

Tuesdays

in Classroom 5 Taught by Don Hooton

Overview

- **Messiah Turns Toward Jerusalem** | Jesus is on the final leg of his fateful journey. He has worked to train and to prepare the Twelve and other disciples for his departure by instructing them about the kingdom, humility and faith.
- He tells them
 - what awaits Him in Jerusalem (31-34) and
 - works a miracle for a man near Jericho who called him the Son of David, that is identifying Him as Messiah.
 - He will commend a tax collector and say that salvation has come to Abraham's descendants (19:9),
 - will stress accountability in servants awaiting their Master's return (19:17).
 - And as Jesus enters the city amid shouts acclaiming him as king, Luke will show Him lamenting a city that will reject him. Jesus is Messiah, but a rejected one (19:41).

18:31-34 | The March to Jerusalem.

- Behold, we are going up to Jerusalem. Jesus had already told them this.
 - This is now the **sixth** prediction of Jesus' death in Luke's gospel, three more than Mark notes (Lk 9:22, 44; 12:50; 13:32-33; 17:25; the Mark parallels are in Lk 9 and here).
 - Luke would be stressing these predictions to show readers that Jesus was aware
 of His impending death and to make the readers aware of the way He trained
 the 12 and most certainly to make clear that this death would be the purpose of
 God fulfilled in Jesus' life.
- With Passover ahead of them, the destination of Jerusalem would be no surprise. But
 the revelation was: All things that are written by the prophets concerning the Son of
 Man will be accomplished: The Son of Man (Messiah) will be delivered to the Gentiles
 and will be mocked and insulted and spit upon
 - and They will scourge Him: This brutal whipping was a particular agony and humiliation to endure...
 - And kill Him: The suffering would not end with humiliation and a severe beating that would kill Him. The irony is that the "justice from God" He has come to bring will come at the injustices of humanity (note it is Gentiles, not just Jews).
- And the third day He will rise again: Jesus triumphantly said that the story would not end with His suffering, humiliation, and death. He would rise again in resurrected glory and that becomes the recurring them of preaching the gospel (c.f. 1Corinthians 15).

The March to Jerusalem (18:31-19:27) 18:35-43 | The Blind See.

- The blind man sees. As He was coming near Jericho: One of the most traveled roads from Galilee to Jerusalem went through Jericho. When Jesus came to this ancient city, He was not far from Jerusalem and the fate waiting for Him there. Mark 10:46 says the blind man's name was Bartimaeus, the son of Timaeus, who couldn't see Jesus, but heard Him so, hearing a multitude passing by, he asked what it meant. Instead of giving up because he could not seek Jesus by sight, he sought Jesus the way that he could by hearing.
 - In Matthew (20:29) and Mark (10:46), this miracle is said to happen as they were leaving Jericho. The seeming contradiction in Luke is understood in the light of archaeology, which has discovered that by Jesus' time there were two cities of Jericho: the ancient city, and the newer Roman city. The miracle happened in-between these two cities of Jericho, leaving one and entering the other.
- He knew that Jesus was the Son of David, meaning the Messiah, and kept shouting for His mercy. Nothing could stop Jesus on His journey to Jerusalem; yet He stood still to answer a persistent plea for mercy and He healed him because he had faith.

19:1-10 | The Meeting of Zacchaeus.

- As Jesus proceeds into Jericho and large crowds, a rich chief tax collector name Zacchaeus shows interest. He was both a Tax collector and rich which, in his culture, would be regarded evil because his wealth was "extorted" from fellow Jews on behalf of occupying Rome and he became "rich" at their expense. Too short to see over the crowd, earnest Zacchaeus climbs a sycamore-fig tree, likened as a short oak tree, with a squatty trunk and wide branches.
- Jesus takes the initiative, calling for Zacchaeus.
 - His request made the crowd mumble (7) because it was perceived Jesus accepting him as he was and this allows Jesus to point out that His mission is to save sinners not just Abraham's seed.
- Zacchaeus' responds by coming down the tree and receiving Jesus with joy (NIV: welcomed him gladly) as often pointed out in Luke (1:14; 2:10; 10:20; et.al.).
- Further, he responds to Jesus about making reparations, regarding his perception (however he knew) of the crowd's charges. Most translations show the verb used by Zacchaeus is future. It is not what he has done it is what he will do which prompts Jesus to say that salvation would come to his house this very day. This is a concrete action to express faith's presence—as noted by John's call (3:8-14).
- In giving "half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount," Zacchaeus offers to give half of his possessions to the poor and four fold to those from whom his business stole: exceeding the law's demands (Ex 22:1; Lev 5:16; Num 5:7).
- Jesus announces, "Today salvation has come to this house, because this man, too, is a son of Abraham." Even the rich and rejected can be a part of the flock.

19:11-27 | The Parable of the Nobleman and His Servants.

- This parable is a response that disciples supposed the Kingdom would come immediately because they were near Jerusalem (11).
 - "Immediately" (17:20) reflects that they misunderstood (still) the way the Kingdom would come with power (9:27). Even in Acts 1:6 was this an issue.
- The story is simple enough.
 - The nobleman leaves to a distant country (presumably a long journey) to receive a kingdom for himself and then returns to where he was currently ruling.
 - Before he leaves, he calls 10 servants who each receive one of ten minas.
 - The mina was about one hundred drachmas, or three months' wage.
 - They are commanded to "do business" with it before he returns.
 - Of the ten, Jesus comments on only three.
 - The first made 10 minas more (i.e. almost three years of wages).
 - The second made 5 minas more (i.e. about 18 months wages).
 - The nobleman comments to both that they have been faithful and good slaves and he rewards them both with a "be in authority" over cities – quite a major bump in society.
 - It should be assumed that they understood the Master differently than the third slave (who the Master will judge by his own \wrong/ view of the Master) (v.22).
 - The novelty of this parable is that it mirrors the history that the people themselves would have known. Archelaus, after the death of Herod his father, went to Rome to receive the sovereignty over his part of his father's kingdom per his father's will. As overlords in the area, Rome had to approve it. However, a Jewish deputation disputed Archelaus's claim to kingship at Rome (like in the parable) but still, the emperor appointed Archelaus as ruler (though not full sovereign).

19:11-27 | The Parable of the Nobleman and His Servants.

- So who are the players in the parable?
 - The ones that shape the point of the parable are **the third slave**, **the citizens and the Nobleman**. The third servant views the Nobleman/owner as harsh, even a lawbreaker, by reaping that which he does not sow (Josephus *Against Apion* 2.31 216). If he did indeed "exact large sums of money from those who serve him," he ran over people. If he "reaped what he did not sow," he was a thief. So this servant's portrait of the owner *suggests an attitude that* shows no trust, no faith and no respect for his master. Though serving, there is no loyalty in him. His failed stewardship should then come as no surprise.
 - What we can say is:
 - The master (or nobleman to receive a kingdom) must be Jesus.
 - The citizens (14) who do not "want his reign" who are later called "his enemies" (27) must be national Israel of that day.
 - The ten servants (13) are the nobleman's people and as such would also be God's/Messiah's people. Perhaps the 10 are distinguishable as the Apostles specifically (and the third servant is Judas) or as the Disciples broadly (which makes the third servant a type of disobedient believer).

19:11-27 | The Parable of the Nobleman and His Servants.

- But when/what is the "going to a distant country" of the Nobleman who then receives his kingdom and then returns with the power to rule. *This is the challenge:*
 - If this is a reference by Jesus to his death/resurrection/ascension "in a foreign country" which is then followed with His "return" when He punishes the 3rd slave and slays the wicked in His presence (27). What we have to see first in this is that this return is *after* citizens say that they hated and rejected him (14) and *before* he "slays them in His presence" (27).
 - Further, the citizens are slain after the third slave is judged.
 - And we add the question, when will Jesus slay these rebellious citizens?
- So to what could the return of the King refer?

The Last Coming?

 This is certainly possible since Jesus has already said there will be a judgment of individuals (10:13-15; 11-31-32). If so, the kingdom is established at Pentecost and then His return is after centuries of the disciples "minas" for which they will be judged. But who are the citizens?

The Spirit's Arrival at Pentecost?

• This is possible because the Day of the Lord (which is salvation) will also issue God's judgment for their rejection of Messiah (only 3,000 men). The coming of the Spirit was a manifestation of such a Day. But again, who is the third?

The Destruction of Jerusalem?

• This is the most likely option because Jesus has already shown and will show again that when Rome topples Jerusalem it will be the judgment of God on Israel, i.e. "slaying in His presence" (17:22-27; 21:20-28) and the third could be the leaders of the day.

19:11-27 | The Parable of the Nobleman and His Servants.

- But again, we should note that it is the third slave who is emphasized in the dialogue.
 - The master accuses the man of **hypocrisy**. If he *knew* the king was *a hard man*, then he should have at least put the money in the bank so it could earn a little interest. At least there would have been something to collect! So Jesus calls this slave *wicked (porneros)*.
 - The master gives his mina to the first servant, who has been faithful leaving the third servant with nothing. The *bystanders' response* (25) suggests they disagree and consider his treatment unjust.
 - In conclusion Jesus says, "But as for the one who has nothing, even what he has will be taken away" which echoes Lk. 8:18. Those who have nothing receive nothing. In fact, they lose whatever they thought they had.
 - This slave's **stubbornness** which appears in so many of Jesus' parables (Mt 13:29-30, 41, 49-50; 18:32-34; 22:11-13; 25:41) is punished.
- In contrast, the faithful are rewarded: "To everyone who has, more will be given." Jesus acknowledges faithfulness with commendation and more service. To use the Lord's gifts is to prepare to serve him further.
- The citizens, or specifically, the rejecters, will be slain. Their rejection is total. For Israel, this would mean Jerusalem's destruction in A.D. 70 (19:41-44). But in the long term, as there always is in any temporal punishment, there is a foreshadowing of the "terrifying thing to fall into the hands of the living (and, judging and rejected) God" type of universal judgment (Heb 10:31).

The Reading Schedule:

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1/7 | The Revelation of the Cross (9:18-50)
1/14 | Public Challenge and Mission of the 70 (9:51-10:24)
1/21 | Teaching the Kingdom (10:25-11:13)
1/28 | Teaching the Kingdom (11:14-11:54)
2/4 & 11 | Teaching the Kingdom (12:1-12:59)
2/18 | Teaching the Kingdom (13:1-35)
2/25 | Conflict and Crises (14:1-32)
3/3 | Parables of the Lost (15:1-32)
3/10 | Challenges to the King (16:1-31)
3/17 | Teaching Discipleship in the Kingdom (17:1-37)
3/24 | More Teaching of the Kingdom (18:1-43)
3/31 | The March to Jerusalem (18:31-19:27)
4/7 | The Passion Begins (19:28-44)
4/14 | Conflict in Jerusalem (19:45-21:4)
4/21 | Predictions about Jerusalem (21:5-38)
4/28 | The Last Supper and Betrayal (22:1-53)
5/5 | The Arrest and Trial (22:54-23:25)
5/12 | The Crucifixion (23:26-56)
5/19 | The Resurrection (24:1-53)
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