

I. Zacchaeus (Lk. 19:1-10)

- A. Chief Tax collector and he was Rich - (vs. 2) As has been the case for multiple chapters in our study of Luke, the chapter break does not indicate a new theme. In our last chapter, Jesus addressed a rich young ruler speaking of the impossibility of being saved unless it's a work of God through faith. Now we have a man who is not only rich, but he gained his riches through the oppression and extortion of his own people. To make matters even more impossible, he was the chief of tax collectors (sinners).
- B. He Ran ahead and Climbed a Tree - (vs 4) In its cultural context, this detail is oftentimes not seen for what it truly is. This is truly a most undignifying action that showed a total abandonment of pride and a true "childlike" heart posture concerning wanting to see Jesus. It is my opinion that we should see this action as a reach of faith (belief) in Zacchaeus' heart concerning who he believed Jesus was and his desire to be in relationship with Him.
- C. Hurry down today I Must stay at your House - (vs. 5) In the culture of that day, to eat or to stay in the home of someone was received and seen as an acceptance and endorsement of them. When we understand this open show of radical mercy and love, it's easy to see why the crowds grumbled and why Zacchaeus responded with such radical repentance in kind. (Forgiven Much)
- D. The Faith of Zacchaeus - (vs. 8) Jesus had just taught on how impossible it was for a rich man in his own power to break free from the deceitfulness of riches and yet, here in just a few short moments, the power of God makes the impossible possible as we see the work of the Spirit inside of Zacchaeus cause an outward change. The scriptures make it clear that this sort of action and heart posture should be understood as the only valid measure of true faith. Glory and praise should be given to God for His mercy and grace rather than credit be given to Zacchaeus.
- E. Today Salvation has come, I have come to Seek and to Save the Lost - (vs. 9-10) In chapter seventeen, Jesus made it clear that the initial work of the Son of Man was to bring salvation internally to the earth before he would bring salvation externally to the earth. This work would be spiritual and not physically perceived. Jesus announced to the crowd that "today" salvation has come to Zacchaeus and they were to see him as a son of Abraham.

1. Son of Abraham - Abraham is the celebrated patriarch of the Jewish people. Many Jews then, and now, believe that their salvation and the inheritance of the promises of Abraham rest in the fact that they are his descendants by blood. Jesus makes it clear that even though Zacchaeus was a son by blood, that he was previously lost, but now through faith (the same faith as Abraham), he was found and restored to receive the promises given to Abraham. The crowd was to understand that they all were lost, even though they were ethnic sons, unless they too had the faith of Abraham and Zacchaeus.

II. Parable of Stewardship (Lk. 19:11-27)

Parables generally teach one main point or principle. We can get into trouble by expecting that they are intricate systems of theology, with the smallest detail revealing hidden truths. "An allegory is a story in which every possible detail has an inner meaning; but an allegory has to be read and studied; a parable is heard. We must be very careful not to make allegories of the parables." (Barclay)

- A. Parables (vs. 11) - The word "parable" literally means to be thrown alongside. In other words, an entire parable is used to highlight one or two truths that the messenger is trying to get across. It's a word picture that helps them understand the main point the speaker is trying to make. Specifically in Luke's Gospel, Jesus gives parables in order to incite hunger and inquisition.
 1. Main Point - In order to interpret this parable correctly we must ask ourselves, "What is the main point?", or punchline of this story, and what is the context of the telling of the parable. It's my opinion that the context of this parable is the unseen work of salvation, or the internal work of God that the Son of Man is bringing to the earth through His work on the cross. The main point of this parable is found in verse 26.

I tell you that to everyone who has, more will be given, but from the one who does not have, even what he does have will be taken away. (Lk. 19:26) and also (Mat. 13:12, 25:29; Lk. 8:18; Mk. 4:25)

2. In every instance that this phrase is used by Jesus, it is speaking of the internal revelation and work of the knowledge of God (who He is and what He is like). In every instance Jesus uses this phrase, he tells us we are held accountable for our response and faithfulness to posturing ourselves to allow that revelation to change us and cause us to live differently.

- B. The most common interpretation of this parable, and its parallel found in Matthew 25, is that the “talent” or “mina” represents the gifts we have been given. These gifts are often seen as gifts of the Spirit or gifts of influence and ability. We are to use these gifts of grace to influence the culture for the kingdom. The problem with that interpretation of the “talents” or “minas” is it does not line up with the rest of what scripture teaches about the judgment of God concerning our use of the gifts of the spirit, cultural influence, or ability. In fact, if we were to use the common interpretation of what the “talents” or “minas” are, we would run into a host of heretical problems.
- C. Held Accountable and Rewarded or Suffering Loss - (vs. 17, 24) The clear theme of this parable is how individuals will be held accountable for something that was given them by God and then rewarded or suffer loss in light of how they stewarded that something. I believe that scripture makes it abundantly clear that we are not rewarded for our spiritual gifts, nor given more spiritual gifts because we have stewarded those gifts well. We are, however, consistently told we are going to be rewarded or suffer loss at the end of the age for how we responded to the leading of the spirit upon our hearts. First and foremost, the work of the Spirit internally, as in His desire to conform our hearts into the likeness of His love. Secondly, the work of the Spirit as he desires for us to respond with our actions and time, according to His will for our lives.
- D. Good and Faithful Servant - (vs. 17) Luke tells us that Jesus gave the parable of the giving of the minas so they would carry themselves rightly as they wait for the coming of the Kingdom to the earth. In Matthew this parable is given in the context of being ready and overcoming the darkness of the end of the age by being a good and faithful servant to the two aforementioned realities.

III. **Triumphal Entry (Lk. 19:28-44)**

- A. Going ahead up to Jerusalem - (vs. 28) The Son of Man was on His mission to suffer and die in order to make a way for salvation to come to the earth. His substitutionary work would make a way for an internal transformation of the heart and the indwelling of His Spirit, truly making all men “new” in order that He might make all things “new”. There is no greater demonstration of love, no stronger statement about how this brazen warrior will fight for you, and how His heart is positioned towards you even now. (Lk. 9:51; Is. 59:12-17)

- B. Donkey Colt that no one has ever Sat - (vs. 30) The donkey is symbolic and literally an animal of peace and service. In His first coming, Jesus primarily walked in His identity as the Prince of Peace. I believe that He chose to ride on a colt (young donkey) that no one had ever ridden on, for two reasons. (Zec. 9:9-10)
1. Humility Expressed - It was a lowly act to ride on a donkey; it was an even lower act to ride on an immature donkey. We must understand that Jesus is not a hypocrite or an exaggerator. This is really what He is like. He wants us to see Him and relate to Him initially riding on a colt as our King and Lord before we see Him coming on the clouds on a war horse.
 2. Unridden - It was also necessary in this literal word picture that we understand that no one else has sat or can sit upon this seat as the humble Prince of Peace. It has been reserved for Him and for Him alone.
- C. Spread their coats on the road - (vs 36) This was a cultural act of homage and Luke actually highlights that the disciples of Jesus (not just the 12) were the ones who laid their coats on the donkey's back and on the road for the donkey to walk on. They were expressing their total allegiance and acknowledgment of Jesus as their Lord and Master.
- D. Blessed is He who comes in the name of the Lord - (vs. 38) We must ask the Spirit to help us feel the significance of this moment in its own time and in the prophetic significance of the great coming of the King into the city of Jerusalem. The scriptures speak of a moment in time that not only people but all of creation is groaning and longing for. The moment is when the Messiah will ride into the city of Jerusalem as the conquering King and rightful ruler of the entire earth and usher in the promise of the restoration of all things. (Ps. 24:7-10; 118:26;
- E. Rebuke your Disciples! These stones will cry out - (vs. 39-40) The Pharisees believed they were witnessing a great and terrible blasphemous act. If Jesus was not the Messiah, then they were truly right in their outcry of how wrong this would have been for the people to do. However, the people were not wrong. Jesus tells them that this moment was so powerful, both in its current prophetic fulfillment and its future fulfillment, that if the people would not cry out that the stones would. Not only would creation cry out if the people didn't, but namely stone. Stones are biblically symbolic of the dead, unseeing, and unhearing hard heart. Jesus was entering Jerusalem to cause the heart of stone to become the heart of flesh and to institute the new covenant, thus ushering in the first aspect of

the new heaven and new earth reality, the new heart. (Eze. 11:19-20, 36:26-27; Cor. 3:2-8)

- F. He saw the city and wept - (vs. 41-44) Most people cannot see our weeping God when it comes to the Judgment of sinners; they believe that He more or less cannot wait to dish out punishment upon the wicked. Most picture a God who feels some sense of satisfaction as Sodom is burned with fire from above. However, scripture speaks of an almost opposite truth. He weeps over those who He must judge in His righteous justice, and waits upon them and pleads with them to repent for far longer than we could ever wait. (Lam. 3:33; Eze. 18:23, 32; 33:11; 1 Tim. 2:4; 1 Pet. 3:9)

IV. Cleansing the Temple (Lk. 19:45-48)

- A. Drove out those who were Buying and Selling - (vs. 45) Jesus drives out everyone who is under the conviction or culture that you must buy or sell sacrifices in order position yourself in the place of communing with God freely. What stands out to me is that we tend to come down harder on the sellers rather than the buyers however Jesus drove them both out.
- B. Leading men trying to destroy Him/But All the people hung on His every word - (vs. 47-48) Jesus was knowingly and purposely teaching publicly in order to stir up the context of His crucifixion. Some men hear the word of God and nash their teeth against it and it stirs up murderous rage, others hear the same exact word and it stirs up a sincere desire to respond and hear more. I had a bible teacher during school who would speak of this time as the great catch 22, that Jesus put Satan in. If Satan kills Him for speaking then His death saves everyone, and if Jesus keeps speaking He eventually would win everyone to God.