

42-Luke-Pt23-Transcript

to talk about your performance I'm not
happy like this right now just is
unprofessional
your your visionary amen but the three
hour naps in the middle of the day
cannot continue I don't think that you
don't take naps okay um let's talk about
your reports here is Bill's quarterly
here's what you give me
mommy what about your lunch break plate
sorry
you know a lot of our associates are
taking working lunches try to catch up
on work loan and you're off God knows
we're doing god knows what
I um I I just don't I don't think it's
working out I think I think we need to
say goodbye back no penny I we need to
part ways at this juncture you're fired
please don't bioW me I'm sorry penny
you're fired
it had to poke my mom and dad penny I
don't I don't hear about your personal
life and you know what paddle you've
said this before I'm gonna look snarl No
[Music]
welcome back to Wednesday night Bible
study and hopefully you've never had a
performance evaluation like that but all
of us are going to have a performance
evaluation and we pray and we hope it'll
go well because Jesus Christ is going to
be our evaluator that's what we're going
to see in Luke chapter 19 and we're
going to also understand the criteria
that he will use to evaluate our
performance
let's open with a quick prayer and get
right into Luke chapter 19 Heavenly
Father we come before you with joy in
our hearts father worth gratitude
we're just so grateful to you Lord for

your loving kindness toward us we thank you God for your Scripture and we thank you that we can each week have the opportunity to look into it to understand it more fully and to have our chats afterward where iron sharpens iron thank you so much father we pray that this week will be no exception we ask for more understanding we certainly father ask for more of your Holy Spirit and we pray God for deeper faith we ask all of this Lord in Jesus name Amen well let's get right into Luke chapter 19 you'll recall that last week when we were in Luke 18 we encountered the rich young ruler and he was obeying all of the commandments at least the ones that Christ shared with him since he was a youth and then Christ said to him you know you're lacking one thing and he said you must sell all that you have and give it to the poor look after the poor and then you'll have treasures from heaven and and he'll be well looked after in this life and in the kingdom to come and he went away sorrowful and Christ remarked that it would be so difficult for rich people to enter into the kingdom and we know that the Pharisees were very very wealthy they were very covetous of riches as Luke tells us in his narrative so at the end of that then Christ encountered a blind man and asked the blind man what would you have me do for you and the blind man asked that his sight be stored and Christ immediately restored his sight at the tail end of that miracle then we come into Luke chapter 19 so in nineteen in verse one says here that Jesus entered into Jericho Jesus entered and passed through Jericho he's on his way to Jerusalem now behold there was a man named Zacchaeus who was a

chief tax collector so he wasn't just the tax collector he was a chief tax collector he had quite a rank probably had a number of tax collectors under him and as a result he would be a very very wealthy man and he was rich as that's exactly what it says he was very rich and he sought to see Jesus who Jesus was so clearly Jesus's reputation and fame and these miracles that he has been performing amongst the people of Israel have been spreading like wildfire and Zacchaeus has heard about Jesus and so he wants to see who he is who is this Jesus Christ but he could not because of the crowd because he was of short stature so he was a short man and the crowd is did in front of him and he just cannot see who Jesus is now this rich tax collector who no doubt would have heard of the teachings of Jesus and and the miracles of Jesus look how much he wanted to engage Jesus and see who Jesus was he ran ahead so the crowd is all there with Christ he runs ahead and climbs up into a sycamore tree to see him so he's moving with purpose he really wants to know who is this man for he was going to pass by that way so he uses his head gets out ahead of the crowd exerts himself gets up in the tree and just he's now patient he's waiting for Christ's foot to come and when Jesus finally came to the place he looked up and saw him and said to him Zacchaeus make haste and come down for today I must stay at your house so he made haste and came down he was very anxious to to receive Christ and he received him joyfully so here's this rich tax collector that's heard about Christ that exerts himself to be able to see who this man is and then when Christ says I want to stay

with you

he receives him joyfully in contrast to the Pharisees who received him with design and trying to trap him but when they saw us they did this the Pharisees now they all complained saying he has gone to be a guest with a man who was a sinner and no doubt the the the the tax collectors were indeed sinners everybody understood that they were thieves basically the way the Roman tax system worked was the Romans had a poll tax and there's a certain amount of tax that they want from each household but they basically say to the people who collect the tax get what you want get what you can and you can keep whatever extra you collect but make sure you give us this much per household so a little bit of a risk for the tax collector as well because if they cannot collect the taxes then they have to take it out of their own pockets and make sure that they pay the Roman officials what they're looking for but if they can be very be if they're good extortionists and they can take more from people than what's actually do then they're gonna make a ridiculous amount of profit and so they're gonna be very brutal people they're gonna be very deceptive people and they're gonna have horrible reputation among the Jewish community and so when Christ goes to eat with Zacchaeus they all complained saying that he's gone to eat with a sinner he's going to be a guest with a man who as a sinner and when Jesus saw and I just want to go back to chapter 18 when we were talking about the rich young ruler who had Zacchaeus is wealthy but Luke is now contrasting him with the rich young ruler that we saw last week who couldn't give up his wealth and and when Jesus

saw that he just couldn't give up as well Jesus became very sorrowful I'm sorry when Jesus saw that he became very sorrowful cuz he couldn't give up his wealth then he said how hard it is for those who have riches to enter the kingdom of God and many said you know with men this is impossible but with God all things are possible and we're going to see through Zacchaeus now that God is moving in Zacchaeus it's heart and he actually very clearly is heading to the kingdom of God despite being extremely wealthy even though Christ says is very difficult for those with wealth to enter into the kingdom and then in verse 29 he said assuredly he reassures his disciples that there is no one who has given up their house or their parents or their family for the sake of the kingdom of God who shall not receive many times more in this present time and in the age to come eternal life so so there's an arrangement that God wants to have with his disciples that he will look after us and he just wants us to be good stewards of whatever resources he gives us and if in the process of obeying him we have to give up make sacrifices he's saying to us don't worry I basically I've got your back and I think all of us who have been in the church for any period of time we've experienced this continuing then in the story with with Zacchaeus now whom Luke is contrasting to the rich young ruler that we saw last week then Zacchaeus stood and said to the Lord Lord I give half of all my goods to the poor so he had a lot of wealth but when he was engaged by Christ and he accepted the good news of the kingdom of God he was quite willing to part with his wealth so a very wealthy man he says I'm

gonna take half and I'm gonna give half of what I have to the poor and remember last week we said you know Christ never demands of us to be social justice warriors that's the devil's agenda that is not Christ agenda that's that's a deception of the devil because Christ basically is saying this kingdom or the kingdoms of this world are not my kingdoms they're abusive they're demonic and the poor suffer as result so you as my disciples look after the poor and in Deuteronomy we saw repeated instructions to be charitable to look after the poor but there are no instructions in Deuteronomy to say be a social justice warrior and Christ never says to be a social justice warrior and so Zacchaeus now in obeying the gospel he's willing to take half of his wealth and be charitable and look after the poor now he says and if I have taken anything from anyone by false accusation which is highly likely because he was a chief tax collector so he's got crooks underneath him and so now there's gonna be an investigation to see that you know crooks underneath him he himself probably was engaged in extortion as well but he's saying he's repented and he's saying to Christ if I have extorted any money from people unfairly then this is the other half of his wealth what he's going to do I restore fourfold so he gives half away but he keeps half so that he can make good with all the people who may have suffered loss as a result of his role as a chief tax collector and that restoring fourfold is right out of the Torah so clearly a man that was familiar with the code in the Torah because here in Exodus 22 it says if a man steals an ox or a sheep and slaughters it or sells it so he takes it

wrongfully he shall restore five oxen
for an ox and four sheep for a sheep so
he understands you know the magnitude of
what he's done and he's going to obey
the law and so you know the rich young
ruler he you know he says you know all
these things I've obeyed since I was a
child but Christ says you know what
you're you're still missing something
your heart isn't right and here we can
see the way Zacchaeus responds to the
gospel his heart is right and then
Christ says and Jesus said to him so in
responding to Zacchaeus Zacchaeus is
obedience to the gospel message Jesus
said to him
day salvation has come to this house so
the Pharisees are looking and there's
they see him as a sinner they see
Zacchaeus as a sinner and I guess they
see Christ as a sinner as well because
he's associating with Zacchaeus they
don't understand what's really going on
and what's really going on here is there
are certain people that are hearing the
gospel and they're responding to it and
Zacchaeus is one of them and so Christ's
system today salvation has come to this
house why because he also is a son of
Abraham for the Son of man has come to
seek and to save that which was lost so
he makes it very clear and we've said
this before that Christ has come for
Israel specifically for Judah that the
relationship the Covenant relationship
is with Judah and his focus of his
ministry is with Judah even when the
Samaritan leper came back to say thank
you he referred to him as a stranger as
a foreigner that did you know we're not
ten cleansed but you know where are the
nine only this foreigner has come back
so Christ was very focused on the
Covenant community and we saw in mark

I'm sure we've covered this before as well that Jesus said to the Samaritan the I think there was the sieve I forget how to say it now it's a Syrian woman Phoenicians that veneto Syrian woman that when she was asking for a blessing for her daughter for healing for a daughter he refused and he says let the children be filled first for it is not good to take the children's bread and throw it to the little dogs or to the dogs so that's how Christ saw the Gentiles as dogs and his mission was not for the Gentiles his mission was for Judah and so here Zacchaeus is one of those of Judah and you saw how he knew the Torah and he's one of the the children of Judah and so Christ says absolutely he's included in this salvation process and then in Luke 15 we saw where Christ said what man of you having a hundred sheep if he loses one of them does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it and when he has found it he lays it on his shoulders rejoicing and any one went on to talk about the ten coins and then he went on to talk about the prodigal son and it was all about finding the one that's lost and how valuable it is to find that one that is lost in the joy that comes to the owner when he finds that which is lost so Christ's mission is to go through Israel seeking them that are lost and he rejoices and and the angels in heaven and the Father rejoice when those that are lost repent Gentiles are not lost Gentiles are not included this is all about the people of the Covenant now what he is saying in Luke 15 and I believe we covered this when we covered with 15

about a month ago was that he is fulfilling the prophecy in Ezekiel around the Good Shepherd for the Ezekiel 34 11 for thus says the Lord God indeed this is what the Lord God says so this is God who has come to earth to seek that which is lost indeed I myself that is God will search for my sheep that is the covenant people and seek them out as a shepherd seeks out his flock on the day he is among his scattered sheep and so Christ 2,000 years ago was among his scattered sheep and was seeking out his flock so will I seek out my sheep and deliver them from all the places where they were scattered on a cloudy and dark day and I will bring them out from the peoples and gather them from the countries and this really has a dual fulfillment but partially it's being fulfilled or was fulfilled 2,000 years ago and we see that in Zacchaeus and the others that are repentant and I will bring them to their own land I will feed them on the mountains of Israel in the valleys and in all the inhabited places of the country I will feed them in good pasture and their foals shall be on high mountains of Israel there they shall lie down in a good fold and feed in rich pasture on the mountains of Israel I will feed my flock and I will I will make them lie down so this flock is gonna be in great danger but God is reassuring us that he will feed his flock and they'll lie down safely says the Lord God I will seek that was lost I will seek what was lost and bring back what was driven away bind up the broken and strengthen what was sick again this is Isaiah 61 as well but I will destroy the fat and the strong

and feed them in judgment though they these wicked people who are oppressing God's people they will be judged and God's people will be rescued they'll be in a safe place and they'll be fed and that's what the Good Shepherd does and so Christ God comes to earth twice once two thousand years ago and another time just ahead of us and in both cases he you know the first two thousand years ago he partially fulfills this prophecy but just ahead of us now he's going to fully fulfill it and we'll see that later Luke 19 verse 11 continuing so as they heard these things so they're now listening to what he's saying about Zacchaeus and now as they heard these things he spoke another parable why because now he's getting very close to Jerusalem so he speaks another parable so he said that he says today salvation has come to this household and they're believing okay that you know this is very close now he's just about to enter Jerusalem and so he spoke another parable because he was near Jerusalem and because they thought the kingdom of God would immediately would appear immediately and so this is this is the the the the Gospel message that Christ brought was all about the kingdom of God that was his entire focus to tell them good news I am The King and I'm bringing the kingdom of God in fact it the process has already begun and so they were looking for a real kingdom they were not looking for something that was in their heart they were looking for a real the establishment of a real kingdom with Jesus as their king and so he had to speak this parable because they thought it was gonna happen immediately and in fact we saw last week he said you know

when the Son of Man finally comes will he find faith on the earth and just by the nature of how the question is posed the answer is no very little that the vast majority are going to betray Christ and so that's why we that's why he taught his disciples and us by extension how to pray and how to constantly go to God and ask for more of the Holy Spirit excuse me

so in after all of this when he after his resurrection and he's educating the Apostles even then they're expecting the kingdom of God to appear immediately and remember in acts when we studied Acts in chapter 1 and therefore when they had come together they asked him saying Lord will you at this time restore the kingdom to Israel and then he went on to say it's not for them to know the times but they're to be witnesses of Christ in Judean Jerusalem Judea Samaria and to the ends of the earth so this this there's this constant expectation in the disciples and even in us today of the kingdom appearing immediately we see the world conditions they're crazy the world is unraveling and so we have the sense that as soon as the world unravels Christ is going to return but if we read the scriptures carefully know Christ will return when Christ returns and until then we just have to be faithful and so we have to read these scriptures carefully to understand what does it mean to be faithful so that when he returns if we are alive and remain he indeed will find faith on the earth in us

so now he wants them to he wants to set their expectations properly so we're going to Jerusalem I've already told you last week we saw that he told them what was gonna happen to him

at the hands of the Gentiles he's gonna be delivered into the hands of the Gentiles and he's going to be crucified he told them that they didn't fully understand but that's what's gonna happen and then they're going to expect that okay this is it now now the kingdom is going to be restored but he wants to set their expectations so he says this therefore he said a certain nobleman went into a far country so I had to go far away it's gonna take time to get there and it's gonna take time to get back to receive for himself a kingdom and to return so there's some sort of coronation ceremony that needs to take place perhaps and then once he's received the kingdom then he's gonna return with it so he called ten of his servants delivered to them ten - and said to them do business until I come so so this is clearly what we are responsible for doing in in Christ's absence we have to do business until he comes what does that mean to do business until he comes so he calls his ten servants delivers to them ten - a certain amount of money about I think they say it's about a third of the year's wages and said to them do business till I come but his citizens services others say there are his servants and then there's this other group of people his actual citizens his subjects they hated him they hit him you know these people are supposed to be his people they're supposed to be his subjects and we've seen the hatred of the Pharisees toward him and they're his citizens but they hated him and they sent a delegation after him saying we will not have this man to reign over us so they want to get rid

of him there's just there's something so objectionable about Christ and maybe it's really about losses they see themselves as losing power and they don't want to lose their positions of power so they hate this man they don't wanted to rule over them and they send a delegation after him and so it was that when he finally returns having received the kingdom so now he's coming with the kingdom he then commanded these servants to whom he had given the money to be called to him that he might see how much every man had gained by trading and again there's this emphasis on the trading that we wants to see how much every man has gained by trading so he says here I and remember now in fact this this should just should bring us back it should remind us of the faith beat the unfaithful or the the wise clever steward

I remember in Luke 16 a couple of weeks ago that this steward was called to account and he realized he was gonna get fired

and so he had to make provision for himself for the new reality the Rideau reality as he has enjoyed it maybe four years that's over and there's a new reality that's gonna kick in and he can't he doesn't want to beg he's too proud to beg he's got nowhere to go so he makes provisions for the next chapter of his life and so he says I'm resolved what to do when I am put out of the stewardship that they may receive me into their houses and so he went around and spoke to all the people who owed his master money and he made arrangements with them so that they would be indebted to him so the master commended the unjust steward because he had dealt shrewdly for the sons of this world are

more shrewd in their generation than the sons of light so so God wants us to to be wise he wants us to be clever like this man he actually holds this man up as a clever example to us and in fact he goes further in verse 9 of 16 you'll remember he says I say to you make friends for yourselves this is the instruction and this is what it means to do to do business occupy until I come I say to you make friends for yourself be like this this unjust steward this clever steward who is able to use his resources wisely to make provisions for the new reality that was coming so I say to you make friends for yourselves with unrighteous mammon that when you fail the same way the steward knew he was going to fail and a new chapter was going to open in the same way we know we're gonna die this is all temporary so when it all passes away we need to be making friends of the people who are going to be inheriting the kingdom remember he says to do good to the poor to look after the poor and he's gonna take the poor and set them in high places and he's gonna take those who are in high places and bring them down so you take your unrighteous mammon so that when you fail when this is all over now this temporary existence ends that these people are going to be in the kingdom in high places that they will receive you into an everlasting home so so now continuing with this this parable he says he says - he says - or continuing the story to his disciples 19 Luke 19 and verse 16 then came the first so he had 10 servants he gave them all a certain amount of money ten - and now now it's time for the reckoning this is the performance evaluation and Christ is telling us how we're going to be

evaluated so he comes to it so that the citizens hate him that's one thing but now he's dealing with his servants he said to him

the first came saying master your minor has earned ten - so you gave me one I've actually earned ten so he wants to see how much every man has gained by trading so this man traded up in such a way that he went from one liner to ten and he said to him well done good servant so you are my servant

you are my steward whatever resources you have I gave them to you and I'm expecting you to use my resources according to the instructions that I've given you and so this is exactly what this man did he made friends with the unrighteous mammon of those who are going to be inheriting the kingdom so that they can receive him into everlasting a bullets so he's basically saying I've made with with this Myna I looked after ten people I guess you could say it that way ten ten of your people who are poor I looked after them well done good servant because you were faithful in a very little and remember he talks about in chapter 16 you know if you're unfaithful with a little who will entrust to you the true riches so so so he's looking for people who are faithful in the little so that he can give them a lot because you've been faithful in a very little and again we'd have to look to Luke 16 to see what that means you can now have authority over ten cities and the second came saying master your mind has earned five - likewise he said to him you also be over five cities so he's really really pleased with these of these men these servants have carried out his instructions and so he's very pleased with them and because he could

trust them with the temporary riches he
knows he can trust them with true wealth
and so the ten cities and the five
cities this is true wealth and he knows
he can trust these people then another
came say master here is your minor so
you gave me a minor here it is which I
have kept put away in a handkerchief why
did he do this for I free
feared you because you are an austere
man so he's kind of like the citizens
who don't want this man to rule over
them he sees him as a very harsh man
you collect what you did not deposit and
reap what you did not sow so he's
looking at the others and saying you
know you gave him one miner and now he's
giving you back ten
well you didn't deposit ten - and you
didn't deposit five - you deposited one
you getting back ten you're getting back
five so I know what you're like and now
what he's actually really accusing
Christ of if you look in Deuteronomy it
says you shall not charge interest to
your brother interest on money or food
or anything that is lent out at interest
so he's basically saying you are an evil
master because you're actually charging
interest to your brother's now Christ
says fine this is your performance
evaluation if that's how you see me
fine let's go with that so he says now
in verse 22 and he said to him out of
your own mouth will I judge you out of
your own mouth will I judge you you
wicked servant you're a servant your job
is to do what I tell you now you see me
as having expectations of the things
that I don't deposit I want back great
let's go with that out of your own mouth
I will judge you you wicked servant you
knew that I was an austere man
collecting what I didn't deposit and

weeping what I did not sow you knew that
and you know I'm coming back why then
did you not put my money in the bank
that at my coming I might have collected
it with interest you know what my
expectations are you should have done
something so that I can have an increase
and he said to those who stood by take
the miner from him and give it to him
who has ten - and remember in Luke 16 he
says therefore if you've not been
faithful in the unrighteous mammon who
will commit to you - your trust
the true riches and so this man this
third servant was unfaithful with
unrighteous mammon he was hoarding it he
was keeping it to himself he was
coveting it he didn't really care about
the people around him and so if he
cannot be trusted to care about the
people around him with a little bit of
wealth temporary wealth that he has now
how can he be trusted with the real
wealth in the kingdom and this really so
they said here in verse 25 but they said
to him master
he already has ten - and then Christ
says for I say to you that to everyone
who has will be given and from him who
does not have even what he has will be
taken away from him so what we need to
understand here is that Christ is
establishing a very different kingdom it
is totally different than all the
kingdoms that have ruled over this earth
and ruled over human beings God whose
self has come down to earth to establish
a very different kingdom in a very
different way with very different people
and you'll remember now in or we haven't
covered it yet but we've seen it in
Matthew and we'll certainly get here in
a couple of weeks or in a few weeks in
Luke 22 he says to them the kings of the

Gentiles so all of these other empires exercise lordship over their subjects and those who exercise authority over them are called benefactors it's crazy that they're actually oppressors but they get away with this politicking and positioning themselves as benefactors when actually they're the opposite and so he's saying it's not it should not be so among you on the contrary this kingdom that Christ is establishing is the exact opposite he who is greatest among you let him be as the younger and he who governs as him who serves so what we see here is that it's a totally different Kingdom it's totally different and so Christ is giving us whatever temporary resources we have now so that he can evaluate us are we faithful you know do you and I do we tithe faithfully do you and I do we bring offerings before God on the high days faithfully do we have a heart for the poor do we look after those who are in need this is what God is looking for he's not looking for people who are you know marching and parading up and down and drinking and getting drunk with the drunken and beating up their fellow man that's not what he's looking for he's looking for those who are obedient to Deuteronomy they're obedient to the Torah and they have a heart of charity so that when God sees that we have this heart for the poor we have this heart for thee that those who are who are oppressed by by this society we're not trying to revise society this is the devil's world what we are trying to look after those who suffer and so we have a heart of charity this is the these are the people that he's going to be building his kingdom with and so that's why that's why we need the Holy Spirit

because this is totally different it is foreign to human beings it is from God so continuing then in Luke 19 verse 27 then he says bring here those enemies of mine so now the kingdom is being established now Christ has returned he says bring here those enemies of mine who did not want me to reign over them and slay them before me Wow this is serious the I like to say the question in the end time is Christ what's your answer the whole world the question is Christ what's your answer and I certainly hope it's yes Lord I submit because he's coming to establish this kingdom and his enemies are going to be slain before him now people will criticize and say Jesus is violent locusts

he's gonna kill these people he actually says slay them before me and that's what's gonna happen to these these people of the Covenant who are his citizens who don't want him to reign over them they're gonna be slain in front of him he's not slaying them they're gonna they're gonna be brought in front of him and they're gonna be slaying in front of him and noticed in remember in Luke 13 where he said o Jerusalem Jerusalem you the one who kills the prophets and so there was this whole desire that Christ had remember he said that he was like a hen that wanted to gather her chicks to save them from danger so that they would not be exposed to the Jain danger Oh Jerusalem Jerusalem the one who kills the prophets and stones those who are sent to her these are these are the people who don't want him to reign over them how often I wanted to gather your children together as a hen gathers her brood under her wings but you were not willing you

didn't want me to reign over you now
what see your house is left to you
desolate and assuredly I say to you you
shall not see me until the time comes
when you say blessed is he who comes in
the name of the Lord and also you'll
remember in Luke chapter 1 right at the
beginning as we began this study of Luke
the very first chapter the prophecy from
mirrors is that we should be saved from
our enemies and from the hand of all who
hate us this is this is God's will he's
coming for the covenant people to save
them from their enemies and enjoy
continuing now in chapter 19 when he had
said this he went on ahead going up to
Jerusalem so he is determined he is
going to accomplish everything that's
said about him in the scriptures in
Jerusalem and he knows what's gonna
happen to him as a prophet of God as God
in the flesh in Jerusalem as the forces
of evil are culminating and this climax
of evil is going to take place
so he's when he had said this he went on
ahead going up to Jerusalem and so this
is that's it so this is now we
understand how we're going to be
evaluated and we understand what's going
to happen to those people who did not
want him to reign over them and now he's
heading to Jerusalem and it came to pass
when he drew near to Bethfage and
Bethany so these are right there
basically suburbs of Jerusalem he's
right there now at the mountain called
Olivet that he sent two of his disciples
saying go into the village opposite so
so go into the village opposite you
where as you enter you will find a Colt
tied or a donkey that's going to be tied
there on which no one has ever sat so
this is a fairly young donkey no one has
ever sat on it yet

and Christ being God in the flesh knows exactly where this this colt is this donkey is tell them to go and go and loose it and bring it here and if anyone asks you why are you loosing it and then say this to him because the Lord has need of it and that seems to be something that they will then understand and they will be happy to release allow the release of the donkey so when those who were sent their way and found it just as he had said to them so they told him exactly or he told him exactly where he they would find it and they found it exactly there but as they were loosing the Colt the owners of it said to them why are you loosing the Colt and they said the Lord has need of him then they brought him to Jesus and they threw their own clothes on the cult and they set Jesus on him and as he went many spread their clothes on the road so they realized that something special was happening here he's on his way into Jerusalem he's now sitting on this donkey they are spreading their own clothes in the way on the road then as he was now drawn near the descent of the Mount of Olives the whole multitude of disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen so Jesus has been doing all these works on his way to Jerusalem and now he's about to enter Jerusalem and they began saying blessed is the king who comes in the name of the Lord
peace in heaven and glory in the highest so they understood exactly who Jesus was they understood exactly who he was as as his disciples had been taught by him and they're quoting here Zechariah 9 verse 9 that says rejoice greatly o daughter of Zion shout o daughter of Jerusalem

behold your king is coming to you your
king is coming to you he is just and
having salvation lowly and riding on a
donkey a Colt the foal of a donkey saw a
very young donkey here that's never been
ridden before this is how your king o
daughter of Zion is going to appear and
so they understood exactly what was
happening and in psalm 118 it says
blessed is he who comes in the name of
the Lord we have blessed you from the
house of the Lord and so here is Christ
coming now into Jerusalem in the name of
the Lord and they understand this is
their king and they are rejoicing
continuing in verse 39 of chapter 19 and
some of the Pharisees then some of the
Pharisees when they when they saw what
was going on these people are worshiping
Jesus as
god they're saying this is this is God
to who's come to save us when they when
the Pharisees saw this and they hear him
to hear them quoting Zechariah 9 they
called him from the crowd and they says
rabbi rebuke your disciples this is
crazy talk this is blasphemy
you need to you need to stop this as a
rabbi but he answered and said to them I
tell you that if these disciples should
keep silent about what is about to
happen here and what I'm doing the
stones would immediately cry out it was
that important that Christ now be
announced and remember earlier we saw
where he asked his disciples you know
who do you say that I am and and Peter
said you you're you're the Christ
you're the son of the Living God and
then he swore them to secrecy he said
see that you said you tell no man
because he was on a mission and me could
not afford for this mission to be outed
now he's heading into Jerusalem and now

he's saying you know even if these disciples kept quiet the stones themselves would cry out so he says now in verse 41 now as he drew near he saw the city now he sees Jerusalem now comes into view and he's about to enter Jerusalem and he wept over it he cried these people have no idea Christ is the visionary Christ knows what's gonna happen Christ sees the future he's been doing all he can to gather them but his citizens hated him and they did not want him so his citizens are right there in Jerusalem and they hate him they don't want him you know before he gets to Jerusalem you got all these disciples even Zacchaeus the tax collector happy to respond to him love him problem is with those in power those in the Pharisees and the problem really now is those who are right in Jerusalem and so now he's about to enter Jerusalem and he weeps saying if you had known even you especially in this your day the things that make for your peace so they in other words they have no idea Christ Christ just he wishes that they would understand what Jerusalem means to God what the people of Jerusalem mean to God in a city of peace Jerusalem and that they that they could have peace if they if they only knew but they don't so he's weeping and he says if only you had known even you especially in this your day this is your day the things that make for your peace but now they are hidden from your eyes for days will come upon you when your enemies will build an embankment around you surround you and close you in on every side Wow Wow that's where he says you know those people who who those citizens who hated me and would not have me reign over them bring them and and and slay them before

me this is the slain that's gonna happen
and then God is gonna witness it because
this is their choice they chose they did
not want Christ this is this is what
they want and so now this is what
they're going to get they want the
kingdoms of this world the kingdoms of
this world eat their own there's no
loyalty
there's just ruthlessness and so we had
a foretaste of this
in 70 AD when when Rome came in and just
slaughtered Jerusalem but that was just
a foretaste this prophecy is still
outstanding it is yet to be fulfilled
and it says here that the days will come
upon you when your enemies people who
hate you will build an embankment around
you surround you and close you in on
every side in chapter 21 we'll get there
in a couple of weeks that says but when
you see Jerusalem this is a
eschatological prophecy now this is the
end time when you see Jerusalem
surrounded by armies then know that it's
desolation is near now we need to ask
ourselves what kind of armies would
surround Jerusalem that that have a a
homicidal hatred for Jerusalem well
let's look at the map we see Israel in
the middle and let's see all those
nations in green that surround Israel
and specifically Jerusalem
all of them are Muslim neighbors every
single one of them so where are these
armies that are going to surround
Jerusalem where with with homicidal
hatred where are they coming from
what kind of armies are they going to be
and in what is fueling this homicidal
hatred well they have their prophecies
that tell them what they must do to
bring about the end time and a us emblem
Latino catalano's demon a yahoo fellow

rebel Muslim on al muslimin octoroon a
Yahoo f0 f0 Venezuela yeah Colin was
terminal Yahoo Yahoo Nabisco Salem
every week all over the world every
Friday this this homicidal hatred of
Jews is fed into the followers of Islam
and so what we see now is basically
people who are told specifically what to
do every aspect of their lives is
governed by their scriptures there they
have no freedom they are absolute slaves
to Allah and they will do whatever their
scriptures tell them so what we see here
is people who are all under government
and when they come up this is an army
this is an army and they will do exactly
what they're told
and for them to have the paradise and
the the quote unquote joy in heaven that
they need they need to slaughter the
Jews and that hatred is coming right out
of their scriptures the Quran says
indeed those who disbelieved among the
people of the scripture so that the
people who had the Bible ooh at the
Torah but they didn't accept Muhammad
and the polytheists will be in the fire
of Hell abiding eternally therein these
are the worst of creatures so so of all
of Allah's creation anybody who does not
accept Mohammed well we are the worst of
creatures if we do not accept Mohammed
and indeed the next verse says those who
have believed in Mohammed and done
righteous deeds that is whatever the
Quran and the hadith the Sunna tell them
to do these are the best of creatures
this ideology is bad news this
is horrible ideology the minute you can
dehumanize somebody well we saw how that
happened how that worked out in Nazi
Germany when the Jews were dehumanized
and they were referred to as vermin well
vermin is a step up from how the Koran

tells its followers to see Jews and so you can you can enforce any type of violation on people who are not human beings and you're told you're the best of creatures and they are the worst of creatures and and Jerusalem is surrounded let's let's just take a look at that map again Jerusalem is surrounded by people who have this homicidal hatred for them that they did not accept Mohammed so therefore they are the worst of creatures and you know we're seeing just an inkling of what this kind of hatred means if you look at this article here this is from from last week Isis who follow the Quran and the Sunna by the jot and the tittle they quote scripture before they do anything Isis forces enslaved mother to eat her own child this is the kind of homicidal hatred that we're talking about a report claims that the Islamic state served a mother the remains of her one-year-old son without her knowledge so she was a sex slave they kept raping her until she got pregnant and then they cooked her son and fed it to her one of the women whom we managed to retrieve from Isis said that she was held in a cellar for three days without food or water Iraqi MP VN doc Hill told an Egyptian TV station according to the report afterwards so she's been without food or water for three days afterwards they brought her a plate of rice and meat she ate the food because she was very hungry when she was finished they said to her we cooked your one-year-old son and we took hit that that we took from you and this is what you just ate this is this is this is what happens oh this is what you can do when people are

not when they're dehumanized when they're they're the worst of creatures in fact in that been the same camp they took a ten year old girl and they raped her to death in front of her father and her sisters they raped a ten year old girl to death this is the homicidal hatred that comes out of these scriptures and these are the people that are surrounding Israel and just there they're just foaming at the mouth with hatred to go in and destroy them and this is what Christ was warning Israel about was warning Judah about he says let those who are in Judea flee to the mountains let those who are in the middle of her get out and let not those who are in the country enter her because they're coming for Jerusalem they have to reclaim Jerusalem for these are the days of vengeance this is their this is payback time that all things which are written may be fulfilled there are many prophecies about this but woe to those who are pregnant and to those who are nursing babies in those days because the people who are coming do not see you as human beings you are not seen as human beings for there will be great distress in the land and there will be great wrath upon this people there is a homicidal hatred for these people which comes from the devil and they will fall by the edge of the sword hmm somebody coming with sword to behead and be led away captive somebody who believes in slavery an ideology that believes in slavery and they'll be led away captive into all nations and Jerusalem will be trampled by Gentiles so these are Gentile people these are not from the covenant people until the times of the Gentiles are fulfilled so will the the the kingdoms of this world have to come

to their full power their full extent of evil and then that's when Christ will return and replace the evil kingdoms with the kingdom of God now continuing in chapter 19

he says four days will come upon you when your enemies will build an embankment around you they're going to surround you and close you in on every side so you have enemies that absolutely hate you with a homicidal hatred and they're going to close you in on every side so let's again be very clear what Jerusalem looks like and how she is surrounded and these are these are enemies of Jerusalem you know people who have homicidal hatred for Jerusalem and and because you are seen as less than human you are dehumanized they are going to level you and your children within you there's gonna be no mercy no but it's going to look and say well this is a poor child this is a ten-year-old girl they don't care they're gonna level you and your children within you you didn't want Christ to reign over you you don't want Christ okay well you have you this is now what you have you're left to yourself they're gonna level you and your children with you to the ground and they will not leave in you one stone upon another it's going to be thorough that's where we swing you heard the prophecy that even a tree or a stone if a Jew tries to hide behind them is gonna say yeah Muslim there is a Jew behind me come and kill him

because you did not know the time of your visitation so there Christ was in the midst of them and they didn't know and so I should mention as well that this hatred is not reserved just for the Jew it's Jews and Christians it's the people of the scripture and and people

don't understand that Christianity really was just seen as a sect of Judaism it's it's this whole sunday-keeping greek roman greco christianity does not come from jesus christ teachings and so this week's free offer if you go to CGI'd org right there on the homepage you'll see a reprint article did the apostolate church observe the Sabbath and holy day so everybody knows okay yeah the church are the the Jews keep the Sabbath the Jews keep these holy days Yom Kippur and Rosh Hashanah but did the early church observe these days let's go to CGI org and ask for this reprint article I think you'll find it quite enlightening if you're not aware if you think that Christians have always observed Sunday ask for this reprint article there's also a CD by Pastor Wes white that how to keep the Sabbath and that's something that Christians do today and this hatred that Satan has for the Jewish people he has the same hatred for the church because he just hates the covenant community he hates the covenant community and if anybody's kind of caught up with this ideology of hatred because like would the Creator want you to destroy his creation what kind of God it takes joy in destroying children and feeding a child to its mother what kind of God that and make bait they say their prayers and they do their rituals and they quote their scriptures before engaging in any of these acts what kind of God I mean come on let's just snap out of this and come to Jesus Christ the true God who has come to earth to redeem mankind through Israel but to redeem all mankind and we're

gonna see that here as we just wrap up so it says here in verse 45 then he went into the temple and he began to drive out those who bought and sold in it so there were people in the temple buying and selling and transacting this is what they were doing in the temple and so he drove them out saying to them it is written my house is the house of prayer but you have made it a den of thieves now he was quoting Isaiah 56 and verse 7 he says even them I will bring to my holy mountain and make them joyful in my of Prayer their burnt offerings and their sacrifices will be accepted on my altar for my house shall be called a house of prayer for all nations all nations all those Muslim nations that you saw surrounding Jerusalem God wants them to repent and to come to this House of Prayer during the true holy days because his house will be a house of prayer for all nations now notice in verse 45 that when Luke quotes it he drops off he truncates the verse and he doesn't quote for all nations he just says it is written my house is a house of prayer and even mark when Mark quotes Christ he taught and then he taught saying to them verse 17 of Mark 11 is it not written my house shall be called a house of prayer for all nations but you have made it a den of thieves so Luke now in his narration to Theophilus he says then as much as many have taken in hand to set in order a narrative of those things which have been fulfilled among us just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us it seemed good to me also having had perfect understanding of all things from the very beginning to write to you an orderly account most excellent

Theophilus so Luke here is writing an orderly account and he doesn't like things mixed up he wants the awfulest to get this in order and so that whole part about a house of prayer for all nations yeah that'll come later let's just focus right now on the the narrative of Israel he wants the awfulness to be very clear Christ has come for those that are lost for the covenant people so so Christ's ministry is restricted to Judah we'll get to all nations later and in fact him his second volume he does that when in acts 10

he shows that Peter opened his mouth and said in truth I perceive that God shows no partiality but in every nation whoever fears him and works righteousness is accepted by him and but but unfortunately the Jews were just very self-satisfied and we see the attitude in the Pharisees as they interact with Christ and this began way back at the time of Jeremiah when Jeremiah had to warn them saying you trust in lying words saying the Temple of the Lord the Temple of the Lord the Temple of the Lord are these and so they were very self-satisfied being the special people not realizing that all the time they are being set up as the priestly nation to serve all mankind and that God's house shall be a house of prayer for all nations but but Luke wants this done in an orderly account and so he wants us to first understand the narrative around Israel and then once we've got that then how it then expands out and Israel is used for the all all nations but even before that Gentiles are being grafted into Israel so there's only one relationship that God has with man and it is through Israel and Gentiles are being grafted to

become a part of Israel we saw that or we see that in Romans 9 you'll actually see that when pastor bill Watson gets to Roman's 9 and 11 as he's going through the series in Romans very important chapters and then we as Israel become the kings and priests if we have if we succeed in our performance evaluation if we if we have a successful evaluation and we are faithful and then then salvation is opened up to all mankind and we'll get into that when we get into the book of Revelation which I believe will we'll be covering next the final verse of chapter 19 he was teaching daily in the temple he was teaching daily and so first you had to get these money changers out because this is a house of prayer and then he was teaching daily in the temple but the chief priests the scribes and the leaders of the people they sought to destroy him isn't this something we began with a chief tax collector repenting and anxious and obedient to Christ and the chief priests scribes and leaders they want to destroy Christ Wow what a world we live in what a deceptive devil that is in this world but they were unable to do anything for all the people were very attentive to hear him the same way you saw Zacchaeus all the people were like this the problem was with the leaders and they didn't like their power being stripped from them they want to compete imagine that they want to compete with God they want to compete with Christ

Wow Wow if only they could see what was going to befall them and they had a foretaste of it in 70 AD something far worse is coming but in the end it's all good news because the Gentile kingdoms

have to come to the fall the evil of
this world has to come to the fall and
then Christ will crush it in a way
that and with people that it's a stone
cut without hands it's totally opposite
to anything this world has ever seen
let's be faithful and the evaluation
really is around how we handle the
resources that he gives us will we be
faithful stewards but give a gift is a
free gift the gift of salvation is free
but we are evaluated in terms of how we
perform with what he gives us let's
let's say master your Mina has earned 10
- so that he can say well done good and
faithful servant that's it for Luke 19
next week we'll get into Luke chapter 20
Jesus Christ is king
he's Lord he's Savior he's merciful but
he does have expectations Jesus is Lord
God bless