SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

Luke

Chapter Nineteen, Verses 1–48

The King Comes to His City — a little man in a sycamore tree, ten minas, a borrowed colt, and tears over Jerusalem

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

On the last road up to Jerusalem Jesus calls a hated tax collector down from a tree and into salvation, tells a parable about a King who goes away and comes back, rides into the city to shouts of praise, and then weeps over it and clears His Father's house. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Luke's key words.

THE PASSAGE

Luke 19:1–48

Zaccheus · minas · the King · tears

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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Four movements from Jericho's sycamore tree to the temple courts

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"For the Son of Man has come to seek and to save that which was lost." — Luke 19:10

SECTION I · THE PASSAGE

Luke 19:1–48

The King Comes to His City — The Son of Man seeks the lost in Jericho, rides up to Jerusalem as King, and weeps over the city that did not know its day

† How to Read This Study

This study walks Luke 19 in 4 movements, in Luke's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where Luke is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word — R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle — MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · LUKE 19:10

"For △the Son of Man has come △to seek and to save ⚠that which was lost."

† Before the Passage

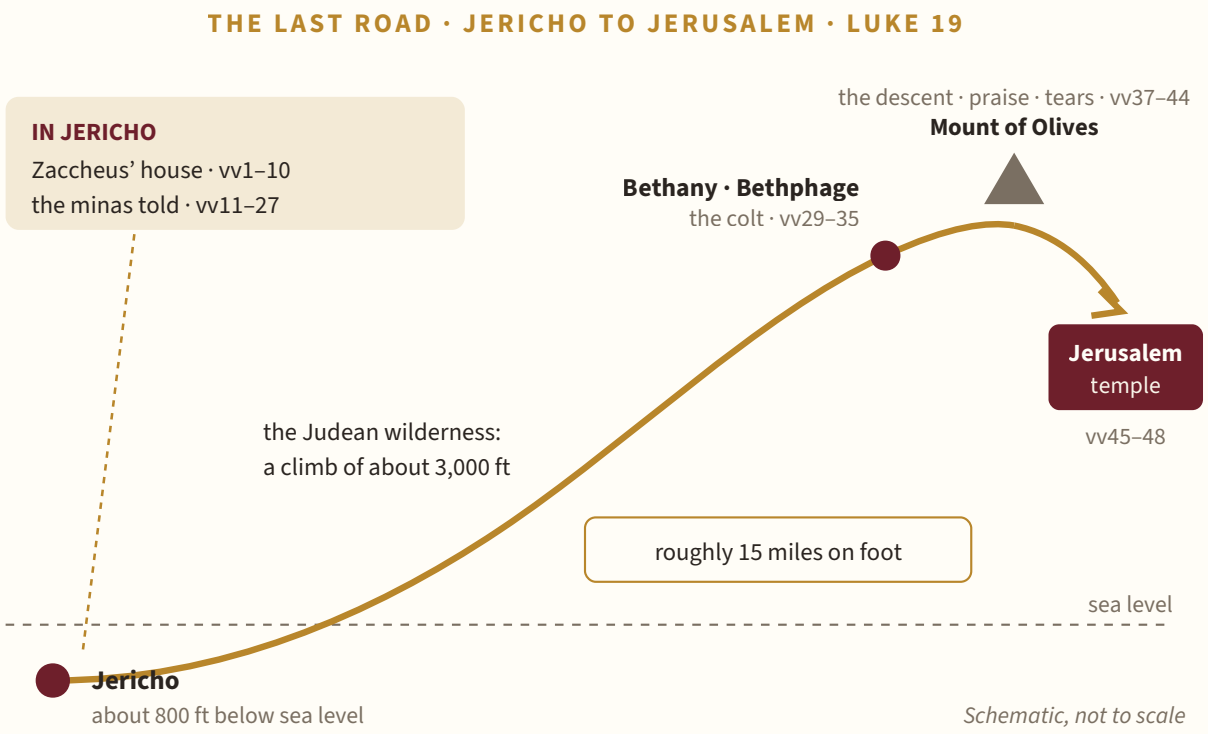
Since 9:51, when "He was determined to go to Jerusalem," Luke has told the story as one long journey. Chapter 18 brought Jesus to the edge of Jericho, where a blind beggar cried out, "Son of David, have mercy on me!" (18:39) and received his sight. The Twelve still did not understand what He had told them plainly: that in Jerusalem He "will be handed over to the Gentiles" and killed, and rise on the third day (18:31–34). Chapter 19 is the end of the road. The scenes move from Jericho to the Mount of Olives to the temple, and by the last verse the chief priests are already "trying to destroy Him" (v. 47).

Jericho was a rich town in the Jordan valley, on the main road from Perea into Judea, and a natural place for a customs office. Tax collectors bought the right to collect Rome's taxes and kept what they could squeeze above it. Sproul: "Tax collectors worked on a commission, so they squeezed every penny they could out of their own countrymen." Zaccheus was not just one of them but "a chief tax collector" (v. 2) — Guzik: "and the Jews hated men like him." From Jericho the road climbs steeply through the Judean wilderness to Bethany and Bethphage on the Mount of Olives, and then down into Jerusalem.

The parable of the minas has history behind it. When Herod the Great died in 4 BC, his son Archelaus went to Rome to have his kingdom confirmed, and a delegation of Jews followed him to ask that he not be made king. Sproul: "Archelaus was one of the most hated and despised rulers of the Jews during their entire history." Jesus' hearers knew that story; He uses it to teach that the kingdom would not "appear immediately" (v. 11). The King must go away first, and His servants must be faithful until He returns.

The rest of the chapter fulfills the prophets almost line by line. Zechariah had promised a King "humble, and mounted on a donkey, Even on a colt" (Zechariah 9:9). The crowd sings Psalm 118, the pilgrim psalm of Passover week. Jesus weeps and foretells a siege that came in AD 70, when Rome under Titus surrounded and leveled the city. And in the temple He quotes Isaiah 56:7 and Jeremiah 7:11 together: a house of prayer made into a robbers' den.

FIGURE · THE LAST ROAD



Trace the climb: Jesus leaves Jericho deep in the Jordan valley, walks up through the wilderness to Bethany and the Mount of Olives, and comes down into Jerusalem and its temple.

I
MOVEMENT

LUKE 19:1–10

Today Salvation Has Come to This House

A chief tax collector in a sycamore tree, a Savior who must stay, and a changed man

[1] He entered Jericho and was passing through. [2] And there was a man called by the name of Zaccheus; he was a chief tax collector and he was rich. [3] Zaccheus was trying to see who Jesus was, and was unable because of the crowd, for he was small in stature. [4] So he ran on ahead and climbed up into a sycamore tree in

order to see Him, for He was about to pass through that way. [5] *When Jesus came to the place, He looked up and said to him, "Zaccheus, hurry and come down, for today I must stay at your house."* [6] *And he hurried and came down and received Him gladly.* [7] *When they saw it, they all began to grumble, saying, "He has gone to be the guest of a man who is a sinner."* [8] *Zaccheus stopped and said to the Lord, "Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much."* [9] *And Jesus said to him, "Today salvation has come to this house, because he, too, is a son of Abraham.* [10] *"For the Son of Man has come to seek and to save that which was lost."*

LUKE 19:1–10

ἀρχιτελώνης

ARCHITELŌNĒS · "CHIEF TAX COLLECTOR" · G754

From *archē* (first, chief) and *telōnēs* (tax collector). This is its only use in the whole New Testament (v. 2). Luke has already shown tax collectors drawn to Jesus (5:27–32; 15:1; 18:9–14); now he shows the man at the top of the system. Sproul: "He ranked at the highest level of tax collectors, which made him lowest for those who despised him." Luke adds "and he was rich" — right after Jesus said it is hard for a rich man to enter the kingdom (18:24–27). Here is the camel through the needle's eye.

σῶσαι τὸ ἀπολωλός

SŌSAI TO APOLŌLOS · "TO SAVE THAT WHICH WAS LOST" · G4982, G622

Apolōlos is the perfect participle of *apollymi*, to destroy or lose — "the lost thing," the same word as the lost sheep, coin and son of Luke 15 (15:4, 6, 8, 9, 24, 32). *Sōzō* is to save, rescue, make whole; its noun *sōtēria* is the "salvation" of verse 9. Jesus does not wait for the lost to find Him: He comes "to seek (*zēteō*) and to save." Zaccheus was trying to see Him (v. 3); the deeper truth is that Jesus had come looking for Zaccheus.

DAVID GUZIK · Enduring Word

Guzik paints the man first: "Zacchaeus was not only a tax collector, but a chief tax collector – and the Jews hated men like him." Climbing a tree was undignified for a rich man, and Guzik cites Maclaren: "I wish there were more of us who did not mind being laughed at if only what we did helped us to see Jesus." Jesus called him by name — "Jesus knew the importance of a name" — and Zaccheus received Him at once. "This man was anything but pure – until he received Jesus." Guzik calls him "a model to everyone of how to receive Jesus," and sums up the scene: "Jesus is joyful to receive sinners, and they are joyful to be saved."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "Guess Who's Coming to Dinner" (17 May 2015) explains why the crowd hated Zaccheus: tax collectors "were considered traitors, quislings, people who worked for the enemy," and "He ranked at the highest level of tax collectors." He keeps the tree ordinary — "Zacchaeus was up in a sycamore tree because a sycamore tree was there" — and dwells on Jesus' word: "The word "must" communicates urgency and necessity." Zaccheus did not buy his salvation: "nobody can work their way into the kingdom of God." Sproul reads verse 8 as fruit: "Zacchaeus was mentioning what he planned to do as a result of his conversion." Jesus' mission was to seek the lost, and "The reason He wanted to seek them was so that He could save them."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon preached this chapter again and again. In “Effectual Calling” (30 March 1856) he sees grace picking out one man: “God does not call his people in shoals, but in units,” and “Christ looks up even to proud sinners, and calls them down.” “The Honoured Guest” (No. 3487) on verse 6 admires the speed: “Hardly had he said, “Come down,” when down he came.” In “A Day to Be Remembered” (1 Oct 1882) he learns “that salvation is a speedy blessing,” and “Happy is the man to whose house salvation comes, for it comes to stay world without end.” And on verse 10, in “The Mission of the Son of Man” (11 July 1858): “Sheep go astray, but they do not come back again of themselves.”

MATTHEW HENRY · Commentary on the Whole Bible

Henry opens with hope for the worst cases: “Christ came to save even the chief of publicans,” and “God has his remnant among all sorts.” Zaccheus’ climb shows that “Those that sincerely desire a sight of Christ will use the proper means for gaining a sight of him.” His promise to give half to the poor is the mark of a true change — “It well becomes converts to God to be charitable to the poor” — and the grumbling crowd is answered by the Lord’s patience: “God allows room for repentance, and so must we.”

II
MOVEMENT

LUKE 19:11–27

Do Business Until I Come Back

A nobleman goes to receive a kingdom, ten slaves, ten minas, and citizens who will not have him

11 *While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and*
they supposed that the kingdom of God was going to appear immediately. 12 *So He said, “A nobleman went to*
a distant country to receive a kingdom for himself, and then return. 13 *“And he called ten of his slaves, and gave*
them ten minas and said to them, ‘Do business with this until I come back.’ 14 *“But his citizens hated him*
and sent a delegation after him, saying, ‘We do not want this man to reign over us.’ 15 *“When he returned,*
after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so
that he might know what business they had done. 16 *“The first appeared, saying, ‘Master, your mina has made*
ten minas more.’ 17 *“And he said to him, ‘Well done, good slave, because you have been faithful in a very*
little thing, you are to be in authority over ten cities.’ 18 *“The second came, saying, ‘Your mina, master, has*
made five minas.’ 19 *“And he said to him also, ‘And you are to be over five cities.’* 20 *“Another came, saying,*
‘Master, here is your mina, which I kept put away in a handkerchief; 21 *for I was afraid of you, because you*
are an exacting man; you take up what you did not lay down and reap what you did not sow.’ 22 *“He said to him,*
‘By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up
what I did not lay down and reaping what I did not sow? 23 *‘Then why did you not put my money in the bank,*
and having come, I would have collected it with interest?’ 24 *“Then he said to the bystanders, ‘Take the mina*
away from him and give it to the one who has the ten minas.’ 25 *“And they said to him, ‘Master, he has ten*
minas already.’ 26 *“I tell you that to everyone who has, more shall be given, but from the one who does not*
have, even what he does have shall be taken away. 27 *“But these enemies of mine, who did not want me to reign*
over them, bring them here and slay them in my presence.”

LUKE 19:11–27

FIGURE · THE MINAS AND THE CITIZENS

THE KING RETURNS AND SETTLES ACCOUNTS · LUKE 19:15–27

FIRST SLAVE vv16–17	1 mina → 10 more	→ “Well done, good slave” · over ten cities
SECOND SLAVE vv18–19	1 mina → 5 more	→ “you are to be over five cities”
“ANOTHER” vv20–26	1 mina → hidden in a cloth	→ “worthless slave” · the mina taken away
THE CITIZENS vv14, 27	“We do not want this man to reign”	→ “bring them here and slay them”

Each slave got the same mina (v13); what differed was what he did with it while the master was away (v26).

Read across each row: same mina, different use, different outcome — and the citizens who refused the King face a harder end than the lazy slave.

μνᾶ

MNA · “MINA” · G3414

A Greek unit of money worth one hundred drachmas — about a hundred days’ wages for a laborer. Guzik: “about three months of wages for a working man.” Used only in this parable (nine times in vv. 13–25). Unlike the talents of Matthew 25, where the servants get different amounts, here each slave gets the same single mina. The KJV calls it a “pound.” The point is not the size of the gift but faithfulness with it: “faithful in a very little thing” (v. 17).

πραγματεύσασθε

PRAGMATEUSASTHE · “DO BUSINESS” · G4231

From *pragma* (a deed, a matter of business): to trade, to carry on business. It occurs only here in the New Testament (v. 13). The related *diapragmateuomai* (G1281) in verse 15 asks what they had gained by trading. The command fills the time between the master’s going and his coming back: “Do business with this until I come back.” The third slave’s excuse turns on *austēros* (G840, “exacting,” vv. 21–22), a harsh, severe man — found only in these two verses.

DAVID GUZIK · Enduring Word

Guzik notes that the ten servants "were each given an equal amount of money, worth about three months of wages for a working man." The faithful are rewarded with work, not ease: "The reward for faithful service is not rest, but more service." With Trapp the good servant says, "Not my pains, but thy pound hath done it." The Master does not need our help — "the issue is my need to help Him and my need to be part of His work" — and His aim "was not to make money by his servants, but to make character in them." The third servant lost everything. Morris: "In the Christian life we do not stand still," and Pate: "Light received brings more light; light refused brings the night."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "The Parable of the Minas" (27 Sept 2015) sets the story against Archelaus, who went to Rome for a crown: "Archelaus was one of the most hated and despised rulers of the Jews during their entire history," and "The emperor did not confirm Archelaus as king." Jesus' point is the delay: "There would be an interim between His departure to the far country and His commission as king." In that interim He speaks of stewardship — "This is the principle of stewardship: God owns everything," and "His capital is on loan to us." The third servant's sin was fear-driven idleness: "Out of your fear, you didn't produce anything, and I trusted you to grow my kingdom."

MATTHEW HENRY · Commentary on the Whole Bible

Henry begins with the disciples' error: "Even good men are subject to mistakes concerning the kingdom of Christ." The charge "Trade till I come" means that "All Christians have business to do for Christ in this world," and "They that trade diligently and faithfully in the service of Christ shall be gainers" — indeed "every true convert is clear gain to Jesus Christ." The rebel citizens get the sternest word: "Utter ruin will certainly be the portion of all Christ's enemies," for "Whoever will not be ruled by the grace of Christ will inevitably be ruined by the wrath of Christ."

III
MOVEMENT

LUKE 19:28–40

Blessed Is the King

A colt no one had ridden, coats on the road, and stones ready to shout

28 *After He had said these things, He was going on ahead, going up to Jerusalem.* 29 *When He approached*
Bethphage and Bethany, near the mount that is called Olivet, He sent two of the disciples, 30 *saying, "Go into the*
village ahead of you; there, as you enter, you will find a colt tied on which no one yet has ever sat; untie it and
bring it here. 31 *"If anyone asks you, 'Why are you untying it?' you shall say, 'The Lord has need of it.'"* 32 *So*
those who were sent went away and found it just as He had told them. 33 *As they were untying the colt, its owners*
said to them, "Why are you untying the colt?" 34 *They said, "The Lord has need of it."* 35 *They brought it to*
Jesus, and they threw their coats on the colt and put Jesus on it. 36 *As He was going, they were spreading their*
coats on the road. 37 *As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of*
the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen, 38 *shouting:*

> *"△ BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; ☆ Peace in heaven and glory in the highest!" 39 Some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples." 40 But Jesus answered, "I tell you, if these become silent, △ the stones will cry out!"*
>
> LUKE 19:28–40

> *"Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey."*
>
> ZECHARIAH 9:9

> *"Blessed is the one who comes in the name of the LORD; We have blessed you from the house of the LORD."*
>
> PSALM 118:26

πῶλος

PŌLOS · "COLT" · G4454

A young animal, a foal; in the Gospels, the young of a donkey (Matthew 21:2, 5 makes the donkey explicit, and John 12:14–15 quotes Zechariah). Luke uses it four times (vv. 30, 33 twice, 35). The colt "on which no one yet has ever sat" (v. 30) was fit for a sacred use, as the heifer of Numbers 19:2 that had never borne a yoke. Guzik: "Instead of coming on a horse as a conquering general, He came on a colt, as was customary for royalty." Solomon rode David's mule to be crowned (1 Kings 1:33).

κράξουσιν

KRAXOUSIN · "WILL CRY OUT" · G2896

Future of *krazō*, to scream, to cry aloud — the word for the blind man's shout at Jericho (18:39) and for a spirit's scream (9:39). The Pharisees want the praise stopped; Jesus says creation itself would take it up. Habakkuk had pictured a stone crying out of the wall against an unjust house (Habakkuk 2:11). Here the stones would cry out for Him. Sproul: "The stones that have no tongue, no mouth, and no lips will begin to scream."

DAVID GUZIK · Enduring Word

Guzik stresses Jesus' resolve: "Knowing full well what awaited Him, knowing that He must endure the cross before receiving the kingdom, Jesus went." So "we should admire, not pity Jesus." The colt was a royal mount — Morris: "The ass was the mount of a man of peace, a merchant or a priest." The procession was nothing like a Roman triumph: "The Gospels take these well-known forms and turn them on their head," and Jesus came with "a relatively humble and motley escort and singing." Guzik loves the noise: "Nothing tells Satan and his followers that they have lost like the praises of God ringing in their ears," but he warns, "A great indictment against much of our praise is that it is mindless."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "The Triumphal Entry" (8 Nov 2015) sees a deliberate act: "As an adult, Jesus took matters into His own hands." "Jesus knew the text" of Zechariah — "Not as a king on a war horse steed, but one who is meek and lowly, riding upon a donkey." "The people had read their Bibles," but "The people did not get it, but He understood it." Underneath the cheering, "Jesus was riding with a heavy heart," for "He knew what was waiting for Him at the end of the week." As for the Pharisees: "Who was dumber than a box of rocks but those who refused to have Christ as their King?"

MATTHEW HENRY · Commentary on the Whole Bible

Henry sees Christ's willingness in the way He went ahead of the others: "Jesus Christ was forward and willing to suffer and die for us." Borrowing the colt shows that "Christ is entitled to a dominion over all the creatures," and "Those that go on Christ's errands are sure to speed." The praise is fitting — "Christ's triumphs are the matter of his disciples' praises" — and the rebuke of the Pharisees cannot stop it: "Whether men praise Christ or no he will, and shall, and must be praised."

IV
MOVEMENT

LUKE 19:41–48

He Saw the City and Wept

Tears over Jerusalem, a siege foretold, and a house of prayer made a robbers' den

41 *When He approached Jerusalem, He* △ *saw the city and wept over it*, 42 *saying, "If you had known in this day, even you,* ☆ *the things which make for peace! But now* ⚠ *they have been hidden from your eyes*. 43 *"For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side,* 44 *and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because* ⚠ *you did not recognize the time of your visitation*." 45 *Jesus entered the temple and began to drive out those who were selling,* 46 *saying to them, "It is written, 'AND* △ *MY HOUSE SHALL BE A HOUSE OF PRAYER*,' *but you have made it a* ⚠ *ROBBERS' DEN*." 47 *And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him,* 48 *and they could not find anything that they might do, for all the people were* ◷ *hanging on to every word He said*.

LUKE 19:41–48

"Even those I will bring to My holy mountain And make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; For My house will be called a house of prayer for all the peoples."

ISAIAH 56:7

"Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen it," declares the LORD."

JEREMIAH 7:11

FIGURE · TWO KINDS OF PEACE

TWO KINDS OF "PEACE" ON THE MOUNT OF OLIVES · LUKE 19:37–44

THE DISCIPLES SING (vv37–38)

"BLESSED IS THE KING"

"Peace in heaven and
glory in the highest!"

the stones would cry out if they fell silent (v40)

THE KING WEEPS (vv41–42)

"If you had known in this day …
the things which make for peace!
But now they have been hidden
from your eyes."

WHAT HE FORESAW (vv43–44) — AND WHAT CAME IN AD 70

a barricade · surrounded · hemmed in · leveled · "not … one stone upon another"

Rome under Titus besieged the city, burned the temple and tore down its walls

"because you did not recognize the time of your visitation" (v44)

On the same slope the disciples sing of peace in heaven while Jesus weeps for a city that missed the peace He brought; the bottom panel shows what His tears foresaw.

ἔκλαυσεν

EKLAUSEN · "HE WEPT" · G2799

Aorist of *klaiō*, to weep aloud, to sob — not the quiet tears (*dakryō*, G1145) of John 11:35 at Lazarus' tomb. Guzik quotes Morris: "Wept might be rendered 'wailed'; Jesus burst into sobbing as he lamented lost opportunity." The same verb names the widow's weeping at Nain (7:13) and Peter's bitter weeping (22:62). The King who could have been angry at the city cries over it.

ἐπισκοπή

EPISKOPĒ · "VISITATION" · G1984

An inspection or visit — the noun behind *episkopos*, overseer or bishop. In the Greek Old Testament it named the day God comes to His people, in mercy or in judgment. Luke used the verb at the start: "He has visited us and accomplished redemption" (1:68; also 1:78; 7:16). Sproul: "Sometimes it was called the day of visitation; sometimes, even more simply, it was called the day of the Lord." The visit had come, and the city did not recognize it. The temple, "a den of robbers," uses *lēstēs* (G3027) — a bandit, not a sneak thief.

DAVID GUZIK · Enduring Word

Guzik quotes Morris on the verb — "Jesus burst into sobbing as he lamented lost opportunity" — and Morgan on the cause: "The spiritual blindness of the rulers and people was such that they did not discern the meaning of the visitation." "This was a turning point for the Jewish people." The tears show God's heart: "Even when God's judgment is perfectly just and righteous, His heart weeps at the bringing of the judgment." In the temple, Barclay notes that a pair of doves cost far more inside than outside, and the market filled the court where Gentiles came to pray — "Isaiah prophesied, and Jesus demanded that the temple be a place for all nations to pray."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "Jesus Weeps Over Jerusalem" (15 Nov 2015) sets the tears against the cheers: "When Jesus looked at Jerusalem, the cheers of all the people were ringing in His ears. … But Jesus was weeping." "Jesus loved the city of Jerusalem," and "The people had no idea what the peace Jesus brought would be about." He walks through the Roman siege — "The Romans built machines that hurled huge stones across and into the walls and set the city ablaze," and "Not one stone was left upon another." The episkopos "was the One who would visit His people." In the temple Jesus "saw the pilgrims being defrauded," and "His mood changed from sorrow into fury."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "The Lamentations of Jesus" (28 Nov 1880, MTP 26) on verse 41 holds the triumph and the tears together: "Jesus is here a king by general acclamation, but king of grief by personal lamentation." "He is the sovereign of sorrow, weeping while riding in triumph in the midst of his followers." Then he turns to his hearers as Jesus turned to the city: "Oh, weeping sinner, fear not to come to a weeping Saviour!" "To-day is God's accepted time; postpone no longer the hour of decision," and "Do not in these best of days commit the worst of sins by still refusing to receive the gospel of God."

MATTHEW HENRY · Commentary on the Whole Bible

Henry: "There are cities to be wept over, and none to be more lamented than Jerusalem," because "Jerusalem has not improved the day of her opportunities." Christ "looks with weeping eyes upon lost souls," yet "Jerusalem cannot escape the day of her desolation" — and when it came "there was scarcely one stone left upon another." "Let other cities and nations take warning." In the temple, "the buyers and sellers made it a den of thieves," and cleansing is not enough: "the preaching of the gospel must be encouraged." The people "were very attentive to hear him," and "Till his hour was come his interest in the common people protected him."

V
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From the King on a donkey to the King on a white horse

> *"I will seek the lost, bring back the scattered, bind up the broken and strengthen the sick; but the fat and the strong I will destroy. I will feed them with judgment."*
>
> EZEKIEL 34:16

> *"The stone which the builders rejected Has become the chief corner stone. This is the LORD'S doing; It is marvelous in our eyes."*
>
> PSALM 118:22–23

> *"O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it! Behold, your house is left to you desolate; and I say to you, you will not see Me until the time comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"*
>
> LUKE 13:34–35

> *"and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled."*
>
> LUKE 21:24

> *"They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.""*
>
> ACTS 1:11

> *"In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south."*
>
> ZECHARIAH 14:4

> *"And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS.""*
>
> REVELATION 19:16

DAVID GUZIK · Enduring Word

Guzik draws the line from the tears to the destruction: "Jesus knew that their desire for a political Messiah would bring total destruction in less than a generation." The name Jerusalem, he notes, means "city of peace," yet the city of peace did not know the things that make for peace.

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers, one chapter. Guzik walks the road verse by verse and gathers the commentators; Sproul supplies history — tax farming, Archelaus, the Roman siege; Spurgeon presses the seeking Savior on the heart; Henry turns each scene into counsel. They agree that the King who comes humbly will come again to reign, and that the day of His visit must not be missed.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · Zaccheus	A model of how to receive Jesus; joyful to receive sinners.	Traitors to their people; "must" means urgency; repentance is fruit, not price.	God calls in units; down he came at once; salvation comes to stay.	Christ came to save even the chief of publicans; allow room for repentance.
II · The minas	Same gift to each; the reward for service is more service.	Archelaus behind the story; an interim; God owns everything.	— (no Spurgeon sermon on these verses sourced here)	All Christians have business for Christ; grace or wrath.
III · The King rides in	Admire, not pity; a humble, motley escort; mindless praise indicted.	He staged the prophecy; a heavy heart under the cheers.	— (no Spurgeon sermon on these verses sourced here)	Willing to suffer; He will, and shall, and must be praised.
IV · Tears and the temple	Wailing over lost opportunity; a house of prayer for all nations.	The siege of AD 70; the visitation missed; sorrow turned to fury.	A king by acclamation, a king of grief; come to a weeping Saviour.	Cities to be wept over; let other nations take warning.

LUKE 19:1–48 · A COMPARATIVE READING

† Key Insights to Carry

- **The camel goes through the needle.** Right after "how hard it is for those who are wealthy to enter the kingdom" (18:24), Luke shows a rich chief tax collector saved. "The things that are impossible with people are possible with God" (18:27). THE TEXT
- **He was seeking; Jesus was seeking him.** Zaccheus "was trying to see who Jesus was" (v3), but the last word is Jesus': "the Son of Man has come to seek and to save" (v10). Sproul: "The word "must" communicates urgency and necessity." SPROUL
- **Restitution is fruit, not price.** Zaccheus promises half to the poor and fourfold back to anyone he cheated (v8) — the law's penalty for a stolen sheep (Exodus 22:1). Sproul: he "was mentioning what he planned to do as a result of his conversion." SPROUL
- **"Lost" is a Luke 15 word.** *Apolōlos* (v10) is the lost sheep, the lost coin and the lost son. Zaccheus is chapter 15 walking down a Jericho street. THE GREEK
- **The kingdom comes after a journey.** The parable answers those who thought "the kingdom of God was going to appear immediately" (v11). The nobleman goes, receives the kingdom, and returns (vv12, 15). Sproul: "There would be an interim." THE TEXT
- **The reward for faithfulness is more work.** Ten cities, five cities (vv17, 19). Guzik: "The reward for faithful service is not rest, but more service." GUZIK
- **Fear is not an excuse.** The third slave blamed the master's character — "I was afraid of you" (v21). Sproul: "Out of your fear, you didn't produce anything." SPROUL

- **A King on a colt.** Zechariah 9:9 promised a King "humble, and mounted on a donkey." Guzik: He came "as was customary for royalty," not "as a conquering general." GUZIK
- **God weeps over the judgment He sends.** *Klaiō* is loud weeping. Guzik: "Even when God's judgment is perfectly just and righteous, His heart weeps." THE GREEK
- **A house of prayer for all the peoples.** Jesus quotes Isaiah 56:7 and Jeremiah 7:11 together. Henry: cleansing is not enough; "the preaching of the gospel must be encouraged." HENRY

† Questions for the Table

1 **Zaccheus climbed a tree and did not care who laughed. What has it cost me — pride, reputation, comfort — to get close enough to see Jesus?**

I wish there were more of us who did not mind being laughed at (Maclaren, in Guzik).

19:3–4

2 **Jesus called a man everyone hated by name and went to his house. Who is the "sinner" I would grumble about if Jesus went home with him?**

Jesus is joyful to receive sinners (Guzik).

19:5–7; 15:1–2

3 **Zaccheus made things right with the people he had cheated. Is there someone I need to pay back or make amends to?**

Restitution is the fruit of salvation, not its price (Sproul).

19:8–9; Exod 22:1

4 **The King has given me a mina and gone away for a while. What has He put in my hands, and what am I doing with it until He comes back?**

The reward for faithful service is not rest, but more service (Guzik).

19:13, 17; 1 Cor 4:2

5 **The third slave hid his mina because he thought his master was harsh. Where has a wrong picture of God made me afraid to act?**

Out of your fear, you didn't produce anything (Sproul).

19:20–23

6 **Jesus wept because Jerusalem did not recognize the day God visited it. Where is God visiting me right now, and am I missing it?**

He looks with weeping eyes upon lost souls (Henry).

19:41–44; 2 Cor 6:2

Luke 19 begins with one lost man found in a tree and ends with a whole city that did not know its day. In between, the King tells His servants to get to work until He returns and rides into Jerusalem on a borrowed colt. Come down quickly and receive Him gladly; then do business with what He has given you until He comes again.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry (1662–1714) completed his *Commentary* himself through the Gospels and Acts. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

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