

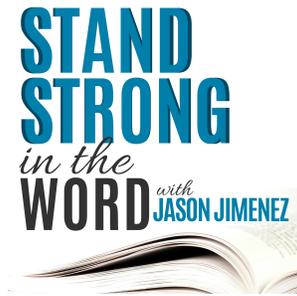
**#86 "JESUS OVER EVERYTHING"
Luke 19:1-28**

Jesus had just left Jericho (Mk. 10:46) as He headed to Jerusalem (Mk. 10:32). On His way He healed a blindman, Bartimaeus (Matt. 20:29-34; Mk. 10:46-52; Lk. 18:35-43).

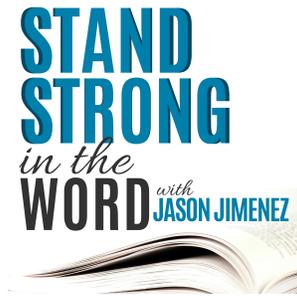
**FIRST EVENT: JESUS AND ZACCHAEUS
LUKE 19:1-10**

1. ***He entered Jericho and was passing through*** (stayed for a while). Jesus now arrives to the other Jericho. The one closest to the Jordan Valley (no more than 10 miles from Jerusalem). Most scholars believe this was the Jericho that Joshua defeated.
 - A. Barclay, "Jericho was a prosperous city. It had a great palm forest and world-famous balsam groves which perfumed the air for miles around. Its gardens of roses were known far and wide. Men called it 'The City of Palms.' Josephus called it 'a divine region,' 'the fattest in Palestine.' The Romans carried its dates and balsam to world-wide trade and fame."
2. ***² And behold, there was a man named Zacchaeus*** ("righteous one"). ***He was a chief*** (supervisor) ***tax collector and was rich*** (money/properties). A.T. Robertson writes, "Zacchaeus was the head of the tax collections in this region, a sort of commissioner of taxes who probably had other publicans serving under him."¹ Zacchaeus applied a method known as *tax farming*. He would charge more than the Roman tax so he could get paid. There was no limit to taxation. Which explains the hatred the Jews had for tax collectors. Especially, those (like Zacchaeus) who betrayed their own people for greed and gain under Roman rule.
 - A. Prior to entering this Jericho city, Jesus healed an unlikely person not fit to stand within the Jewish community (see Lk. 18:35-43). Jesus now encounters another person despised by the Jews; and yet, determined to meet Jesus. Zacchaeus responds differently than the rich young ruler who was unwilling to give up his wealth for God (see Lk. 18:18-25).

¹ A.T. Robertson, [*Word Pictures in the New Testament*](#) (Nashville, TN: Broadman Press, 1933), Lk 19:2.



- B. ³ *And he was seeking* (without success) *to see who Jesus was, but on account of the crowd he could not, because he was small in stature.* ⁴ *So he ran on ahead and climbed up into a sycamore tree* (short trunk with broad lateral branches) *to see him, for he was about to pass that way.* It was not common for wealthy Jewish men to run or climb a tree. But this just shows how much Zacchaeus wanted to see Jesus. Never would he imagine Jesus speaking/interacting with him. A glimpse of Jesus would have been enough.
3. ⁵ *And when Jesus came to the place, he looked up* (full knowledge of who he was) *and said to him, “Zacchaeus, hurry and come down, for I must stay at your house today.”* This is the only time in the Gospels where Jesus invites Himself to dine at someone’s home. An ill-mannered gesture in that culture. However, it speaks to Jesus’ love for the marginalized (Lk. 5:12-14; 7:36-50). Zacchaeus merely sought to see Jesus; yet, it was Jesus who truly pursued Zacchaeus in the midst of the crowd.
4. ⁶ *So he hurried and came down and received him joyfully* (gladness; rejoicing). No riches or fame could bring this joy that Zacchaeus felt because of Jesus.
5. ⁷ *And when they saw it, they all grumbled* (express discontent; to complain), *“He has gone in to be the guest of a man who is a sinner.”* Jesus was taking a risk inviting Himself to dine with Zacchaeus. The crowd could have taken this to mean Jesus condoned Zacchaeus’ behavior.
6. ⁸ *And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give* (by way of restoration) *to the poor. And if I have defrauded* (harassed; blackmailed; extorted) *anyone of anything, I restore it fourfold.”* In the Greek, Zacchaeus’ actions were immediate (present tense). He was so moved with conviction, that He told Jesus he would resolve to give back more than what he took from the people. This is a great display of what Jesus said in Luke 18:17, “Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.”
- A. “Under the Mosaic Law, if a thief voluntarily confessed his crime, he had to restore what he took, add one fifth to it, and bring a trespass offering to the Lord (Lev. 6:1-7). If he stole something he could not restore, he had to repay fourfold (Ex. 22:1); and if he was caught with the goods, he had to repay



double (Ex. 22:4). Zacchaeus did not quibble over the terms of the Law; he offered to pay the highest price because his heart had truly been changed.”²

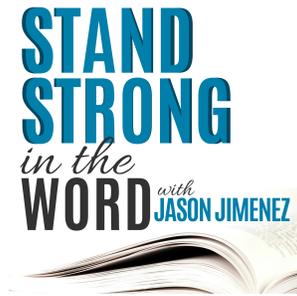
7. ⁹ **And Jesus said to him, “Today salvation has come to this house, since he also is a son of Abraham.** Zacchaeus wasn’t saved by giving back money. He was saved from his sin because he placed his faith in Jesus as his Savior. As such, Zacchaeus made restitution for all of his past crimes. **Son of Abraham**—Despite his betrayal of his own people, Jesus still identifies Zacchaeus as a faithful Jew.
8. ¹⁰ **For the Son of Man came to seek and to save the lost.”** This is the mission of Jesus (see Lk. 15:3-7; 8-10; 11-32).
 - A. Luke 4:18-19, “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord’s favor.”
 - B. “Here the purpose of the coming of Jesus is fully and finally summed up: as a shepherd goes and looks for lost sheep to rescue from danger (cf. 15:3–7; Ezk. 34:16—applied to God himself and his servant, the Messiah), so Jesus as the Son of Man seeks and saves lost people.”³

SECOND EVENT: THE PARABLE OF THE MINAS LUKE 19:11-27

1. ¹¹ **As they heard these things, he proceeded** (continued with focus) **to tell** (with focus; purpose) **a parable, because he was near to Jerusalem, and because they supposed** (hoping; but not certain) **that the kingdom of God was to appear** (to become visible) **immediately.** The disciples anticipated a climactic event that would usher in a revolution of Jesus’ kingdom. After all, Jesus had been talking about His coming kingdom from quite some time (Lk. 17:20-21; 18:16-17, 24-25). Instead, He tells them this parable (at Zacchaeus’ house) of the minas prior to entering Jerusalem. This parable indeed caused many of the disciples to feel ashamed of the argument that broke out earlier over John and James requesting for prominent positions in His kingdom (see Mk. 10:35-45). Jesus leverages this parable as a step of the challenges they will face without Him. They must remain faithful to what He has given them.

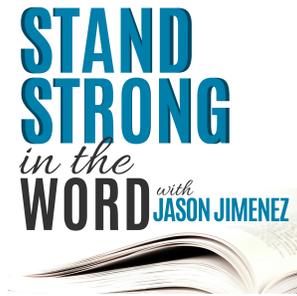
² Warren W. Wiersbe, [*The Bible Exposition Commentary*](#), vol. 1 (Wheaton, IL: Victor Books, 1996), 252.

³ I. Howard Marshall, [“Luke,”](#) in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 1010.



- A. The Parable of the Minas is similar to the Parable of the Talents (Matt. 25:14-30).
 - B. “This parable brings to a close the section of Jesus’ teaching in response to rejection (Luke 12:1–19:27). It also concludes the subsection of Jesus’ teaching about the coming kingdom and the attitudes of His disciples (17:11–19:27). Jesus’ disciples should be like the grateful ex-leper (17:11–19), persistent in prayer (18:1–14), childlike (18:15–17), like the former blind man (18:35–43), and like Zacchaeus (19:1–10) as opposed to the rich ruler (18:18–25).”⁴
2. ¹² ***He said therefore, “A nobleman went into a far country to receive for himself a kingdom and then return.*** In that time, kings that lived in the providences of Galilee and Perea had to go to Rome to receive their kingdoms. Archelaus, the son of Herod the Great (in 4 B.C.) went to Rome to be granted tetrarch of Judea. Yet, he received great opposition from the Jews; and subsequently, moved his headquarters to Jericho (the same place Jesus tells this parable). Jesus (the nobleman in this parable) uses this to convey a greater meaning of His kingdom to come. ***Far country***—stresses a long interval of time.
3. ¹³ ***Calling ten of his servants, he gave them ten minas*** (100 drachmas; three-month wage), ***and said to them, ‘Engage*** (Be involved in buying and selling) ***in business until I come.***’ The master gives his servants the money/resources and a long period of time to expand his future kingdom.
- A. ¹⁴ ***But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’*** It would be difficult for the servants to conduct work in this climate. In the parable, the citizens represent the Jews that reject Jesus.
 - B. ¹⁵ ***When 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.*** Despite opposition, the nobleman receives his kingdom and immediately orders his subjects to present to him what they have gained for his kingdom. This was of greater concern than dealing with those who opposed his kingship.
 - C. ¹⁶ ***The first came before him, saying, ‘Lord, your mina has made ten minas more.’*** ¹⁷ ***And he said to him, ‘Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten***

⁴ John A. Martin, “[Luke](#),” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 252.



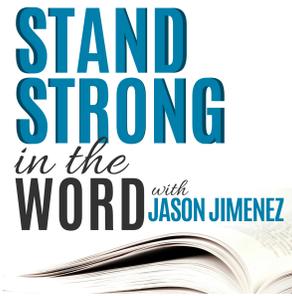
cities.’ The return on investment is considerably high. This is reflective of faithful responsibility/stewardship on earth. Jesus is telling His disciples that if they remain faithful in their service to Him—great will be their reward in heaven. **Well done, good servant**—These will be the words spoken by Jesus when He returns for His church. Jesus will reward His children based on their dependability (what you have been given); profitability (what you have earned); and accountability (how you have served). Barclay, “The reward of work well done was more work to do... The great reward of God to the man who has satisfied the test is more trust.”

- 1) Cultural Backgrounds Study Bible, “Although Jewish people were not supposed to charge interest directly to fellow Jews, everyone knew what interest was. Moneylending was common in antiquity, often through temples, which normally doubled as banks because deposits were trusted there.”
- 2) Matthew 6:19-21, “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, ²⁰ but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹ For where your treasure is, there your heart will be also.”
- 3) 1 Corinthians 3:8, “He who plants and he who waters are one, and each will receive his wages according to his labor.”
- 4) 1 Corinthians 3:14-15, “If the work that anyone has built on the foundation survives, he will receive a reward. ¹⁵ If anyone’s work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.”

D. ¹⁸ **And the second came, saying, ‘Lord, your mina has made five minas.’**

¹⁹ **And he said to him, ‘And you are to be over five cities.’** Notice, each of the ten servants had been given a mina. But, the return on investment varies between them. Thus, the rewards will match their labor and profit.

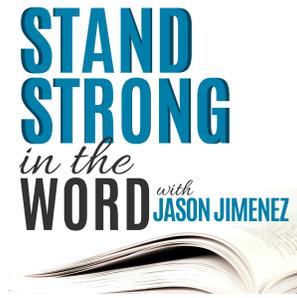
E. ²⁰ **Then another came, saying, ‘Lord, here is your mina, which I kept (held on to) laid away in a handkerchief; ²¹ for I was afraid (distress; dread; state of fear) of you, because you are a severe (strict in judgment) man. You take what you did not deposit, and reap what you did not sow.’** The third servant expresses his fear and disapproval of his master. He blames him for why he didn’t invest his mina for profit. This reveals the prospect for all of God’s children. You either make a profit or a loss. And each will receive his/her reward accordingly. **Laid away in a handkerchief**—“People often buried money in a strongbox to keep it safe, but it would have



been safe with the bankers and also increased (in contrast to vv. 16–17). To bury it in a piece of cloth, however, was not even safe; it was considered careless. The money did not belong to the servant, and presumably for this reason he did not care what happened to it.”⁵

- 1) ²² ***He said to him, ‘I will condemn (judge a person as guilty/liable) 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? ²³ Why then did you not put my money in the bank, and at my coming I might have collected it with interest?’*** The king calls out the stupidity of the servant. He doesn’t reward him, but rebukes and punishes him for failing to invest his mina wisely. It’s as though the servant didn’t believe his master would return; and therefore, ignored his responsibility to expand his master’s kingdom.
 - a) Guzik, “This helps us to understand the plan of the master. It was not to make money by his servants, but to make *character* in them. He didn’t need them to make money, but they needed to work with him to build their character.”
- 2) ²⁴ ***And he said to those who stood by, ‘Take the mina from him, and give it to the one who has the ten minas.’*** The third servant is stripped of any reward because he proved unfit/unable to manage the affairs of his king.
- 3) ²⁵ ***And 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.*** Faithful obedience leads to more responsibility. God’s people may have different gifts and abilities; but their job is the same. To work in spreading the Gospel of Jesus Christ. ***More will be given***—This harkens back to when Jesus said, “Take care then how you hear, for to the one who has, more will be given, and from the one who has not, even what he thinks that he has will be taken away (Lk. 8:18).”
- 4) ²⁷ ***But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me.’*** ” On Jesus’ return, He will reward His faithful servants and condemn those who rejected Him.

⁵ Cultural Backgrounds Study Bible,



- 5) ***28 And when he had said these things, he went on ahead, going up to Jerusalem.*** This is Jesus' final entry into Jerusalem.