

ST JOSEPH THE WORKER
ROMAN CATHOLIC CHURCH



The Triumphal Entry LUKE 19
Transformations and Triumph

Luke 19 reveals the transformative power of an encounter with Jesus, as seen in Zacchaeus. It challenges believers to faithful stewardship as they await the Kingdom of God. The chapter also showcases Jesus' divine authority, love, and justice, from His triumphal entry to His sorrow over Jerusalem, and finally, to His cleansing of the temple. Despite impending trials, Jesus remains focused on His mission, demonstrating unwavering devotion to God's will.

Verses 1-10: Zacchaeus the Tax Collector

Zacchaeus, a wealthy tax collector, seeks to see Jesus in Jericho. Jesus invites Himself to Zacchaeus' home, leading to Zacchaeus' transformation and salvation.

Verses 11-27: The Parable of the Ten Minas

To address expectations of the immediate arrival of God's kingdom, Jesus tells the parable of a nobleman who entrusted money to his servants, emphasizing responsible stewardship and faithfulness.

Verses 28-40: Jesus' Triumphal Entry into Jerusalem

Jesus enters Jerusalem as the crowd hails Him as King. He foreknows a colt that He would ride on, displaying His divine authority.

Verses 41-44: Jesus Weeps over Jerusalem

Jesus weeps over Jerusalem, prophesying its destruction due to its rejection of Him, revealing His deep sorrow for the city's unbelief.

Verses 45-48: Jesus Cleanses the Temple

In Jerusalem, Jesus drives out those selling in the temple, highlighting the significance of the temple as a house of prayer and expressing righteous anger over its misuse.

Luke 19 presents pivotal moments in Jesus' journey towards His crucifixion. The chapter begins with Zacchaeus, a tax collector who encounters Christ and experiences transformation. It also covers the Parable of the Ten Minas, Jesus' Triumphal entry into Jerusalem, His sorrow over Jerusalem's impending destruction, and His cleansing of the Temple.

Themes

Transformation and Salvation
 Divine Foreknowledge and Authority
 Preparation for the Kingdom
 The Consequences of Unbelief
 The Righteous Anger of Jesus

Topics

Zacchaeus the Tax Collector
 The Parable of the Ten Minas
 Jesus' Triumphal Entry into Jerusalem
 Jesus Weeps over Jerusalem
 Jesus Cleanses the Temple

People

Jesus
 Zacchaeus
 His Disciples
 People of Jerusalem
 Money Changers in the Temple

Locations

Jericho
 Mount of Olives
 Jerusalem
 The Temple



Luke 19

Zacchaeus the Tax Collector

19 Jesus entered Jericho and was passing through. **2** A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. **3** He wanted to see who Jesus was, but because he was short, he could not see over the crowd. **4** So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way.

5 When Jesus reached the spot, he looked up and said to him, “Zacchaeus, come down immediately. I must stay at your house today.” **6** So he came down at once and welcomed him gladly.

7 All the people saw this and began to mutter, “He has gone to be the guest of a sinner.”

8 But Zacchaeus stood up and said to the Lord, “Look, Lord! Here and now, I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount.”

9 Jesus said to him, “Today salvation has come to this house, because this man, too, is a son of Abraham. **10** For the Son of Man came to seek and to save the lost.”

The Parable of the Ten Minas

11 While they were listening to this, he went on to tell them a parable, because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once. **12** He said: “A man of noble birth went to a distant country to have himself appointed king and then to return. **13** So he called ten of his servants and

**JESUS and ZACAEUS**

19:1–10 Jesus’ encounter with Zacchaeus comes toward the conclusion of the long journey to Jerusalem and culminates a series of episodes that start at Luke 18:9 and highlight entry into the kingdom. Zacchaeus’s conversion illustrates the fruit of repentance and faith when someone who is both wealthy and an outsider responds to Jesus and enters the kingdom. Jesus does what is “impossible with man” but “possible with God” (18:27)—he enables a rich man to enter the kingdom of God and be saved! Jesus goes directly to the place where Zacchaeus is, initiates a conversation, and calls Zacchaeus by name. Jesus’ words accentuate the urgency and the divine plan in his initiative, deliberate actions, and command to Zacchaeus. Zacchaeus’s immediate, obedient, and joyful response demonstrates his receptivity to Jesus. His response to the complaints of the crowd is proof of his acceptance of Jesus as Lord. Though his past was characterized by sinful extortion, Zacchaeus is determined to show generosity beyond legal requirements (Lev 6:5; Nu 5:6–7). “Salvation” (Lk 19:9) refers to Zacchaeus’s new status before God. Zacchaeus has responded with faith and repentance, and so even though he was a sinner, he is now a true son of Abraham (cf.

gave them ten minas. [a] ‘Put this money to work,’ he said, ‘until I come back.’

14 “But his subjects hated him and sent a delegation after him to say, ‘We don’t want this man to be our king.’

15 “He was made king, however, and returned home. Then he sent for the servants to whom he had given the money, in order to find out what they had gained with it.

16 “The first one came and said, ‘Sir, your mina has earned ten more.’

17 “‘Well done, my good servant!’ his master replied. ‘Because you have been trustworthy in a very small matter, take charge of ten cities.’

18 “The second came and said, ‘Sir, your mina has earned five more.’

19 “His master answered, ‘You take charge of five cities.’

20 “Then another servant came and said, ‘Sir, here is your mina; I have kept it laid away in a piece of cloth. 21 I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow.’

22 “His master replied, ‘I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow? 23 Why then didn’t you put my money on deposit, so that when I came back, I could have collected it with interest?’

24 “Then he said to those standing by, ‘Take his mina away from him and give it to the one who has ten minas.’

3:8; Ro 4:11–12). Placed at the climactic point in Luke’s narrative, Luke 19:10 functions as an explanation not only of this episode with Zacchaeus but also of the ministry of Jesus in Luke’s Gospel. Jesus’ initiative in seeking out Zacchaeus and saving him displays the purpose of Jesus’ ministry as a whole: he came to seek and to save the lost.

19:11–27 This parable provides a transition to the topic of Jesus’ coming rejection in Jerusalem. Though Jesus is about to enter Jerusalem, this does not mean the consummation of the kingdom is about to occur (v. 11). Furthermore, Jesus’ rejection and crucifixion are not a denial of the inauguration of his kingdom (nor a denial of final judgment); they are the very means by which his saving rule is established. This passage indicates an interim period between Jesus’ resurrection and his return is assumed in which faithful service is encouraged (12:35–48; 17:20–37; 18:1–8). The emphasis in this parable is on the unfaithful servant and the judgment of those who refuse the king (19:20–22). The servant has a wrong understanding of the king. The king bestows commendations and rewards to the previous servants, but with this servant, the king’s extended response highlights the judgment the servant will face from the king on the basis of the servant’s own words. The servant calls the king a “hard man” (v. 22). The king points out that even if the servant thought this, he should have exerted at least some effort; his mistaken view of the king is no excuse. The servant never really knew the king, and rather than seeing the king’s gift as gracious, he viewed the king as hard and unjust. Thus, though this last servant is associated with the king’s servants, he is ultimately like those who do not want the king to rule over them (perhaps like Judas). In the context of the events about to take place in Jerusalem, the enemies of the king in the parable probably allude to the Pharisees and the teachers of the law who have been opposing Jesus throughout his ministry.

25 “‘Sir,’ they said, ‘he already has ten!’”

26 “He replied, ‘I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what they have will be taken away. 27 But those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me.’”

Jesus Comes to Jerusalem as King

28 After Jesus had said this, he went on ahead, going up to Jerusalem. 29 As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, 30 “Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. 31 If anyone asks you, ‘Why are you untying it?’ say, ‘The Lord needs it.’”

32 Those who were sent ahead went and found it just as he had told them. 33 As they were untying the colt, its owners asked them, “Why are you untying the colt?”

34 They replied, “The Lord needs it.”

35 They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. **36 As he went along, people spread their cloaks on the road.**

37 When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

38 “Blessed is the king who comes in the name of the Lord!” **[b]**

“Peace in heaven and glory in the highest!”

39 Some of the Pharisees in the crowd said to Jesus,



Luke 19:36

As he went along, people spread their cloaks on the road.

19:28–40 The arrival of the king and the judgment on those who do not want this king to rule over them links Jesus’ approach to Jerusalem to the previous parable (v. 14). The details and instructions found in these verses emphasize Jesus’ knowledge of the events to follow, his control over his life as he approaches Jerusalem, and the fulfillment of Jesus’ word (vv. 30–32). The disciples place their outer garments on the colt and on the road, and Jesus rides on the colt; these actions emphasize that Jesus is being treated as royalty (cf. Ge 49:11; 1Ki 1:33; 2Ki 9:13; Zec 9:9). In a retrospective look back at Jesus’ ministry, the disciples praise God for all the miracles they have seen Jesus do (Lk 19:37). The disciples’ praise to God as the God of peace and glory is specifically addressed to Jesus in verse 38, where the kingship of Jesus

“Teacher, rebuke your disciples!”

40 “I tell you,” He replied, “if they keep quiet, the stones will cry out.”

41 As he approached Jerusalem and saw the city, he wept over it 42 and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. 43 The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. 44 They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you.”

Jesus at the Temple

45 When Jesus entered the temple courts, he began to drive out those who were selling. 46 “It is written,” he said to them, “‘My house will be a house of prayer’ [c]; but you have made it ‘a den of robbers.’ [d]”

47 Every day he was teaching at the temple. But the chief priests, the teachers of the law and the leaders among the people were trying to kill him. 48 Yet they could not find any way to do it, because all the people hung on his words.

is again in view. He is the Lord who comes in the name of the Lord. The occasion is so momentous that creation would cry out if praise were silenced.

19:41–44 Jesus’ grief at the judgment to fall on Jerusalem is the climactic end to his journey to Jerusalem, anticipated since Luke 9:51. The inhabitants of Jerusalem have failed to recognize what would bring them peace with God—Jesus. They are blinded and under God’s judgment. Jesus’ grief, therefore, is over the fearful consequences they will face, and in Luke 19:43–44 he predicts the destruction of Jerusalem (a prediction later fulfilled by the Romans). He describes a siege in which the city is entirely surrounded and the enemy is pressing in on the city, recalling Israel’s earlier judgment that led to exile (cf. Isa 29:2–3; Jer 6:6,19). The reason the city will face such fearful judgment is because the people have rejected God’s salvation in Jesus.

19:45–46 Because Jesus is now in Jerusalem, the journey is complete, and the fifth and final major section of Luke’s Gospel begins. In Luke 19:45—24:53, Jesus the Lord accomplishes the salvation he came to bring in his kingdom. This event in the temple courts is the first event that happens once Jesus arrives in Jerusalem. The focus on the temple hierarchy and system will remain until Luke 21:38. Luke frames his Gospel narrative with references to the temple (cf. 1:9; 2:46–47; 24:53). The prophecy of judgment against the city (19:44) indicates that this action in the temple portends the end of the temple system. It is also an act of purification before Jesus demonstrates that he is the Lord of the temple in Luke 20–21. Jesus drives people out of the temple and explains his actions by contrasting what the temple ought to have been used for—a house of prayer—with what it had become—a den of robbers (Isa 56:7; Jer 7:11). The corrupt temple hierarchy had found a home in the temple system.

19:47–48 These verses and Luke 21:37–38, which are references to Jesus’ daily teaching activity in the temple, frame the scene in Luke 19:47—21:36. The twin themes of Jesus



teaching and the plot to kill Jesus orient readers to the nature of the questions that follow. The popularity that Jesus has with the people is the backdrop for the attempts of the leadership to trap Jesus in front of the people (19:48). This distinction between the leaders and the people is maintained throughout the following chapters. Chapter 19 progresses from the leaders' failed attempts at undermining Jesus' authority to a statement of Jesus' ultimate authority.

Luke 19:32

Those who were sent ahead went and found it just as he had told them.

Footnotes

Luke 19:13 A mina was about three months' wages.

Luke 19:38 Psalm 118:26

Luke 19:46 Isaiah 56:7

Luke 19:46 Jer. 7:1

Bible Study Questions

1. How does Zacchaeus' encounter with Jesus inspire you about the transformative power of Christ?
2. What lessons on stewardship and faithfulness can you draw from the Parable of the Ten Minas?
3. How does Jesus' Triumphal Entry into Jerusalem speak to His divine authority and foreknowledge?
4. What can Jesus' weeping over Jerusalem teach you about His heart for those who reject Him?

5. How does Jesus cleansing the temple influence your understanding of righteous anger and reverence for God's house?
6. How does Zacchaeus' transformation challenge you in your personal transformation journey?
7. What are the practical ways you can exercise stewardship and faithfulness as taught in the Parable of the Ten Minas?
8. How does the triumphal entry shape your understanding and acknowledgment of Jesus' Kingship in your life?
9. How can Jesus' sorrow over Jerusalem encourage us to intercede for those who are yet to accept Him?
10. How can you ensure that your worship spaces (including your personal devotion time) maintain the reverence God desires, as portrayed in Jesus' cleansing of the temple?
11. How can you apply the lessons from Zacchaeus' encounter with Jesus to your interactions with others?
12. How can you relate the Parable of the Ten Minas to your utilization of the resources and gifts God has given you?
13. How does the triumphal entry challenge your perspective of Jesus' humility and majesty?
14. How can Jesus' sorrow for Jerusalem guide your emotions and responses towards those who reject the Gospel today?
15. How can you respond when you see God's house being misused or disrespected, based on Jesus' example?
16. How can we ensure that our life transformation, like Zacchaeus, impacts others positively?
17. What actions can you take today to be a better steward of what God has entrusted to you?
18. How can the image of Jesus entering Jerusalem impact the way you invite Him into your life?
19. How does Jesus' prediction of Jerusalem's destruction challenge you to accept and follow Him fully?
20. How does Jesus cleansing the temple inspire you to clean out anything in your life that may not be pleasing to Him?