



Coptic Orthodox Diocese of the Southern United States



The Holy Gospel According to St. Luke

Chapter 19

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Introduction

- The story of Zacchaeus the chief tax-collector who hosted the Lord Jesus at his house completes the story of the healing of the blind man
- The opening of the eyes refers to humanity's need of finding the inner spiritual sight in order to follow His salvation journey
- Therefore, humanity would enter with Him into Jerusalem, and accepts His cross, and be blessed with His resurrection
- As Zacchaeus opened his house to receive the Lord, we ought to open our hearts for the Lord to enter
- The evangelist also mentions to us the parable of the ten pounds



Introduction

- The Lord declares that even though He wishes to enter every house, even the tax- collectors' homes and the sinners' homes, yet He asks for the honest hearts
- For those who are faithful, He grants them a greater inheritance
- He gives ten cities to one, and to the other five... etc.
- In this way our Lord wishes to open our eyes so we open our inner homes with Zacchaeus, and thus He rules in us
- We also rule through Him and be blessed
- This is the aim of our Lord's entrance into Jerusalem and is the purpose of the work of His salvation



Introduction

Chapter Outline

- Jesus Comes to Zacchaeus' House 19:1-10
- The Parable of the Minas 19:11-27
- The Triumphal Entry 19:28-40
- Jesus Weeps over Jerusalem 19:41-44
- Jesus Cleanses the Temple 19:45-48

Jesus Comes to Zacchaeus' House 19:1-10



- This episode, which took place at Jericho just before the Lord's entry into Jerusalem the last time, is peculiar to this Gospel
- Jericho was a prosperous city and Josephus called it 'a divine region
- *Then Jesus entered and passed through Jericho*, Probably right away after performing the miracle recorded at the end of the previous chapter
- He was now on His way from the other side Jordan to Bethany, near Jerusalem
- He rushed certainly to be there eight or ten days before the Passover with the intension to preach and work miracles in the most public manner and under the eye of all the people

Jesus Comes to Zacchaeus' House 19:1-10



- He is no longer afraid of the resentment of the public figures because His ministry had continued the appointed time, and He was determined to die at this Passover
- The name *Zacchaeus* means “pure” or “innocent”
- This man was anything but pure – until he received Jesus
- Zacchaeus was not only a tax collector, but a *chief tax collector* – and the Jews hated men like him
- Tax collectors were despised because of the way they profited off their commission that they added to the people's taxes and were highly motivated to make the taxes as high as possible

Jesus Comes to Zacchaeus' House 19:1-10



- They sustained, however, the general character of "sinners," because they were particularly hateful in the eyes of the Jews
- It is not unlikely that he was a Jew by birth, Luke 19:9; but because he had engaged in a business so hated, in the eyes of the Jews, he was considered as a mere heathen, Luke 19:7
- Zacchaeus wanted to set his eyes on Jesus
- The evangelist has recorded that he was rich, perhaps, because it had been observed in the preceding chapter, how difficult, but not impossible, as this instance proves, it was for rich men to enter into the kingdom of God

Jesus Comes to Zacchaeus' House 19:1-10



- *he sought to see, Or better was seeking*
- The verb expresses vividly the repeated and ongoing attempts of the man, little of stature, to get a glimpse of Jesus as He passed
- His motive of seeking Jesus was not clear
- Perhaps Zacchaeus had heard that Jesus accepted people like him; he longed to see this remarkable Man Jesus for himself
- St. Ambrose's comment on this saying, "the Lord invites Himself at his home without hearing a word of invitation, for the Lord knew what was in his heart"

Jesus Comes to Zacchaeus' House 19:1-10



- His natural state gave him a disadvantage in seeking after Jesus
- Because Zacchaeus sought Jesus so intensely, he didn't mind doing something that many thought was beneath the dignity of a grown, wealthy man – he climbed up *a sycamore tree*
- Had he been as tall as the generality of the crowd, he might have been equally unnoticed with the rest
- His climbing the tree made him visible; had he not been *short of stature* he would not have done so
- Even our imperfections may become perfected to the grace of God in our eternal salvation

Jesus Comes to Zacchaeus' House 19:1-10



- Because Zacchaeus worked hard and risked embarrassment to see Jesus, *Jesus saw him* and did not pass him by
- Christ knows where His people are, and where to find them, where they commonly dwell, or where at any time they are
- Jesus started by calling *Zacchaeus* by name
- Jesus knew the importance of a name
- He said that He calls His sheep by name: *To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out* (John 10:3)
- In Revelation, we are promised a new name

Jesus Comes to Zacchaeus' House 19:1-10



- Jericho was one of the cities of the priests, and yet our Lord passed over their houses, and announced His intention of lodging for the night with one whose life's occupation was so hateful to the Jewish religious world
- *So he made haste and came down*, If He did not hurry the opportunity might be lost; if he did not lower himself, he would never meet Jesus
- The dangerous estate and condition of a sinner requires haste; it is like that of Lot in Sodom, when it was just going to be destroyed

Jesus Comes to Zacchaeus' House 19:1-10



- Likewise who come to Christ must come to Him as poor and needy
- Perhaps Jesus invited Himself to Zacchaeus' house, but He would not enter unless *Zacchaeus received Him*
- Curiosity carried Zacchaeus up, but love to Christ brings him down
- Therefore, he received Christ joyfully, glad to host such a guest
- When Christ comes to any soul, He only brings glad tidings and never brings sorrow

Jesus Comes to Zacchaeus' House 19:1-10



- *they all complained*, It is significant that the murmur was not confined to a special section of rigorous Pharisees but came from the whole crowd
- Zacchaeus was clearly not popular, and probably the priestly tone of the place gave additional strength to all kinds of feelings
- All publicans they regarded as great sinners, and the "chief" of the publicans, therefore, they regarded as especially wicked
- The people could not imagine goodness, or earnestness, or generosity in one who served the hateful Roman power

Jesus Comes to Zacchaeus' House 19:1-10



- In receiving Jesus and spending just a little time with Him, Zacchaeus knew he had to repent and make restitution
- First, he just sought after Jesus; but in seeking Jesus he also came to seek repentance
- *said to the Lord*, Zacchaeus was not addressing the murmuring, jealous crowd, but talking to his Divine Guest, who, he felt, understood him
- The chief publican's words do not refer to a future purpose, but they speak of a past rule of life which he had set for himself to follow, and probably had followed for a long period

Jesus Comes to Zacchaeus' House 19:1-10



- The promise implies immediate distribution
- The compensation for wrongs that men might have suffered at his hands was to come out of the remaining half
- *by false accusation*, Clear confession of his wrongdoing
- *Today salvation has come*, Salvation already come
- *to this house*, So expressed probably to meet the people's mocking, *He has gone to be a guest with a man who is a sinner*
- The house is no longer impure; it is now fit to receive Me
- *son of Abraham*, Jesus spoke of Zacchaeus in the third person, so He was addressing the crowd

Jesus Comes to Zacchaeus' House 19:1-10



- Zacchaeus was so hated by his fellow Jews and they probably often said that he wasn't a "real" Jew
- Therefore, Jesus wanted everyone to know that Zacchaeus really was a *son of Abraham*, both by genetics and by faith – because he really, joyfully received Jesus
- In Luke 18:24-27 Jesus said that it was impossible with man for the rich to enter into heaven; but it is possible with God
- This is a fulfillment of that promise
- Zacchaeus became a joyful giver, thus showing God's *impossible* work in him, but the young ruler went away sorry, holding on to his riches

Jesus Comes to Zacchaeus' House 19:1-10



- Jesus came precisely to save people like Zacchaeus
- Even though Zacchaeus sought Jesus, it turns out that *he* was the one who *was lost*, and *Jesus sought him (has come to seek)*
- Both stories of the little tax collector and the blind beggar are about the urgency of reaching out to Jesus before He passes by
- The stories are a warning to us not to neglect reaching out to Jesus while there is still time for us to be open to God's grace and the gift of salvation
- In our journey to salvation, we need to continue to respond quickly and decisively to Jesus like the earnest blind beggar and the repentant like the tax collector

The Parable of the Minas

19:11-27



- As in Luke 18:1,9, so here, it is characteristic of St. Luke that he states, more fully than is common in the other Gospels, the occasion and the purpose of the parable which follows
- Jericho is not a great distance from Jerusalem, and as Jesus neared the city, the disciples and others expected Jesus to show Himself as Messiah and the political savior of Israel
- So since they still do not grasp the true understanding of His Kingdom, Jesus tells parable to help their understanding
- Who is this nobleman other than the Lord of glory Himself

The Parable of the Minas

19:11-27



- Jesus spoke this parable to warn His disciples that He would depart and return again before the kingdom came in full glory, and to tell them how to conduct themselves in His absence
- Eusebius commented on this saying, “By His setting out into a far country, he denotes His own ascension from earth to heaven. But when he adda, To receive for himself a kingdom, and to return; he points out His second coming, when He shall come as a king and in great glory.”
- According to Eusebius, He first calls Himself *nobleman*, because of His incarnation,
- Noble not yet a king because at His first appearance He exercised no kingly power

The Parable of the Minas

19:11-27



- Christ came from heaven at His incarnation
- He stayed here awhile, till He had done His work He came for
- Then went up to heaven
- And from heaven He is expected again; His second coming
- The *far country* is the Kingdom of heaven where He will *receive dominion, glory, and kingship* (Daniel 7:14)
- He is to be "King of kings and Lord of lords" (Revelation 17:14, 19:16) and will take His seat at the right hand of the Father (Colossians 3:1; Hebrews 1:3,13, 8:1, 10:12, 12:2; 1 Peter 3:22)

The Parable of the Minas 19:11-27



- This parable is different than the parable of the talents in Matthew 25
- Some interpreted *ten of his servants* to be His disciples
- But St. John Chrysostom thinks the number 10 refers to perfection
- Here, ten servants were each given an equal amount of money
- God distributes some gifts differently, according to His own pleasure
- Others are universally given to every believer such as the gospel and the knowledge of the truth which is given to each Christian in equal measure and of course the inheritance of the Kingdom

The Parable of the Minas

19:11-27



- The meaning of the great noble's action here is that he wished to test his servants
- To try their various capabilities and characters, intending, when he should return from his long journey, having received his kingdom, to appoint them to high offices in the administration
- To such higher positions should they show themselves capable of filling based on their action in regard to the small deposit he entrusted to them
- The direction was to use this money so as to gain "more" before his return

The Parable of the Minas

19:11-27



- The spiritual sense is to use our endowments, gifts, and graces, with all our privileges and advantages, for the good of our fellowmen, and the glory of God, till He comes
- The citizens who rejected the authority of the king to rule over them are the Jews as Jesus said in the gospel of St. John, *"But now they have seen and hated both Me and My Father"*
- In Jesus' parable, the nobleman did nothing to deserve this rejection; it was only because the citizens had hearts full of hate
- As the evangelist St. John says (John 19:15) *"The chief priests answered, 'We have no king but the emperor, Caesar'."*

The Parable of the Minas

19:11-27



- And also, beside the Jews, other citizens of the human family who rejected the lordship of Christ and His Gospel message of salvation
- What does the Lord mean by saying, (Luke 19:14) “*sent a delegation after Him*”?
- St. Augustine answers “They sent a delegation after Him because after His resurrection they persecuted His apostles and rejected the Gospel message”

The Parable of the Minas

19:11-27



- *when he returned*, Refer to the coming of Christ in glory
- St. Augustine says “He returns after taking His kingdom, for He comes in all glory, Him who had previously appeared to them so modestly, saying (John 18: 36) “My kingdom is not of this world”
- The time is fixed and certain, though unknown, and will be sudden and unexpected
- The Lord Jesus will surely come and will require of His servants a strict account of the use which they have made of their privileges and advantages, gifts and endowments
- No one but that Christ, who is the omniscient God, the searcher of the heart, and a discernor of the thoughts, knows full well the use that is made of every man's gift, and the benefits and advantages arising from it, both for His own glory, and for the good of souls

The Parable of the Minas

19:11-27



- The first servant brought a good report
- He did business with his master's mina, and had ten more to show for it
- The gain is tenfold (1,000 per cent)
- As Jesus taught in an earlier parable (Luke 16:10), our faithfulness in small things will be rewarded and the greater our effort, the greater the reward
- The first servant heard beautiful praise from his master,
Well done, good servant

The Parable of the Minas

19:11-27



- Because he demonstrated faithful handling of the master's resources, he was given authority over ten cities in the kingdom his master just received
- Ten cities which is to be understood, not in a literal sense as if the servants should have the authority over so many cities
- No, in eternity there will be but one beloved city, the holy city, the new Jerusalem
- The meaning is only, in general, that the kingdom, and dominion, and the greatness of it, will be given unto them

The Parable of the Minas

19:11-27



- The second servant brought another good report
- He did business with his master's mina and had five more to show for it
- The modesty of these servants is remarkable
- Each of the servants credited the gift of the master *your mina* for the work instead of their own effort or intelligence
- The number of cities the second servant was given authority over was in proportion to his faithfulness in doing business with his master's resources
- There was no expression of praise like this "good servant" is used by the King on his return to the second servant

The Parable of the Minas

19:11-27



- The master withheld the praise "good" from the one who had earned but five minas perhaps because he felt he had not deserved it
- He had done *well*, it is true, and was splendidly recompensed, but he might have done *more*
- He had won a high and responsible place in the kingdom; he was appointed the ruler over five cities; but he had not earned the noble title, "good"
- Very accurately, indeed, it seems, will places and names and power be awarded in the heaven-life, exactly in proportion to faithfulness of each one

The Parable of the Minas

19:11-27



- And this is the third class of servants who has also received *ten minas* but did not use it, improve it, or invested it
- He had never made any effort at doing more
- *I have kept*, Literally, *I kept* all along
- *Master*, Owning also the lordship and dominion of Christ
- A Christian who knows nothing of the gospel
- *kept put away in a handkerchief*, He means by it that he had not wasted it, or lost it, nor thrown it by carelessly
- But had been "very careful" of it

The Parable of the Minas 19:11-27



- He was careful so much so as to tie it up in a *handkerchief* and put it in a safe place, as if he had been "very faithful" to his trust
- *For I feared you*, He excused his disobedience by claiming that his master was so powerful that he didn't need the servant's help
you collect what you did not deposit, and reap what you did not sow
- He pretends that he was afraid for the possible case of the loss of the mina; that the cruel lord would ask for a repay for it from his property

The Parable of the Minas

19:11-27



- The master did not reward the third servant; instead, he rebuked him because the great power of the master should have inspired the servant to greater diligence, not to disobedience and laziness
- *Out of your own mouth*, By his own statement, or his own views of the master's character
- If he knew that this was his character, and knew that he would be rigid, firm, and even severe, it would have been wiser to have made the best use of the money
- But as he knew all this beforehand, and was well acquainted with the fact that the master should demand a strict compliance, he has no right to complain

The Parable of the Minas

19:11-27



- So many have talents and they keep them; they never use them in the service of the Lord Jesus
- And, in regard to their influence on the church or the world, it would be the same if God had never bestowed on them these talents
- We have, first, the devoted earnest servant, whose whole soul was in his Master's work; great, indeed, was his reward
- And, second, we have the servant who cleared himself fairly respectably, but not nobly, not a hero in the struggle of life

The Parable of the Minas

19:11-27



- He, too, is recompensed magnificently, far above his most strong hopes, but still his reward is below that which the first brave servant received at his Lord's hands
- The third falls altogether into a different category
- He is a believer who did nothing with his minas
- God gives all Christians the grace they need to fulfill their mission as disciples
- But to the lazy and unprofitable servants of His Kingdom the Church, who claimed to be His disciples but who failed to use their spiritual gifts, He will give a very severe judgment

The Parable of the Minas

19:11-27



- *give it to him who has ten minas*, To diligent and hardworking servants, there is an increase of gifts
- Their knowledge increases, and their light shines more and more, and they become more useful; and they appear brighter, and more eminent when compared with lazy, negligent, and useless servants
- *But they said to him, 'Master, he has ten minas*, They speak this in surprise at his assigning it to one who had received a reward that is so generous, thinking there was no point to give an additional mina to one who had so many already

The Parable of the Minas

19:11-27



- Perhaps they thought it more proper to give it to him who had only five minas
- Nevertheless, the master stood by his previous award, and bestowed the other minas likewise upon him
- Because it was in accord to the rules of all wise masters, to bestow the most and greatest trusts on them who, by their faithfulness in offices, had shown that they best deserved them
- *that to everyone who has*, Who uses properly and improves what he has
- *will be given*, Still more, and he shall have greater abundance

The Parable of the Minas

19:11-27



- St. Clement of Alexandria says, “To all those who have, more will be given”, he who has the faith, will be given the knowledge; and He who has the knowledge, will be given love; and he who has the love, will be given inheritance.”
- *who does not have*, Who acts as if he had not a talent to use for the good of mankind and the glory of God
- *even what he has will be taken away from him*, The opportunities and advantages which he enjoys shall be taken from him and given to such a faithful servant
- Now the master dealt with his *enemies*, the rebellious citizens mentioned in Luke 19:14, who *hated him* and said, “*We will not have this man to reign over us*”

The Parable of the Minas

19:11-27



- When our Master returns, He will come to reward us according to our faithfulness, and we will be rewarded with different levels of authority in His kingdom
- *those enemies*, Those who reject Christ and try to do damage to His Church
- They could try and deny the reign of the master as much as they want
- They will learn that He does reign over them
- In their rejection of Christ they have condemned themselves to eternal punishment



The Triumphal Entry 19:28-40

- When He had finished the preceding parable and after carefully correcting His followers as to the true nature of His kingdom and His mission, Jesus went steadfastly towards Jerusalem
- *going up to Jerusalem*, He led the way as head of the company, thus showing His readiness to suffer
- He went knowing full well what awaited Him, knowing that He must endure the cross before receiving the kingdom
- In His suffering, we should *admire*, not *pity* Jesus
- He knew exactly what was before Him



The Triumphal Entry 19:28-40

- John 11:57 makes it clear that there was a price on Jesus' head, and He was a wanted man
- Despite all that, Jesus came into Jerusalem in the most public way possible
- The fact that Jesus went "up" to Jerusalem is a physically accurate description of His journey
- But *going up* is a prophecy of His ascent to the Father in the heavenly Jerusalem that will take place at the completion of His mission



The Triumphal Entry 19:28-40

- He carefully and deliberately sent His disciples to make some arrangements for His arrival into Jerusalem
- Jesus had been to Jerusalem many times before; but there was something very special about *this* journey to Jerusalem
- Bethphage—"house of figs," a village which with Bethany lay along the further side of Mount Olivet, east of Jerusalem and was a village of the priests
- Mount Olives was so called from the abundance of olive trees which grew upon it
- *two of His disciples*, The names are not mentioned by any of the evangelists



The Triumphal Entry 19:28-40

- Jesus asked His disciples to bring *a colt*
- All this was to fulfill the prophecies of Isaiah and Zechariah concerning the coming of the Messiah to Jerusalem
- It also fulfills Jacob's prophecy for the tribe of Judah
- Jesus is the true Judahite king from kingship will never depart
- The disciples and multitude wished their Master to claim a kingdom
- At this moment, aware that death awaited Him in the course of the next few days, He chose to please them
- So He claimed His kingdom, but a kingdom completely different form what they longed for



The Triumphal Entry 19:28-40

- He came to His royal, sacred city in the strange appearance prophesied by Zechariah, as a Prince of Peace, not with chariot and horse, but meekly riding on *a colt*, claiming, too, a dominion from sea to sea, from the river to the ends of the earth, Zechariah 9:10
- *No one has never sat*, It is adapted for a sacred use, Numbers 19:2; Deuteronomy 21:3; 1 Samuel 6:7
- *if anyone asks you, 'Why are you losing it?'*, As our Lord, being God omniscient, knew this question would be asked by the owners, and therefore prepares His disciples with an answer to it



The Triumphal Entry 19:28-40

- *Because the Lord has need of it*, Some think the owner was a follower of Jesus who had perhaps not yet declared himself
- Others think it was a pre-arranged borrowing or rental of this animal for the use of Jesus
- And some interpret it to mean that He is our Lord, and everyone's Lord, and the Lord of these creatures, and of all things else, and He wants it for his present service
- Or, it may mean simply *the Lord has need of it*
- The owner to whom these disciples were sent were probably acquainted with the miracles of Jesus particularly by raising Lazarus from the dead, and most of the people regarded him as the Messiah



The Triumphal Entry 19:28-40

- The two disciples that were sent by Christ, were obedient to Him, and went, as He directed them, and did as He ordered them
- *they were loosing the colt*, In order to bring it away, as Christ told them
- It seems that there were more owners of the colt than one, which might have made the taking away of the colt the more difficult; since, though one might agree to it, another might not
- But Christ, who is God, and has the hearts of all men in His hands, could, as He did, change the minds of these men to let the colt go freely, and quietly, with His disciples
- The disciples used Jesus' words exactly and not their own
- *The Lord has need of him*, Jesus is continually humbling Himself, to show us how terrible pride is in the sight of God



The Triumphal Entry 19:28-40

- *they threw their own clothes on the colt*, To do Jesus royal honor
- Thus acknowledging Him to be their king, for this was a custom observed by the people
- *they set Jesus on him*, That is, on the clothes, which were spread upon the colt instead of a saddle
- For though the colt had never been used in riding before, it was perfectly tame on this occasion
- He allowing this, as befitting the state He was for the first and only time
- The multitude which attended him on this journey had increased immensely as he advanced toward Jerusalem
- *spread their clothes on the road*, Instead of carpet as an act of homage to a king



The Triumphal Entry 19:28-40

- At this point on the Bethany road the city of Jerusalem comes into view
- Here probably a crowd of pilgrims to the Passover Feast, many of whom were well acquainted with Jesus, came out to meet and welcome Him
- These joined others who accompanied Him from Bethany
- St. Luke does not mention the "Hosanna!" of St. Matthew, no doubt because this particular Hebrew cry would not have conveyed any meaning to the Gentile readers to whom his story was especially addressed



The Triumphal Entry 19:28-40

- The first part of their praise is a variation of Psalm 118:26, *Blessed is he who comes in the name of the Lord*, in which they added the word "king," proclaiming Jesus' identity as the promised Messiah
- The other part of their shout of praise is a Holy Spirit inspired echo of the angelic song announcing the birth of Christ: *Glory to God in the highest*
- The multitude, as St. Ambrose said, “acknowledging God, proclaims Him King, repeat the prophecy, and declare that the expected Son of David according to the flesh had come.”



The Triumphal Entry 19:28-40

- The idea of a victorious, conquering king entering a city was well known in that time
- Typically, a victorious king came into a city escorted by the citizens of his kingdom and his army
- As he entered, songs were sung in praise and acclamation of the conqueror and he came with symbols of his victory and authority
- Finally, he came into the city's prominent temple and made a sacrificial offering to honor the gods and associate himself with them
- However, Jesus entered Jerusalem with a relatively humble and different escort and singing



The Triumphal Entry 19:28-40

- The only symbols of His power were a humble donkey and palm branches
- Upon entering the city, He did not offer sacrifices but He challenged the religious status quo and cleansed the temple
- The multitude's praise made Jesus' enemies uncomfortable
- It made them know they were being defeated
- They have announced themselves as those fellow citizens who did not want the nobleman/prince to rule over them in 19:14
- They have also declared themselves the King's enemies that Jesus spoke of in 19:27



The Triumphal Entry 19:28-40

- For most of His ministry, Jesus did everything He could to discourage people from publicly celebrating Him as Messiah
- But at this very moment when He foresaw most clearly His own approaching end, our Lord accepted every word that disciples or multitude had uttered of Him as being in the fullest sense true
- St. Cyril of Alexandria comments on Jesus' response saying, "It is impossible for God not to be glorified."
- The Holy Bible speaks about the creation itself praising God in a few places – trees, hills, oceans, rivers, mountains, valleys, cattle and creeping things, birds and fields all give praise to God (Psalm 148:7-13, 96:11-12)

Jesus Weeps over Jerusalem

19:41-44



- *as He drew near*, He looked on the city and *wept over it*, This was a deeply moving moment for Jesus
- His tears were not for His own fate in Jerusalem, but for the fate of the city itself
- Despite that He had been treated unkindly by its people, and was at this very moment to be put to death by them, yet, with a divine generosity and benevolence, He *wept over it*, in the view of the surrounding multitude, lifting up His voice and mourning aloud the adversities which He foreknew were coming upon it
- If they *had known* Jesus and His work as Messiah, they might have been spared the destruction to come

Jesus Weeps over Jerusalem

19:41-44



- This was a turning point for the Jewish people
- Their leaders had rejected Jesus and most of the people followed their leaders
- Jesus here showed the heart of God, how even when judgment must be pronounced, it is never done with joy
- Even when God's judgment is perfectly just and righteous, His heart weeps at the bringing of the judgment
- *especially in this your day*, The day of her visitation, the last day they have
- *for your peace*, It is very likely that our Lord here alludes to the meaning of the word Jerusalem, "city of peace"

Jesus Weeps over Jerusalem

19:41-44



- Jesus mourned over the fact they did not know the time of the Messiah's coming, the *day* prophesied by Daniel, *this your day*
- Because they had not seen this peace and salvation, because they had refused to open their eyes, therefore He said *hidden from your eyes*, Their eyes were blinded
- They were given up to a just blindness, and hardness of heart
- A spirit of slumber and foolishness had controlled them
- They could not discern the signs of the times and so disbelieved Jesus as the Messiah

Jesus Weeps over Jerusalem

19:41-44



- Jesus predicted five specific aspects of the Roman attack upon Jerusalem: the building *an embankment*, the surrounding of the city and siege, the destruction of the city, the killing of the city's inhabitants, and the complete leveling of the city
- This was literally fulfilled when this city was besieged by Titus
- The destruction of the city and the Temple is described by Flavius Josephus in two of his books: *Antiquities of the Jews* and *The Jewish Wars*
- According to Josephus, four Roman legions encircled the city and General Titus raised a wall around the upper city

Jesus Weeps over Jerusalem

19:41-44



- The Temple was completely destroyed in the fire
- The Roman soldiers used water on the hot stones to break them apart to get to the gold that had decorated the Temple walls and the perimeter of the roof that had melted into the cracks of the stones
- Not one stone was left upon another, just as Jesus prophesied
- According to Josephus, 97 thousand Jews were taken captive, many of whom were sold into slavery, and 11 hundred thousand were killed

Jesus Weeps over Jerusalem

19:41-44



- Why this judgment?
- Because they rejected their Messiah when He came to them in His "visitation"
- The idea of "visitation" presents two aspects, one of pardon (Luke 1:68, 1:78, 7:16)
- And the other of rebuke and correction (1 Peter 2:12)
- In both, however, the act of "visiting" implied looking after, caring for, and so a purpose of mercy

Jesus Weeps over Jerusalem

19:41-44



- Regardless of what they did to Him rejecting and crucifying Him He ordered His disciples to begin their ministry, and preach the Gospel, at Jerusalem
- And they continued for some time only preaching to them
- The time of the ministry of John the Baptist, of Christ, and His apostles in Judea, was the time of Jerusalem's visitation in a way of mercy
- But they did not take notice of it, and did not observed it, therefore, it brought another kind of visitation upon them, in a way of wrath and punishment

Jesus Cleanses the Temple

19:45-48



- When Jerusalem rejected His fellowship, it exposed itself to absolute destruction
- The Lord then offered two things: that of purifying the temple of the buyers and sellers (Luke 19: 45, 46), as well as teaching in it everyday (Luke 19: 47, 48)
- If the first act is passive in which He expelled evil, yet the second one is positive in which the Lord declared His fellowship to His listeners
- So we have here two scenes

Jesus Cleanses the Temple

19:45-48



- Jesus reforming temple abuses (Luke 19:45-46)
- And Jesus teaching in the temple to as many people as possible, and in the most public places
- This cleaning of the temple seems distinct from the other one mentioned in John 2:13-22, which happened towards the beginning of Jesus' earthly ministry
- The first Temple cleansing was to prepare the people for the beginning of His teaching ministry and proclamation of the Kingdom

Jesus Cleanses the Temple

19:45-48



- Now He cleanse it a second time in preparation for His final week of proclaiming the Gospel of salvation
- The purpose was the same; to drive out the merchants, who in cooperation with the priests cheated visitors to Jerusalem by forcing them to purchase approved sacrificial animals and currencies at high prices
- His anger was towards both *those who bought and sold in it*
- *the temple*, This word does not refer to the Sanctuary that housed the Holy Place and the Holy of Holies but refers to the outer courtyards, probably the Court of the Gentiles

Jesus Cleanses the Temple

19:45-48



- They operated in the outer courts of the temple, the only area where Gentiles could come and pray
- Therefore, this place of prayer was made into a marketplace, and a dishonest one (*a 'den of thieves'*)
- It was the only area of the Temple where Gentiles were allowed to come to pray, to give sacrifices that priests would take to the altar for them and to be instructed about the One True God
- Non-covenant members were forbidden to enter the other areas of the Temple or to approach the altar

Jesus Cleanses the Temple

19:45-48



- *My house is a house of prayer*, Built and devoted for that service and it is taken from Isaiah 56:7 which is a reminder of Israel's mission to the other nations of the earth to bring the Gentiles to salvation "instead they are abusing the court set aside to teach the Gentiles
- *You have made it a den of thieves*, This is taken from Jeremiah 7:11 and is a warning of judgment for violating God's house, the Jerusalem Temple
- It is a judgment that will be fulfilled in the destruction of the Temple in 70 AD.

Jesus Cleanses the Temple

19:45-48



- *a 'den of thieves.'* Why did the Lord say that about the temple?
- This is because the thief does not care; he rather robs and kills
- In this same way the Jewish leaders changed their mission; for instead of offering the word of the Truth, the one that grants life, they began to use their positions in trading
- They killed their brethren spiritually by being a stumbling block

Jesus Cleanses the Temple

19:45-48



- *He was teaching daily in the temple,* Every day till the Passover came, and only in the day; for at night He went out of the city to Bethany, or to the Mount of Olives
- Jesus boldly continued His work of public teaching and healing, Matthew 21:14
- He was able to continue because the people wanted to hear Him *for all the people were very attentive to hear Him*
- The hypocrisy of the religious leaders is evident
- Greed and theft in the temple didn't bother them, but Jesus did

Jesus Cleanses the Temple

19:45-48



- The religious leaders met and consulted together how to put their hands on Him, and what charges to bring against Him, in order to put Him to death
- The religious leaders were afraid they could start a riot if they tried to arrest Jesus when He was teaching the crowds who believed in Him
- They needed to arrest Him when He was alone and unprotected by the Passover pilgrims and His numerous disciples



Discussion

- In verses 2 and 3, we see a description of Zacchaeus. Based on these descriptions, what do we feel we know about Zacchaeus? Why?
- Does Zacchaeus' response to Jesus teach us anything? Does Zacchaeus' response to others, teach us anything? What?
- In this pleasant encounter with Christ, what does the story of the little tax collector have in common with the blind beggar besides the location? What is the warning for us on this side of salvation history?



Discussion

- Who are the enemies of Christ?
- Which kind of servant are you? Do you do the minimum to serve Christ and His kingdom, or do you go beyond the minimum that the Church requires of a faithful Orthodox?
- Why are the Pharisees upset by the crowd praising Jesus and what is the meaning of Jesus' reply?



Discussion

- In their rebuke, the Pharisees are rejecting Jesus as their king. In doing so, what do they become that Jesus spoke of in His last parable before leaving Jericho, the Parable of the Ten Coins?
- In the Parable of the Ten Coins, what is the fate of the enemies who rejected their King?
- Why would Jesus consider buying and selling in the Court of the Gentiles a sacrilege that violated the Temple?
- What is God's temple today? Explain what application we can make regarding Jesus' act? What activities today should be opposed for similar reasons?