

Luke's Gospel – An Inclusive Savior
Lesson Eighteen

[Luke 19:11-27].....Pretty Harsh Parable, or Parables, Huh?

NOTE: There are two groups present: the disciples and not-yet-committed folks who are excited about what Jesus says and does. This parable speaks to both groups.

vs.12-27

THE PLAYERS:

- 1.The Nobleman to be appointed king is Jesus
 - 2.The workers entrusted with the ten minas are the disciples
 - 3.The subjects who hated the Nobleman are the not-yet-committed
- Parable One: vs.12, 14, 15a, and 27 for the not-yet-committed:
The Corrective: Jesus was NOT going to Jerusalem to claim the throne(Herod's position), but he was going away and would return with kingly power
The Warning: Those who do not accept his lordship will NOT receive joy, peace, love, nor life, but judgment at the Second Coming
Parable Two: vs.12-13, 15-26 for the disciples:
The Meaning: Jesus is issuing a call for faithfulness and *progress* during the time between his departure and return
Disciples are not only charged with keeping safe what Jesus has entrusted to them, but to MULTIPLY it

[Luke 19:28-48].....Finally, Jerusalem!

-Talking Stones-

vs.30-34

An unriden colt? Jesus uses divine knowledge instead of a prearranged plan for this colt. The owner was a disciple of Jesus (most likely). This colt was unriden for the purpose of Jesus

vs.35-38

Notice what's not in this story: No palms...No branches...No hosannas
These are things that are associated with Nationalist or Patriotic themes - Luke doesn't express this.
Luke uses the word *King*, but not in reference to David or political force.

Why?

vs.39-40

Pharisees wanted the disciples to be quiet for 3 possible reasons:
1.This could be misinterpreted for the Roman government and Israel could lose many of their benefits and privileges
2.There were still threats out by Herod to kill Jesus and these Pharisees were concerned for Jesus' safety
3.They disagreed with what the disciples were saying
Jesus responds, "if they keep quiet, the stones will cry out."
-Jesus affirmatively responds to the *rightness* of their praise.
-This statement also references that nature belongs to God

-Jesus Weeps-

vs.41-44

Luke writes this gospel with the aid of history
70 A.D., Rome destroys the temple and Jerusalem
To prevent this from happening, Jesus says he'd offered peace, but they rejected it.

Historically, Israel tried to bring peace by taking up arms against Rome
-A Dirty Temple and a Misunderstanding-

vs.45-48

This is a short version of the Temple being Cleansed

Jesus is acting in God's name against an institution created by God. WHY?

Temples(churches) possess a necessity and a danger:

Necessity is that the people of God need a place where communal
worship of God can take place appropriately {Only ONE temple}

Danger is that NO institution can claim to "house" God

Merchants sold ????? in the temple

Maybe they overpriced their goods

Maybe they exchanged Roman coins for coins accepted in
the sacred areas (drachmas or minas, perhaps)

The merchants were motivated by greed and performed these
antics in a place where it appears that God is approving

Jesus loved God and the Temple enough to cleanse it

vs.47-48

Jesus' *popularity* protected him

NEXT WEEK: Luke 21:5-38 and Luke 22 (Please read Chapter 20 on your own)