WEBSITE MENU).
- The Second or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

You knew that I was a severe man: the nobleman did not expect much even if the third servant had showed just a tiny bit of effort to increase the nobleman's kingdom he would not have been condemned, but instead he is called by the nobleman a wicked servant! Jesus will certainly be a severe man when the wicked stand before him to be judged, but to those who are humble he is full of grace and mercy. This third servant is a symbol of those who see the nobleman as a stern law master. We know the nobleman is not a severe law master over his followers because he is a symbol of Christ who was humble, merciful and only receives those who come to him of their own free will, added to this he saves them by grace and not by the keeping of laws and rules. Christ's words to the wicked servant:

- Why then did you not put my money in the bank, and at my coming I might have collected it with interest? (v23).

Imply that even though he believed Jesus to be a severe man, if he had done the right thing he would not have been condemned. The bank in this context is symbolic of giving to the poor and helping the needy (i.e., laying up treasure in heaven).

I will condemn you with your own words: the nobleman's words, "I will condemn you with your own words," (v22) means he will judge the third servant by his own legalistic spirit and what he believed the nobleman to be (i.e., a severe man).

LUKE 19:24-27

To Everyone Who Has, more will Be Given.

- **Luke 19:24-27:** And he said to those who stood by, 'Take the mina from him, and give it to the one who has the ten minas.' ²⁵And they said to him, 'Lord, he has ten minas!' ²⁶'I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away. ²⁷But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me.'

The nobleman returns to his Kingdom and takes from the third servant and gives it to those who have ten. The third servant symbolises those who have taken the gift of salvation by faith, grace and mercy and turned the path to salvation into one of law and legalism. Those who fit into the wicked servants category may have established followers who truly seek the Lord, but of course are misguided by the legalistic servants who are ruling over them so Christ says take their followers and give them to those who know that he is a nobleman who is full of love, grace and mercy, and not as they have been taught a severe master of rules and laws. The principle being taught in Jesus words:

- To everyone who has, more will be given (v26).

Is that Jesus will reward those who have shown grace, forgiveness and mercy not only to those within his Kingdom but also to sinners (i.e., the previous parable of Zacchaeus a rich chief tax collector and despised sinner) (v1-9).

Effort rewarded: the minas are not about success (i.e., saving multitudes of lost souls) because we have no control over the results of a person's free will or their choice. The mina primarily represents effort, (i.e. the effort spent in attempting to increase the nobleman's kingdom) contrasted to the wicked servants indifferent to the gift they had been given and their unfaithfulness to the nobleman. Many have given financial support to ministries, spent countless hours of time and effort attempting to increase the Lord's Kingdom only to see it all fail, but the Lord sees the heart and the motivation and that is what he rewards so effort done in the Lord's name and for the Lord's Kingdom will be rewarded whether the effort spent succeeds or fails. The principal is that God will give more to those who are grateful for their salvation and make an effort to do-good and share with others the gift they have, contrasted to those who are ungrateful, indifferent and lazy with the gift (salvation) that they have been given. They are in danger of losing what they began with (their salvation). Increasing the mina (gifts) is not limited to witnessing and souls being saved, but also includes any of the following:

- Developing the fruits of the Spirit and showing hospitality to others.
- Serving in the body of Christ and being a good testimony.
- Giving to the poor and helping the needy when able to do so.

LUKE 19:28-34

Jesus sends two Disciples to find a Colt.

- **Luke 19:28-34:** And when he had said these things, he went on ahead, going up to Jerusalem. ²⁹When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, ³⁰saying, "Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. ³¹If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.'" ³²So those who were sent went away and found it just as he had told them. ³³And as they were untying the colt, its owners said to them, "Why are you untying the colt?" ³⁴And they said, "The Lord has need of it."

6

Bethphage, Bethany and the Mount of Olives: Bethphage means fig-house or an unripe fig," It was a small village on the Mount of Olives in Palestine. Bethany means, date-house, it was also a small village at the Mount of Olives on the road to Jericho two miles from Jerusalem. It is where Jesus spent the evenings of the week before his crucifixion most likely because it was where Mary, Martha, and Lazarus lived and close to Jerusalem. The Mount of Olives is opposite the temple in Jerusalem and very near to Bethphage and Bethany; Jesus' triumphant entry into Jerusalem was by the way of the Mount of Olives and Jesus made his ascension from this mountain.

The words of Zechariah fulfilled: Jesus sends two of his disciple's to get a colt, some say that because the village was within walking distance Jesus had prearranged with the owner of the colt that he would be sending his disciples to collect it while others state that Jesus having the Spirit of God would in his foreknowledge know that the colt was there and that the owner would allow the disciples to take it. Either way it fulfils what the prophet Zechariah spoke:

- Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey (Zech. 9:9).

LUKE 19:35-38

Blessed is the King who comes in the name of the Lord.

- **Luke 19:35-38:** And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. ³⁶And as he rode along, they spread their cloaks on the road. ³⁷As he was drawing near—already on the way down the Mount of Olives— the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, ³⁸saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!"

Jesus was totally aware of the horror and brutal torture that the religious leaders the chief priests, Pharisees and scribes were going to inflict on him when he entered the city of Jerusalem and that the people who were praising him as the King who comes in the name of the Lord thought he was going to be made King of the Jews when he arrived in the city (v11) that most likely is one of the reasons why he told the parable of the nobleman going to a far country prior to his arriving at Jerusalem (Luke 19:11-27). No-one at this time fully understood God's eternal plan of salvation or that Jesus was about to become the eternal sacrificial Lamb and the perfect eternal High Priest that intercedes before God for all who come to him.

LUKE 19:39-40

If the Disciples were Silent the Stones would Cry Out.

- **Luke 19:39-40:** And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." ⁴⁰He answered, "I tell you if these were silent, the very stones would cry out."

The Pharisees that were with Jesus in the crowd wanted him to rebuke those who were crying out "Blessed is the King who comes in the name of the LORD." Being Pharisees themselves they may have been afraid of what the chief priests and scribes at Jerusalem would think of them being with Jesus, but it is more likely they would have known this would stir up the wrath and jealousy of the religious leaders at Jerusalem and afraid what they would do to him. This idea is supported by the fact that Nicodemus was a Pharisee and yet he accepted Christ so it is certain that there were others, added to this if they were against Christ it is hardly likely they would have been marching alongside him into the city Jerusalem.

LUKE 19:41-44

Jesus Weeps over the City of Jerusalem.

- **Luke 19:41-44:** And when he drew near and saw the city (of Jerusalem) he wept over it, ⁴²saying, "Would that you even you, had known on this day the things that make for peace! But now they are hidden from your eyes. ⁴³For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side ⁴⁴and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."

Jesus enters God's Holy City Jerusalem on a colt, fully aware that the cities religious leaders are about to have him tried by a jury of false witnesses and liars so they can have him murdered. Knowing this Jesus weeps over the city because it should have been full of rejoicing and the glory of God. Jesus words:

- The days will come when your enemies will tear you down and not leave one stone upon another (v44).

Literally happened in 70 A.D. when the Romans destroyed the temple of God and brought the city of Jerusalem to ruin.

The future of Jerusalem: Jerusalem in this context refers to all the inhabitants living within the cities walls, the Lord desired that they (especially the religious leaders) would have understood what the day of his entering the city meant. Had they accepted their Messiah (the King of peace) Israel, the Middle East and the world would look totally different today (42), but because they rejected Christ all spiritual things are hidden from their eyes, meaning as a nation they cannot perceive them, but this will all change when:

- The LORD makes Jerusalem a cup of staggering to all nations and their armies gather against it and the LORD protects the inhabitants of Jerusalem and destroys the nations that come to destroy it. On that day God will pour out on the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on him whom they have pierced, they will mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn (Zechariah chapter twelve).
- The inhabitants of Jerusalem will become victorious over all people in the Middle East (Zech. 12:5-11).
- Jesus will end all forms of war and speak peace to the nations (Zechariah 9:9-10)
- Christ's rule will be to the ends of the earth (Zech. 9:9-10).
- The kings of the nations will bring their glory into the glorious and majestic new Holy city of Jerusalem (Rev. 21:24) (Rev 21:10).
- Jesus himself says, Jerusalem is the city of the great King (Matthew 5:34-35).

LUKE 19:45-48

God's House shall be a House of Prayer.

- **Luke 19:45-48:** And he entered the temple and began to drive out those who sold, ⁴⁶saying to them, "It is written, 'My house shall be a house of prayer,' but you have made it a den of robbers." ⁴⁷And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy him, ⁴⁸but they did not find anything they could do, for all the people were hanging on his words.

A den of robbers: in 2011 on a national T.V. News program a lady who was well into her retirement years was filmed racing across the street with no fear for her own life and armed only with a handbag to stop five men with baseball bats robbing a jewelry store, they all fled the crime scene. This brave and courageous woman had such a strong love for justice and what was right that it overrode any concern for her own life. When Jesus arrived in Jerusalem on the colt and sees priests who should be doing the work of God inflating prices of religious items and animals for sacrifice for their own gain and oppressing and taking advantage of those who were seeking God he felt the same righteous anger as the elderly lady who drove the robbers away. After arriving in the city Jesus would go to the temple each day and teach the people, but the chief priests and the scribes hated it, so they sought to destroy him, but were frustrated because they could not find anything to accuse him of.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
