

# The Gospel of Luke

## Lesson 20

### **Resurrection**

**Luke 18:31** Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. <sup>32</sup> "For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon, <sup>33</sup> and after they have scourged Him, they will kill Him; and the third day He will rise again." <sup>34</sup> But the disciples understood none of these things, and *the meaning of* this statement was hidden from them, and they did not comprehend the things that were said.

The following passage from Philip Doddridge's *The Evidence of Christianity Briefly Stated and the New Testament Proved to be Genuine*, 1799, is worth quoting in reference to this Scripture.

This prediction is a strong instance of the spirit of prophecy exerted by our Lord. It was more probable that he would be privately killed, or stoned to death by a crowd. And when he was delivered back to the Jews by Pilate with permission to judge him according to their laws, it is amazing that he was not stoned. But all was done that the scriptures might be fulfilled.

### **Blind Man in Jericho**

**Luke 18:35** As Jesus was approaching Jericho, a blind man was sitting by the road begging. <sup>36</sup> Now hearing a crowd going by, he *began* to inquire what this was. <sup>37</sup> They told him that Jesus of Nazareth was passing by. <sup>38</sup> And he called out, saying, "Jesus, Son of David, have mercy on me!" <sup>39</sup> Those who led the way were sternly telling him to be quiet; but he kept crying out all the more, "Son of David, have mercy on me!" <sup>40</sup> And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him, <sup>41</sup> "What do you want Me to do for you?" And he said, "Lord, *I want* to regain my sight!" <sup>42</sup> And Jesus said to him, "Receive your sight; your faith has made you well." <sup>43</sup> Immediately he regained his sight and *began* following Him, glorifying God; and when all the people saw it, they gave praise to God.

The march to Jerusalem had started just a few days earlier in Capernaum. Now, just outside Jericho, the Lord and His followers are only a few miles from Jerusalem and a few miles from Bethany. There, the blind man has found the place where his pitiful condition is most likely to attract attention. He does not sit idly at home or wait for help to come to him. He sits by the road so that travelers might see him and help him. This story shows the wisdom of such behavior. While sitting there, he hears Jesus approaching. He calls out for mercy and for his sight to be restored. If the blind man had not sat down by that road on that day, he may have stayed blind all his life. The person who seeks salvation should remember the example of this blind man. He must diligently seek out every means of grace; he must be found regularly in those places where the Lord Jesus is especially present; he must sit by the roadside, wherever the Word is read and the Gospel preached, where God's people meet together.

## **Passing Through Jericho**

**Luke 19:1** He entered Jericho and was passing through.

Just outside Jericho, Jesus had restored the sight of the blind man. Continuing on His journey, Jesus is determined to get to Jerusalem for His Triumphal Entry on the first day of the week. However, He will spend the evening in Jericho in the home of a tax-gatherer named Zaccheus.

### **Zaccheus**

**Luke 19:2** And there was a man called by the name of Zaccheus; he was a chief tax collector and he was rich. <sup>3</sup> Zaccheus was trying to see who Jesus was, and was unable because of the crowd, for he was small in stature. <sup>4</sup> 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. <sup>5</sup> 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." <sup>6</sup> And he hurried and came down and received Him gladly. <sup>7</sup> When they saw it, they all *began* to grumble, saying, "He has gone to be the guest of a man who is a sinner." <sup>8</sup> 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." <sup>9</sup> And Jesus said to him, "Today salvation has come to this house, because he, too, is a son of Abraham. <sup>10</sup> "For the Son of Man has come to seek and to save that which was lost."

The Lord Jesus never changes. What He does for this man He is able and willing to do for anyone else. These verses assert that no one is too bad to be saved, no one is beyond the power of the Lord's endless grace. Here, the wealthy tax collector becomes a disciple, a more unlikely event we cannot imagine! At the end of Luke 18 we saw the rich ruler who went away sad when the Lord asked him to sell all that he had to follow Him. It is the only time in the Scripture where a person who wants to follow the Lord goes away without a changed life. With Zaccheus, "the camel passing through the eye of a needle," occurs and a rich man enters into God's kingdom. It is proof that all things are possible with God as a covetous tax collector is transformed into a generous Christian.

The door of hope which the Gospel reveals to sinners is open wide. May we leave it open as we find it. May we not attempt, in narrow-minded ignorance, to shut it. We should never be afraid to sustain the truth that the Lord is able to save completely, and that the vilest sinner may be freely forgiven if he will only come to Him. We should offer the Gospel boldly to the worst of the wicked and say "Though your sins are like scarlet, they shall be like snow; though they are red crimson, they shall become like wool."<sup>18</sup>

### **King of God Near**

**Luke 19:11** 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.

The Lord is near His goal. He will stay with Zaccheus until Sunday morning, but He will take time to tell this next parable before going to Zaccheus' house. The Lord's purpose for this parable is clear. It is intended to correct the false expectations of the disciples about the Lord's kingdom.

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<sup>18</sup> Isaiah 1:18

## Ten Slaves and Ten Minas

**Luke 19:12** So He said, "A nobleman went to a distant country to receive a kingdom for himself, and *then* return. <sup>13</sup> "And he called ten of his slaves, and gave them ten minas and said to them, 'Do business *with this* until I come *back*.' <sup>14</sup> "But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.' <sup>15</sup> "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. <sup>16</sup> "The first appeared, saying, 'Master, your mina has made ten minas more.' <sup>17</sup> "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.' <sup>18</sup> "The second came, saying, 'Your mina, master, has made five minas.' <sup>19</sup> "And he said to him also, 'And you are to be over five cities.' <sup>20</sup> "Another came, saying, 'Master, here is your mina, which I kept put away in a handkerchief; <sup>21</sup> 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.' <sup>22</sup> "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? <sup>23</sup> ~'Then why did you not put my money in the bank, and having come, I would have collected it with interest?' <sup>24</sup> "Then he said to the bystanders, 'Take the mina away from him and give it to the one who has the ten minas.' <sup>25</sup> "And they said to him, 'Master, he has ten minas *already*.' <sup>26</sup> "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. <sup>27</sup> "But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence."

In this parable, a certain reckoning awaits all professing Christians. When the master returns, "he ordered that these slaves, to whom he had given the money, be called to him in order that he might know what business they had done." A day is coming when the Lord will judge His people. This world will not always go on as it does now. Disorder, confusion, false profession and unpunished sin will not always cover the face of the earth. The Great White Throne will be set up; the Judge of all will sit on it; the dead will be raised from their graves; the living will be summoned to appear before the Lord; the books will be opened. High and low, rich and poor, gentle and simple, all unrighteous servants must give an account to God and receive an eternal sentence.

## On to Jerusalem

**Luke 19:28** After He had said these things, He was going on ahead, going up to Jerusalem.

From the home of Zaccheus in Jericho, it is uphill to Jerusalem. Jesus is determined to be in Jerusalem that day.

## The Colt

**Luke 19:29** When He approached Bethphage and Bethany, near the mount that is called Olivet, He sent two of the disciples, <sup>30</sup> 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*. <sup>31</sup> "If anyone asks you, 'Why are you untying it?' you shall say, 'The Lord has need of it.'" <sup>32</sup> So those who were sent went away and found it just as He had told them. <sup>33</sup> As they were untying the colt, its owners said to them, "Why are you untying the colt?" <sup>34</sup> They said, "The Lord has need of it."

Here is an example of the perfect knowledge of the Lord. He sends two disciples into the village of Bethphage to retrieve the colt He will ride into Jerusalem that day. The Lord describes what they will see and hear because the whole transaction has been previously arranged from the Throne of Glory. This passage acts as a reminder that Jesus Christ is not only man, He is also God. The thought of His perfect knowledge should alarm sinners and wake them up to the need for repentance. Jesus knows them and everything they are doing; He is Judge of all and He watches them all the time; He records all their doings. No one can hide from the Lord. The thought of the Lord's perfect knowledge speaks comfort to all truehearted Christians and causes them to increase their diligence in doing good works. The Lord's eye is always on them. He knows where they live, their daily trials and the names of their friends. Jesus knows their every thought and word. Let the true Christians take courage when they are slandered, misunderstood and misrepresented by the world.

### **Triumphal Entry**

**Luke 19:35** They brought it to Jesus, and they threw their coats on the colt and put Jesus on it. <sup>36</sup> As He was going, they were spreading their coats on the road. <sup>37</sup> 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, <sup>38</sup> shouting: "BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!"

The colt is delivered to Jesus, covered with garments; He takes His place upon His steed. Notice that the disciples set Jesus up on the colt; then notice the amazing event that follows. At the beginning, it must have been just those with Jesus who spread their garments on the road for the colt to walk upon, but as they approached the Mount of Olives, it becomes a multitude of the disciples. They are not just spectators; they are believers, disciples of the Lord. They burst forth in praise because they have seen the miracles and the power of the Lord who is triumphantly riding on the colt. Their words will be repeated over and over as Jesus rides through the hills. Part of it comes from the Old Testament and part comes from the words of the angels on the day of His birth. "Blessed is the king who comes in the name of the lord; Peace in heaven and glory in the highest!" Only in Luke is Jesus explicitly given the title *king* when He enters Jerusalem in triumph. Luke has inserted this title into the words of Psalm 118:26, a song that was used to herald the arrival of the pilgrims coming to the holy city and to the temple. Jesus is thereby acclaimed as *King* and He is the One Who is rightly called Lord. "Peace in heaven" is the acclamation of the disciples for Jesus and is taken from Luke's echo of the announcement by the angels at the birth of Jesus in Luke 2:14. The peace Jesus brings is associated with the salvation to be accomplished in Jerusalem. But as the Lord draws closer to Jerusalem, non-believers join the multitude.

### **Stones Cry Out**

**Luke 19:39** Some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples." <sup>40</sup> But Jesus answered, "I tell you, if these become silent, the stones will cry out!"

The Pharisees believe that the words of the disciples are sacrilegious and blasphemous. They do not want someone challenging their power and authority and they do not want a revolt that will bring the Roman army down on them. They ask Jesus to keep His people quiet but Jesus tells them that if the people are kept quiet, the stones will immediately cry out. Why? Not because Jesus is setting up a powerful political kingdom but because He is establishing God's eternal kingdom, a reason for the greatest celebration of all.

## **Weeping Over Jerusalem**

**Luke 19:41** When He approached *Jerusalem*, He saw the city and wept over it, <sup>42</sup> 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. <sup>43</sup> "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, <sup>44</sup> 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."

The Pharisees have rejected their King. They have refused God's offer of salvation through Jesus when they have been visited by God Himself and soon their nation will suffer. God does not turn away from the Pharisees who will obey Him: however, He continues to offer salvation to the people He loves, both Jews and Gentiles. Eternal life is within reach if it is accepted while the opportunity is still being offered.

About 40 years after Jesus said these words, they came true. In AD 66, the Jews revolt against Roman control. Three years later, Emperor Vespasian sends his son, Titus, to crush the rebellion. Roman soldiers attack Jerusalem and break through the northern wall but still can not take the city. Finally, they lay siege to it on Sunday morning, Av 9, AD 70. They are able to enter the severely weakened city and burn it. Six hundred thousand Jews are killed during Titus's onslaught. It occurs on the Sunday following a Sabbath year and a priest from the line of Jehoiarib is serving in the Temple. That year, the vernal Equinox falls on Wednesday, Nissan 1, while a priest from the line of Gamul serves in the Temple. (See Lesson 1 in this series for details on the serving of the priests in the Temple).

## **Den of Robbers**

**Luke 19:45** Jesus entered the temple and began to drive out those who were selling, <sup>46</sup> saying to them, "It is written, 'AND MY HOUSE SHALL BE A HOUSE OF PRAYER,' but you have made it a ROBBERS' DEN."

After riding up to the Temple door accompanied by praise and song from the multitudes, the Lord enters the Temple, His Temple. It is not Solomon's Temple because that one had been destroyed in 586 BC by Nebuchadnezzar. It is not the Temple which the Lord will reign in during His 1,000 years kingdom because that Temple is yet to be built. It is the Temple that was rebuilt with the permission of Cyrus the Great after the Jews returned from exile. Immediately upon entering the Temple, Jesus displays His authority, laying claim to the Temple after cleansing it and therefore making it a proper place for His teaching ministry in Jerusalem.

### **Easton's Bible Dictionary states:**

The temple erected by the exiles on their return from Babylon had stood for about five hundred years, when Herod the Great became king of Judea. The building had suffered considerably from natural decay as well as from the assaults of hostile armies, and Herod, desirous of gaining the favor of the Jews, proposed to rebuild it. This offer was accepted, and the work was begun (BC 18) and carried out at great labor and expense, and on a scale of surpassing splendor. The main part of the building was completed in ten years, but the erection of the outer courts and the embellishment of the whole were carried on during the entire period of our Lord's life on earth (John 2:16, 19-21), and the temple was completed only by AD 65. But it was not long permitted to exist. Within forty years after our Lord's crucifixion, his prediction of its overthrow was accomplished (Luke 19:41-44). The Roman legions took the city of Jerusalem by storm, and notwithstanding the strenuous efforts, Titus

made to preserve the temple, his soldiers set fire to it in several places, and it was utterly destroyed (AD 70), and was never rebuilt.

Several remains of Herod's stately temple have by recent explorations been brought to light. It had two courts, one intended for the Israelites only, and the other, a large outer court, called "the court of the Gentiles," intended for the use of strangers of all nations. These two courts were separated by a low wall, as Josephus states, some 4½ feet high, with thirteen openings. Along the top of this dividing wall, at regular intervals, were placed pillars bearing in Greek an inscription to the effect that no stranger was, on the pain of death, to pass from the court of the Gentiles into that of the Jews. At the entrance to a graveyard at the north-western angle of the Haram wall, a stone was discovered by M. Ganneau in 1871, built into the wall, bearing the following inscription in Greek capitals: "No stranger is to enter within the partition wall and enclosure around the sanctuary. Whoever is caught will be responsible to himself for his death, which will ensue."

There can be no doubt that the stone thus discovered was one of those originally placed on the boundary wall which separated the Jews from the Gentiles, of which Josephus speaks. It is of importance to notice that the word rendered "sanctuary" in the inscription was used in a specific sense of the inner court, the court of the Israelites, and is the word rendered "temple" in John 2:15 and Acts 21:28-29. When Paul speaks of the middle wall of partition (Ephes. 2:14), he probably makes allusion to this dividing wall. Within this partition wall stood the temple proper, consisting of, (1) the court of the women, 8 feet higher than the outer court; (2) 10 feet higher than this court was the court of Israel; (3) the court of the priests, again 3 feet higher; and lastly (4) the temple floor, 8 feet above that; thus in all 29 feet above the level of the outer court.

The summit of Mount Moriah, on which the temple stood, is now occupied by the Haram esh-Sherif, i.e., "the sacred enclosure." This enclosure is about 1,500 feet from north to south, with a breadth of about 1,000 feet, covering in all a space of about 35 acres. About the center of the enclosure is a raised platform, 16 feet above the surrounding space, and paved with large stone slabs, on which stands the Mohammedan mosque called Kubbet es-Sahkra, i.e., the "Dome of the Rock," or the Mosque of Omar. This mosque covers the site of Solomon's temple. In the center of the dome there is a bare, projecting rock, the highest part of Moriah (q.v.), measuring 60 feet by 40, standing 6 feet above the floor of the mosque, called the sahkra, i.e., "rock." Over this rock the altar of burnt-offerings stood. It was the threshing-floor of Araunah the Jebusite. The exact position on this "sacred enclosure" which the temple occupied has not been yet definitely ascertained. Some affirm that Herod's temple covered the site of Solomon's temple and palace, and in addition enclosure a square of 300 feet at the south-western angle. The temple courts thus are supposed to have occupied the southern portion of the "enclosure," forming in all a square of more than 900 feet. It is argued by others that Herod's temple occupied a square of 600 feet at the south-west of the "enclosure."

### ***Teaching in the Temple***

**Luke 19:47** 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, <sup>48</sup> and they could not find anything that they might do, for all the people were hanging on to every word He said.

Who were the "leading men among the people"? This group probably included wealthy leaders in politics, commerce and law. They had several reasons for wanting to get rid of Jesus. He had damaged business in the temple by driving the merchants out. In addition, He was preaching against injustice, and His teachings often favored the poor over the rich. Further, His great popularity was in danger of attracting Rome's attention, and the leaders of Israel wanted as little as possible to do with Rome.

In the temple, day after day, Jesus has confronted the chief priests, the scribes who were experts in the Law, and the other rulers of the nation. These were men who claimed divine authority to govern and to rule. So they will challenge Jesus' authority in the next chapter when they say, "Tell us by what authority You are doing these things, or who is the one who gave You this authority?"

### ***Authority Questioned***

**Luke 20:1** On one of the days while He was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders confronted Him, <sup>2</sup>and they spoke, saying to Him, "Tell us by what authority You are doing these things, or who is the one who gave You this authority?"

Still, amidst the questions of Jesus' enemies, the multitudes are hanging on His every word, even His answers to the questions of His opponents.