

CHAPTER NINETEEN

Outline

- A. Luke recorded the story of Zacchaeus the Publican (1-10).
1. His desire to see Jesus (1-4).
 - a) Jesus was passing through Jericho.
 - b) Zacchaeus was a chief publican, and rich.
 - c) Being small of stature, he ran ahead of the crowd and climbed up into a sycamore tree.
 2. Jesus in the house of Zacchaeus (5-7).
 - a) When Jesus saw him, He said, "Hurry and come down, for I must stay at your house today."
 - b) Zacchaeus welcomed him with joy.
 - c) The people criticized Him, saying, "He has gone in to lodge with a man who is a sinner."
 3. The effect of Jesus presence in the home of Zacchaeus (8-10).
 - a) Zacchaeus said, "Behold, Lord, half of my goods I give to the poor; and if I have defrauded anyone, I restore it fourfold."
 - b) Jesus said, "Today is salvation come to this house, since he is also a son of Abraham."
 - c) Then He added, "For the Son of man came to seek and to save that which was lost."
- B. Luke recorded the Parable of the Pounds (11-27).
1. The occasion: He was near Jerusalem, and some supposed that the kingdom of God was to appear immediately (11).
 2. The nobleman who was to receive a kingdom (12-14).
 - a) He went to a far country to receive a kingdom and to return.
 - b) He gave his servants ten pounds and said, "Trade with these until I come."
 - c) His citizens hated him and sent a delegation to say, "We won't have this man reigning over us."
 3. What happened when the nobleman returned (15-27).
 - a) The accounting by the servants (15-26).
 - (1) One had gained ten pounds and was given authority over ten cities.

CHAPTER NINETEEN

- (2) Another gained five pounds and was put over five cities.
 - (3) One gained nothing:
 - (a) He made the excuse that he was afraid and uttered false charges against his master.
 - (b) But the king showed how he could have at least returned the money with interest.
 - (c) His pound was given to the one who had ten.
 - (4) The principle involved: "To every one who has gained, there shall be given more; but from the one who has no increase, even what he has shall be taken away."
- b) The death sentence for those who refused to have him as their king (27).

C. Luke gave the account of the Triumphal Entry (28-40).

1. The preparation (28-35).

- a) Time: After He had spoken the parable of the Pounds, as He was going on to Jerusalem (28).
- b) Place: Near Bethphage and Bethany (29).
- c) Action: The disciples bring a colt for Him to ride on (30-35).
 - (1) They told the owner that the Lord had need of the colt.
 - (2) They threw their garment on the colt, and Jesus sat on him.

2. The welcome (36-38).

- a) They spread their garments on the way.
- b) At the descent of the mount of Olives, the crowd praised God saying, "Blessed is the King that cometh in the name of the Lord; peace in heaven and glory in the highest."

3. The complaint (39-40).

- a) The Pharisees said, "Teacher, rebuke your disciples."
- b) He said, "I tell you, if they become silent the stones will cry out."

D. Luke told about Jesus' lament over Jerusalem (41-44).

1. When He saw the city, He wept over it (41).
2. He said, "If you had known the things that make for peace! But now they are hid from your eyes."
3. What would happen to the city (43-44).

- a) It would be besieged by the enemy.
 - b) Its people would be dashed to the ground.
 - c) Its building would be destroyed.
4. All this, because they did not know the time of their visitation (44).
- E. Luke told about the cleansing of the Temple (45-48).
- 1. The temple cleansed (45-46).
 - a) He drove the merchants out.
 - b) He said, "It is written, My house shall be a house of prayer, but you have made it a den of robbers."
 - 2. The Teacher threatened (47-48).
 - a) He was teaching daily in the temple.
 - b) The chief priests, the scribes, and the principal men of the people sought a way to destroy Him.
 - c) They were unable to do so for all the people were hanging on His words listening to Him.

Zacchaeus the Publican

Scripture

19:1-10 And he entered and was passing through Jericho. 2 And behold, a man called by name Zacchaeus; and he was a chief publican, and he was rich. 3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. 4 And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. 8 And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. 9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost.

Comments

Jericho.—The place of the healing of the blind man (18:35) and location of the story of the Good Samaritan (10:30). For its Old

Testament history, see Joshua 2:1; 6:1-2, 26-27; I Kings 16:34. For its later history, see Bible Dictionaries and works on Archaeology.

Zacchaeus, and he was a chief publican.—Luke made his story of the Life of Christ live by giving names of people and places and by showing the Lord in action as He dealt with all kinds of people.

Zacchaeus was a chief publican, and rich. He probably had other tax collectors working under him. Tax collectors were generally thought to have gotten their wealth by abuse of their office.

he sought to see Jesus.—We do not know why; perhaps he had heard of Jesus' attitude toward publicans. Being a little man, he was unable to catch a glimpse of Jesus because of the crowds. He didn't let his handicap keep him from realizing his desire; he made up for it by extra effort. He ran on before the crowd and climbed up into a sycamore tree in order to see Jesus as He passed by. There is no indication that he even thought of Jesus looking up and seeing him.

today I must abide at thy house.—Did Luke abbreviate the story, or did Jesus speak abruptly as the record shows? He was very busy, but was never discourteous or offensive in His approach to people. See 14:7-14. It may be that Zacchaeus' own interest was so evident that nothing more needed to be said. Jesus went directly to the point and told him that He was to stay in his house that day. Zacchaeus was delighted, but the crowds were critical because He was going in to lodge in the house of a publican. But Jesus openly and boldly identified Himself with this one in need of salvation, this one whom the crowds designated a sinner.

Lord, behold, Lord.—Many other words may have been spoken by Jesus and Zacchaeus, but Luke reported the essentials of the story. The words of Zacchaeus are significant; they acknowledge Jesus as Lord, meaning far more than words of polite address. The gift of his goods to the poor was indicative of a change that had taken place because of the presence of Jesus, not only in his house, but also in his heart.

if I have wrongfully exacted ought.—"If" does not suggest that there was any doubt about it. He knew that he had cheated and used pressure because of his office to get his wealth. Now he must make restitution, a sure sign of repentance.

To-day is salvation come to this house.—The Savior had sought and found another lost sinner. Salvation had come to Zacchaeus for he was a son of Abraham—a Jew, yes, but more than that, he was a

believer in the Lord Jesus Christ. See John 8:31-44 for Jesus' comment about those who are truly Abraham's children.

For the Son of man came to seek and save that which was lost.— Jesus had already successfully defended His ministry against the false charges of the Pharisees that He was receiving sinners (15: 1-32). Now He is proving the correctness of His position by actually rescuing this publican, "a man that is a sinner," from his lost estate.

Today is still "the day of salvation." The church which is the body of Christ should be following the example of Christ in seeking and saving the lost sinner. This is its first business in the world until Christ comes again.

The Parable of the Pounds

Scripture

19:11-27 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. 12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. 13 And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. 14 But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. 15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. 16 And the first came before him, saying, Lord, thy pound hath made ten pounds more. 17 And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Thy pound, Lord, hath made five pounds. 19 And he said unto him also, Be thou also over five cities. 20 And another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin: 21 for I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow. 22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not

sow; 23 then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? 24 And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. 25 And they said unto him, Lord, he hath ten pounds. 26 I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. 27 But these mine enemies, that would not that I should reign over them, bring hither, and slay them before me.

Comments

And as they heard these things.—The crowds that saw Jesus go into the house of Zacchaeus heard what He said about seeking and saving the lost. This was the occasion for further instruction about the kingdom of God and the work that the King expected His servants to be doing until He comes again.

The two reasons for the parable are: (1) The fact that He was near Jerusalem; and (2) the supposition of the people that the kingdom of God was to appear immediately. The anticipation of the people must have increased to the point of excitement as Jesus neared the city. He had made it clear for several months that His goal was Jerusalem. The climax of His ministry was soon to occur. When John the Baptist began his ministry, the people were expecting some momentous thing to happen. The impact of three years of Jesus' teaching about the kingdom must have raised their hopes to the point that they supposed that it was soon to appear. Perhaps they were asking themselves, "Is this the time when He will restore the kingdom to Israel?"

It is strange that they didn't understand what He had repeatedly taught: He was going to die at Jerusalem, giving His life as a ransom for the many (Mark 10:45). But not even the disciples who were closest to Him understood it (Acts 1:6).

He said therefore.—The Parable of the Pounds was Jesus' answer to the many mistaken notions which the people had about the nature of the kingdom of God.

A certain nobleman went into a far country.—As Jesus began the parable, He made it clear that He, like the nobleman, must go into a far country to receive His kingly authority and return. This, we know from the events that followed, meant that He was about to be put to death at Jerusalem, arise from the dead, and ascend to the

right hand of the throne of God. For the history of this beginning of His kingdom see Acts 1:6-11; 2:29-36, 38-42.

On the Day of Pentecost, the apostles under the control of the Holy Spirit announced to the crowds that "God had made him both Lord and Christ," fulfilling the promise to David that He would set one on his throne forever.

Many who followed Him to Jerusalem were disappointed that their views of the kingdom were not realized, but three thousand people on the Day of Pentecost did accept His rule in their hearts. They got themselves baptized for the remission of their sins and continued steadfastly in the apostles' teaching and fellowship, in breaking of bread and prayers.

And he called ten servants.—While the nobleman was away his servants were to be busy performing the tasks he had assigned them.

As the nobleman clearly represents Christ the King, so the servants represent all of those who accept His authority and are busy doing His will. They have a task to perform while He is away. Just before He left, He told His followers to take the gospel into all the world, make disciples and baptize them, and teach them to observe all that He had commanded. See Acts 1:8; Mark 16:15-16; Matt. 28:18-20.

The task is two-fold: (1) Evangelize and (2) educate. Evangelize means that they are to seek and save the lost; educate means that they are to teach new converts to observe all that Christ has commanded. This program is to be carried on by each succeeding generation of His followers until He comes again. See II Tim. 2:1-2. He has sent no other orders.

But his citizens hated him.—The citizens are not the same as the servants who were told to trade with the ten pounds while he was away. Jesus identified them as enemies (27). They sent a delegation to say that they wouldn't have Him as their king. They were the citizens of the kingdom that had failed in its mission. They were the enemies who crucified the Son of God. See Psa. 89:3-4; Lk 1:32; Acts 2:22-36.

While this is a direct reference to the Jews who crucified Jesus, there is no difference between them and any others who are guilty of rejecting Him as Lord; their punishment will be the same (II Thes. 1:8-10; I Cor. 15:25-26).

And it came to pass, when he came back.—This points to the second coming, for Christ is coming again! Heb. 9:27-28; I Thes. 4:14-15; Acts 1:10-11.

He had already indicated that His coming would be at a time of judgment (17:22-23). The Parable of the Pounds and the Parable of the Talents (Matt. 25:14-30), which is similar to it in many ways, give interesting details about the judgment which will take place when He comes again.

having received the kingdom.—He received the kingdom while he was away, not after he returned. This is true of Christ: When He went away He sat down at the right hand of the throne of God where He reigns as King; when He comes again He will sit on the throne of His glory as Judge, separating the "sheep from the goats." It will be too late to accept Him as King when He returns as Judge. Now is time to confess Him before men as Lord and Christ.

And the first came before him.—The reward of the king was for the faithful who had discharged their duties while awaiting his return. The one who gained ten pounds was given authority over ten cities. This clearly represents what Christ will do when He returns, for "each one will receive the things done in the body, according to what he hath done, whether it be good or bad" (II Cor. 5:10).

Lord, here is thy pound.—The unfaithful one was also unreasonable; he could have put the money in the bank that it might, with interest, be presented to the king when he returned. Evidently, Christ will accept no excuse for not doing what He has told us to do, whether our ability be great or small.

Out of thine own mouth will I judge thee.—What the wicked servant said against his master was not true; neither did it justify his failure to make the very best use of the talent that had been given to him. Condemning Christ does not excuse the church for failure to perform the task which He left for it to do.

unto every one who has.—To every one who has gained by using his talent, more will be given; but for the one who has no increase to show, even what he had—the opportunity to serve—will be taken away when the Lord comes again.

But these mine enemies.—They were to be slain because they had refused to have him as king. The Jews rejected their King; Jerusalem suffered unbelievable destruction because of it, and in the Judgment all who reject Him as King by refusing to have Him rule in their hearts will suffer even greater punishment.

slay them before me.—Some assume that the gentle Jesus and the loving heavenly Father would never do such a thing, but Jesus said it will happen. Our God is a consuming fire to those who refuse to

obey Him (Heb. 12:29). Satan and all those who insist on serving him will be destroyed (Rev. 20:10, 15).

The Triumphal Entry

Scripture

19:28-40 And when he had thus spoken, he went on before, going up to Jerusalem.

29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, 30 saying, Go your way into the village over against you; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. 31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him. 32 And they that were sent went away, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them Why loose ye the colt? 34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: and they drew their garments upon the colt, and set Jesus thereon. 36 And as he went, they spread their garments in the way. 37 And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; 38 saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. 39 And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples. 40 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

Comments

going up to Jerusalem.—Jesus frequently reminded the disciples that He was going to Jerusalem where He would bring His earthly ministry to its climax.

when he drew nigh to Bethphage and Bethany.—Little is known about Bethphage except that the word means "house of figs," and that it was near Bethany.

Bethany—"house of affliction" or, according to some, "house of dates"—is well known as the home of Mary and Martha, sisters of Lazarus. Jesus stayed at their home when He was in that area (10:

38-42; John 12:1). It was located on the southeast slope of the mount of Olives a short distance from Jerusalem.

John indicates that the triumphal entry occurred on the day after Jesus' arrival at Bethany which was six days before the passover. See John 12:1, 12.

Go your way into the village.—One of the two just mentioned, or possible another that was near.

Jesus gave detailed instruction about the colt which the disciples were to bring for Him to ride on. No man had ever ridden the colt. Why Jesus selected it is not stated. Prophecy, of course, indicated that He was to enter the city riding on the colt.

The Lord hath need of him.—There has been much speculation as to whether or not Jesus used supernatural knowledge in giving this detailed instruction to His disciples. An example of His use of such power is given in Matt. 17:27. But it isn't necessary to assume that He made use of it in this case. Previous arrangements could have been made by Him with the owners. All the disciples had to say was: "The Lord has need of him."

Jesus' miraculous powers were used to demonstrate God's approval of His teaching and work. He never used it merely to amaze people. See 23:8-12.

and set Jesus thereon.—The disciples threw their garments on the colt and set Jesus on him. Both Matthew and John mention the prophecy of Zech. 9:9 which was fulfilled as the victorious King came triumphantly, even though humbly, riding into Jerusalem.

at the descent of the mount of Olives.—Jesus and the disciples had gone to the top of the mount of Olives and were ready to go down the western slope that led to the city of Jerusalem when the multitudes met Him and began praising God for the works they had seen done.

John suggests that the resurrection of Lazarus had greatly influenced the people at this time (John 12:9-13).

Blessed is the King that cometh in the name of the Lord.—Suggested by Psa. 118:26 and Isa. 62:11. See comment on 13:35.

They had been wondering when the kingdom was to appear; now they were acclaiming Jesus as King.

And some of the Pharisees.—The Pharisees kept a close watch on all of Jesus' activities. When they heard the crowd praising Him, they said, "Teacher, rebuke your disciples." In their opinion, this was blasphemy. They wanted Him to stop the praise that came spontaneously from the hearts of the people.

if they shall hold their peace.—Jesus' answer made it clear to the Pharisees that He did approve what the people were doing and that He had no intention of restraining them. Nothing could prevent their expression of gratitude to God for what He had done for them through Jesus. "If the people become silent," He said, "the stones will cry out."

Jesus' Lament Over Jerusalem

Scripture

19:41-44 And when he drew nigh, he saw the city and wept over it, 42 saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, 44 and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Comments

he saw the city and wept over it.—What should have been a joyous occasion, for the people were praising Him as King, was a sad one to Jesus. Not the momentary acclaim of the crowds, but the fact that many of these same people who soon would be crying out, "Crucify him, crucify him," was in the mind of the Lord. The deep sorrow that disturbed him as He thought of what was going to happen to the "City of the Great King" caused Him to break forth in sobs that shook His body. Once before His sorrow had caused Him to break into tears. That was just before He raised Lazarus from the dead (John 11:35). Luke does not mention tears at this time; he told about the agonizing sobs that expressed the Savior's grief.

If thou hadst known.—Jesus spoke to the city, meaning, of course, the people of the city. If they had known the things of peace which even then were hid from their eyes, they would have escaped the awful destruction that was coming upon them. If they had listened to the message of the angels' song at the time of His birth or to His teaching about the peacemakers or to His pleas for sinners to repent before it was too late, they would have escaped the most terrible punishment ever visited on any city (Matt. 24:21).

This may well indicate the remorse of those who will stand in the Judgment without having made peace through the blood of His cross.

but now they are hid from your eyes.—The things of peace were hid from their eyes, for they saw Jesus only as a man who was perverting their nation (23:2).

For the days shall come upon thee.—Jesus foretold in detail what was coming upon the city. He mentions it briefly here but in detail in Matt. 24:1-34 and Luke 21:5-32. Escape would be cut off; the people would be crushed to the ground; the city would be completely destroyed. It all happened in 70 A. D. when the Romans destroyed Jerusalem.

because thou knewest not the time of thy visitation.—What is meant by "visitation"? There are two possible interpretations of this passage. In Isa. 10:3, the Hebrew word which is translated in the LXX by the Greek word that Luke uses here means a visitation that results in punishment. This illustrates the fact that the word can be used of the coming of the Judge who rewards the faithful and punishes the wicked. See I Peter 2:12 where this might apply. But in Luke 1:68, it is stated that God "visited" His people and wrought redemption for them. This was in the person of the Lord Jesus Christ.

The concensus of commentators is that "visitation" in Luke 19:44 refers to the redemption which Jerusalem did not accept, just as she did not know the things of peace. But Jesus might have been speaking of the destruction that He was to bring on the city that rejected Him, when He mentioned "the time of their visitation."

Cleansing the Temple

Scripture

19:45-48 And he entered into the temple, and began to cast out them that sold, 46 saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: 48 and they could not find what they might do; for the people all hung upon him, listening.

Comments

began to cast out them that sold.—All three of the synoptic writers record this incident (Matt. 21:12-14; Mark 11:15-18; Luke 19:45-48). But John gives the account of the cleansing of the temple that occurred at the beginning of Jesus' ministry (John 2:13-22). There is no good reason for assuming that such an incident could not have occurred at the beginning of His ministry and again at its close. The fact that they are similar does not rule out the possibility of two separate cleansings. It takes a very short time for people to revert to their old ways. Selling sacrificial animals was undoubtedly a very good business, and the merchants did not give it up for long. *It is written.*—Jesus' appeal to what was written shows His approval of the Old Testament Scriptures. Jews pretended to approve them, but their conduct proved otherwise.

The temple was not built as a place of business, but as a house of prayer. It was a place for worshippers to offer their gifts and sacrifices to the Lord. It was a place where they were to receive His gracious blessings.

They had so perverted this purpose that Jesus said, "You have made it a den of robbers."

The church is the temple of God. In the light of what happened to the temple in Jerusalem, Christian people might well examine their relation to this spiritual temple to see if it too has been put to other uses than the divinely appointed one. See I Pet. 2:1-10. In the light of what is "written," what will the answer be?

And he was teaching daily in the temple.—From beginning to end, Jesus' ministry was one of teaching as He proclaimed good news to the people. A return to a teaching ministry in the church is long overdue.

sought to destroy him.—There was no denying what their real intent was; they were bent on destroying this One who was taking their place in the hearts of the people. The conspiracy included the chief priests and scribes and the prominent men of the nation.

There was only one thing holding them back: How could they do it without violent reaction from the people? The people were clinging to His words as they listened to Him. What a thrilling experience it must have been to hear the Teacher sent from God tell the story of eternal life!

CHAPTER NINETEEN

Summary

As Luke neared the close of his account of the Life of Christ, he crowded as many incidents into it as possible. Five are given in this chapter, some of which are mentioned only briefly.

The story of Zacchaeus presents another practical defense of Jesus' ministry in behalf of the lost sinner. He was criticized, of course, for going into the house of this chief publican, but He answered, "The Son of man came to seek and save that which was lost."

The Parable of the Pounds answers many questions about the nature of the kingdom of God. The story of the nobleman who went into a far country to receive a kingdom and return shows that Jesus was soon to return to the Father where He would be seated at the right hand of the throne of God and reign as King until the end of the age. Then He will return to call upon His servants to render account of their stewardship. Those who have been faithful will be rewarded accordingly, but no excuse will be accepted for failing to carry out His orders. Even the opportunity to serve will be taken away from the one who does not use it in this life. Those who reject Him as King will be destroyed when He comes again.

The story of the Triumphal Entry presents Jesus riding into Jerusalem on a colt as the prophet had said. As He came to the descent of the mount of Olives, He was met by a crowd that spontaneously cried out, "Blessed is the King that comes in the name of the Lord." The ubiquitous Pharisees heard it and said, "Teacher, rebuke your disciples." He said, "I tell you if they become silent, the stones will cry out." But soon the enemy would stir them up and they would be yelling, "Let him be crucified."

As Jesus looked at the city He wept over it. "If you had known the things that belong to peace, but now they are hid from your eyes." The time would come when their city would be besieged, its people dashed to the ground, and its buildings utterly destroyed. All this was because they did not know the One sent from God with the message of peace.

He went into the city and once again found the temple being used as a place of merchandise. He drove out the merchants as He had done at the beginning of His ministry and said again, "It is written, My house shall be called a house of prayer. You have made it a den of robbers."

As He was teaching in the temple, the chief priests and scribes

STUDIES IN LUKE

and prominent men were seeking a way to destroy Him. How to do it without arousing the people, was their only concern, for all the people were hanging on His words, listening to the story of eternal life.

Questions

1. What is known about the history of Jericho?
2. Why was Zacchaeus called a chief publican?
3. Why did he want to see Jesus?
4. How did he overcome his handicap?
5. Why did Jesus say, "I must abide in your house today"?
6. What did the crowds say about this?
7. What did Zacchaeus propose to do about his life?
8. What is the significance of the remark: "If I have wrongfully exacted aught"?
9. Why did Jesus say that salvation had come to his house?
10. What did his being a son of Abraham have to do with it?
11. What was the purpose of Jesus' ministry as seen in His remark at the close of the story of Zacchaeus?
12. What was the occasion for telling the Parable of the Pounds?
13. What is the parable about?
14. Why didn't the people understand Jesus' purpose in going to Jerusalem?
15. Who is represented by the nobleman in the parable?
16. What does the parable teach about the kingdom of God and the office of Christ as King?
17. When did He receive the kingdom?
18. What will He do when He comes again?
19. What are His servants to do while He is away?
20. Who are represented by the citizens who refused to have Him as their King?
21. On what basis were the servants rewarded?
22. What lesson is taught by the one who didn't use his talent?
23. When will the opportunity to serve be taken away?
24. What will happen to those who reject Christ as King?
25. What does Bethphage mean? Bethany?
26. Where were these villages located?
27. How explain the owners willingness to let the disciples take the colt?

CHAPTER NINETEEN

28. What is suggested by the fact that Jesus rode the colt into Jerusalem?
29. What did the people say when they saw Him coming?
30. What was the objection of the Pharisees?
31. How explain Jesus' answer?
32. What did Jesus do when He saw the city? Why?
33. What is meant by "the time of visitation"?
34. What was to happen to the city? When?
35. What evidence is there to support the view that Jesus cleansed the temple at the beginning of His ministry and again at its close?
36. What is the significance of Jesus' statement, "It is written"?
37. What method did Jesus use in His ministry and what does it suggest for the present age?
38. Who were involved in the conspiracy to destroy Jesus?
39. What was restraining them?
40. How does Luke describe the attitude of the people toward Jesus' ministry of teaching?