

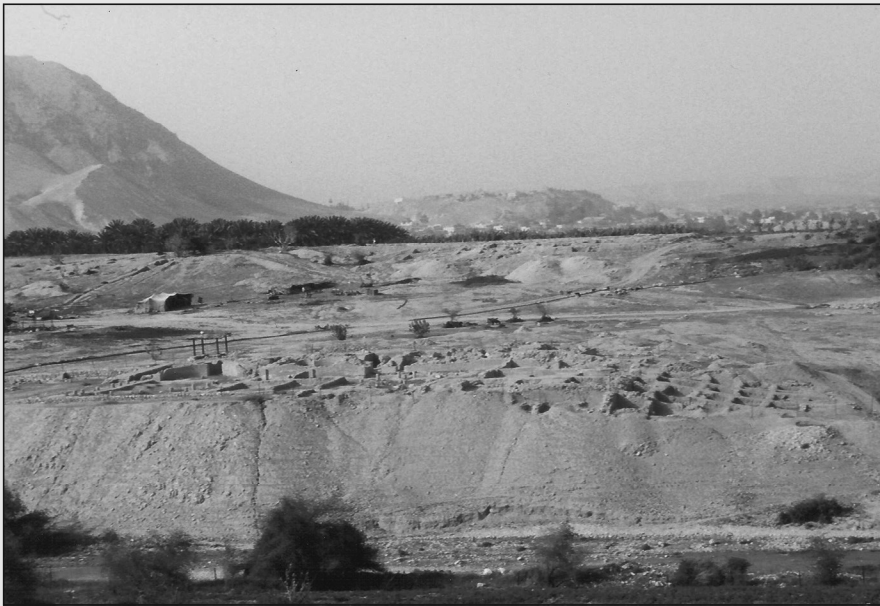
Zacchaeus, the Parable of the Pounds, and Arrival in Jerusalem

Luke 19

Jesus' Meeting with Zacchaeus (19:1-10)

After healing the two blind men, Jesus entered and passed through Jericho. The crowd thronged Jesus. In the crowd was a rich chief publican who wanted to see Jesus, but could not because he was short. He ran ahead of the crowd and climbed a sycamore tree

The Pharisees murmured against Jesus because of His association with this well-known sinner. Having heard these murmurings, Zacchaeus said, "Behold Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" (19:8). Jesus replied, "This day is salva-



These are the ruins of Jericho in first century times. Old Testament Jericho is not far removed from this site, but the two sites are different.

in order to see Jesus. As Jesus came near, He looked up and saw Zacchaeus. He said, "Make haste, and come down; for today I must abide at thy house" (19:5). Zacchaeus received Him gladly.

tion come to this house." He then reminded the crowd that Zacchaeus was also a son of Abraham and that the Christ's mission on earth was to seek and save the lost (19:10).

The Parable of the Pounds (19:11-27)

Having seen what happened to Zacchaeus, Jesus' disciples became more enthusiastic as they realized that they were getting nearer to Jerusalem and because they expected the establishment of an earthly kingdom to occur at that time. To offset this anticipation, Jesus gave the parable of the pounds (not to be confused with the parable of the talents in Matt. 25:14-30 which was given a few days later).

The parable draws from the actual historical circumstance of Archelaus who had built a beautiful palace in Jericho. When Herod the Great died, his son Archelaus went to Rome to request that Caesar Augustus make him king. Tired of the Herodian government, the Jews sent ambassadors to Rome begging the emperor not to appoint him king. Based on these historical details, Jesus gave a parable of a certain nobleman who went into a far country to receive for himself a kingdom and to return. Before leaving, he called his ten servants and delivered to each of them a pound, instructing them to occupy until he returned. His citizens hated him and sought to prevent him from reigning over them.

After a period of time, the nobleman returned and called his servants to account for their use of his pounds. The first servant reported that he had used his pound to gain ten other pounds. The nobleman blessed him and made him ruler over ten cities. The second man had used his pound to gain five more pounds and the nobleman blessed him by making him ruler over five cities. Another servant buried his pound and brought back the pound which his master had given him, saying, "Lord, behold, here is thy pound, which I have kept laid

up in a napkin: 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” (19:20-21). The lord condemned him out of the servant’s own mouth. For if the servant had actually perceived that was the kind of master he had, he would have acted more wisely. Consequently, the lord took his pound and gave it to the one with ten. Those who rejected the lord’s reign were taken out and slain.

The parable symbolizes Jesus’ going away into heaven to receive His kingdom. The parable was given to offset some of the expectations of an immediate establishment of an earthly kingdom. When Jesus ascended to the right hand of God, He was crowned king over His kingdom. His return points to the second coming and His calling His servants to account describes the judgment. The pound represents, not the various gifts given to individuals, but the common gift of salvation given to all of Christ’s servants. The reward of Christ’s servants in heaven depends upon their use of the gift of salvation on earth. The citizens who rejected the master were taken and slain.

Jesus’ Triumphal Entry into Jerusalem (19:28-40)

Having left Jericho, Jesus moved toward Jerusalem on the Sunday before His death on Friday. As He drew near to Jerusalem, Jesus sent two of His disciples into the city to bring a colt for Him to ride into the city. He told them where the colt would be and what to tell its owner, displaying supernatural knowledge.

When the two disciples returned with the colt, they put their garments on the colt as a saddle and Jesus mounted him. Other disciples



The city of Jerusalem from the east. Located in the center of the picture is the Dome of the Rock, a holy place of Islamic religion. It is situated on the spot where the Temple was formerly built. Jesus would have seen Jerusalem from about the same perspective as He approached the city coming from Jericho.

put their garments in the way as a carpet on which He could ride. The multitude (probably pilgrims on their way to Jerusalem to observe the Passover) joined in praising God saying, “Blessed be the King that cometh in the name of the Lord: peace in heaven and glory in the highest” (19:38). Some of the Pharisees protested, asking Jesus to rebuke His disciples (perhaps they feared the Romans who would interpret this as a rebellion). Jesus refused saying, “If these should hold their peace, the stones would immediately cry out” (19:40).

Weeping over Jerusalem (19:41-44)

As He drew near and saw the city of Jerusalem, Jesus wept over it. He said, “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” (19:42). Because the city did not recognize and accept

Jesus as the Christ, they rejected Him and crucified Him. Because of their rejection of Jesus, God would send judgment against the city. That judgment came when the Roman army destroyed the city in AD 70.

Cleansing the Temple (19:45-48)

When Jesus entered the Temple on Monday, He saw those who were buying and selling therein. He cast them out saying, “It is written, My house is the house of prayer: but ye have made it a den of thieves” (19:46). The chief priests began planning and plotting Jesus’ death. In the meantime, Jesus continued to teach daily in the Temple.

Questions

1. What was Zacchaeus' social position in Jericho (v. 2)? _____

2. How did his conduct toward Jesus reflect this social position? _____

3. What reaction did the multitude have to Jesus' eating with Zacchaeus (v. 7)? _____

4. What reaction did Zacchaeus have to their murmuring (v. 8)? _____

5. What indicates that Zacchaeus had repented (v. 8)? _____
6. What was Jesus' mission on earth (v. 10)? _____
7. What prompted Jesus to give the parable of the pounds (v. 11)? _____

8. Identify who or what was meant by these items in Jesus' parable of the pounds:
 - a. Nobleman: _____
 - b. Far country: _____
 - c. Return: _____
 - d. Calling to account: _____
 - e. Servants: _____
 - f. Citizens who hated the nobleman: _____
 - g. Pound: _____
9. What concept did the servant who hid the money have of his master and was it accurate (v. 21)? _____

10. What does "out of thine own mouth will I judge thee" mean (v. 22)? _____

11. What happened to each of these:
 - a. Servants who used pound faithfully: _____
 - b. Servant who hid pound: _____
 - c. Citizens who refused to accept the king: _____
12. How did Jesus know about the colt in v. 30? _____

13. What impact did His knowledge of the circumstances surrounding the colt have on the disciples? _____
- _____
14. What attitude toward Jesus did the multitude display? _____
- _____
15. When did the triumphal entry occur? _____
16. Why did the Pharisees try to stop the shouting of praise (v. 40)? _____
- _____
17. Why did Jesus weep over Jerusalem (v. 41)? _____
- _____
18. Why was Jerusalem destroyed (vv. 42-44)? _____
- _____
19. When was Jerusalem destroyed? _____
20. When did Jesus cleanse the Temple? _____
21. Why did Jesus cleanse the Temple? _____
- _____
22. What reaction did the cleansing bring from the Jews? _____
- _____

