

Palm Sunday
4/17/2011
Triumphal Entry
Luke 19:1-48

EXHORDIUM

One of the blessings of being a preacher is that you get to study Scripture for a living. If you do so with zeal, then the Bible is faithful to bring forth treasures, old and new. As we look at this story chapter leading up to the Triumphal entry we need to realize that the writers of Scripture were telling a story. And they were not just telling a story with the minimal facts. The Bible is an extraordinary book written by men inspired by the Holy Spirit. We see this in the way that many of the events of the life of Jesus are told to us.

In this chapter are three main stories. We have often heard them preached and heard applications to these stories that really are not set in the context of the bigger picture. Context always matters. And our context works itself out in concentric circles. What is the writer saying in this particular anecdote or parable? How does this parable fit into the writer's main theme? How does the writer's story fit into the context of the rest of Scripture?

So, we start with a few verses, or a chapter but we must always seek to understand those few verses in the context of the chapter and book and we must understand the chapter and book in the context of the whole of Scripture. This is the theological point called the 'analogy of Scripture' which means that Scripture interprets Scripture. We always use the clear teachings of Scripture to interpret the difficult passages for us.

This passage is set right in the center of the expansive story of God. In order to get what Luke is saying here and what Jesus is doing here, we need to understand a large scope of Jewish history, dating at least as far back as Abraham.

Only when we can see that scope of biblical history, can we understand the depth of feeling that expressed itself in our Lord Jesus weeping over Jerusalem.

As I read the text today, I want you to listen for the story. Zachaeus is a little man that wants to see Jesus. The religious Jews consider him a despised sinner but Jesus comes to his house. Jesus then tells the story of the talents and how the master would bring judgment upon the one who hoarded his talent and did not produce a return on the investment. Jesus then approaches the city as a great King, the master returning to find the return on

His investment. The people proclaim Him King but the leaders reject Him. Jesus then weeps over Jerusalem, pronounces judgment upon them, enters the city and cleanses the Temple.

EXEGESIS

Luke 19:1-15 19 And Jesus entered and passed through Jericho. 2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

A little man. Zacchaeus does not let the fact that he was little of stature prevent him from seeing Jesus. It turns out to be a great benefit after all. Our weaknesses are often used to reveal His strength.

Matt 18:17 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Not only little but one despised by the Jewish nation and considered a heathen, and not just a publican but the chief publican. So, not just a sinner but the chief sinner.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and saw him, 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.

Zacchaeus does damage to his own dignity to see Jesus. Zacchaeus gladly receives Jesus even though he knows that it is going to cost him dearly.

Jesus was not going to Zachaeus's house until he saw him in the tree. Zachaeus humbled himself by climbing up the tree. Can you imagine what a spectacle he seemed?

7 And when they saw it, they all murmured, saying, That he was gone to be guest 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 taken any thing from any man by false accusation, I restore him fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost.

Jesus does not mind associated with those who give Him a bad reputation. His holiness makes them clean. Their filth does not stick to Him.

Jesus proclaims him a son of Abraham. He is a true child of God even though the Pharisees had written him off as one who was compromised by the pagans.

Zachaeus is a son that was lost and is now found. The Pharisees insist they know where they are and are therefore hopelessly lost.

Zacchaeus is blessed for his humble and obedient response. Notice how he gives to the poor half of his goods. Would that we were so generous as Zachaeus. He gained for all that. Jesus takes from those who have not and give to those who have. Zacchaeus gains by his loss.

Mathew Henry comment. *“It is no charity, but hypocrisy, to give that which is none of our own; and we are not to reckon that our own which we have not come honestly by, nor that our own which is not so when all our debts are paid, and restitution made for wrong done.”*

The reality is that the Jews were lost but they were not seeking Christ.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately 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 his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. 16 Then came the first, saying, Lord, thy pound hath gained ten pounds. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, Be thou also over five cities. 20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 23

Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

This parable explains the difference between Zacchaeus and the Scribes and Pharisees of Jerusalem.

Zacchaeus is doing much with little.

The scribes and Pharisees refuse to do anything with a great deal.

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. 25 (And they said unto him, Lord, he hath ten pounds.) 26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. 27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

What was owned in Jerusalem was going to be taken away and those keepers of Jerusalem would be slain before the Lord.

So, the Pharisees were given a pound, the law, the covenants, the prophets, the Scriptures, sacrifices, holy temple and the promise of Messiah. That pound should have produced results. The expected results were that Israel would be a light to the Gentiles, the salvation of the nations. But they did not use their pound. Instead they hoarded for themselves. The Lord will take it from them and give it to Zachaeus, a true son of faith. So, Jesus takes the pound and then He orders them to be executed.

28 And when he had thus spoken, he went before, ascending up to Jerusalem. 29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, 30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. 31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. 32 And they that were sent went their way, 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 cast their garments upon the colt, and they set Jesus thereon. 36 And as he went, they spread their clothes in the way. 37 And when he was come nigh, even now 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 that they had seen; 38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

The people recognize that Jesus is King. Peace in heaven and high glory.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

Jesus disobeys the Pharisees. He does not take orders from them.

41 And when he was come near, he beheld the city, and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with 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.

Jesus sees what is going to happen and He weeps. He is willing to bring judgment and destruction upon them but He is not pleased to do so. He would rather that they would be obedient. He has given them ample time and now they will be held accountable.

The destruction of Jerusalem was the result of years of disobedience. The pinnacle of this disobedience was the rejection of the Messiah and the murder of Jesus.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought; 46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. 47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.

The temple was to be the house of prayer for all nations. The Jews had used it to become thieves. They had wicked, greedy hearts and the Lord casts them out of His presence. This is the symbolic representation of the

judgment that is coming up on them. They are being cast out of God's presence.

EXHORTATION

Are you small in your own eyes? Hopefully, but that is only because it is true. You must be like Zacchaeus who was a small man and knew it. Such small men need Jesus.