

## Gospel of Luke

### Chapter 19

(Luke 19:1-48)

#### Outline of the Book:

- I. Preface: The Method and Purpose of Writing, **Luke 1:1-4.**
- II. The Identification of the Son of Man with Men, **Luke 1:5-4:13.**
- III. The Ministry of the Son of Man to Men, **Luke 4:14-9:50.**
- IV. **The Repudiation of the Son of Man by Men, Luke 9:51-19:27.**
  - A. Rejection by Samaritans, **Luke 9:51-56.**
  - B. Rejection by Worldly Men, **Luke 9:57-62.**
  - C. Commissioning of the Seventy, **Luke 10:1-24.**
  - D. Rejection by a Lawyer, (Parable of the Good Samaritan), **Luke 10:25-37.**
  - E. Reception at Bethany, (Martha's protest), **Luke 10:38-42.**
  - F. Instruction on Prayer, **Luke 11:1-13.**
    1. The Lord's Prayer Template, **vs. 1-4.**
    2. Instruction for Persistence in your Requests to God, **vs. 4-13.**
  - G. Rejection by the Nation, **Luke 11:14-36.**
    1. The Divided Kingdom, **vs 14-26.**
    2. Observers of the Word are the Blessed Ones, **vs. 27-28.**
    3. Prophecy of Judgment against the Nation, **vs. 29-36.**
      - a. Jonah a sign of Jesus as the Messiah, **vs. 29-30.**
      - b. Various Judges against that Generation in the Judgment, **vs. 31-32.**
      - c. The Lamp Analogy; Encouragement to Believe, **vs. 33-36.**
  - H. Rejection by Pharisees and Lawyers, **Luke 11:37-54.**
    1. Rebuke of the Pharisees' Unbelief, **vs. 37-44.**
    2. Rebuke of the Lawyers' Unbelief, **vs. 45-52.**
    3. The Plotted Revenge of the Pharisees and Lawyers, **vs. 53-54.**
- I. **Instruction in the Light of Rejection, Luke 12:1-19:27.**
  1. Concerning hypocrisy, **Luke 12:1-12.**
  2. Concerning covetousness, **Luke 12:13-34.**
  3. Concerning faithfulness, **Luke 12:35-48.**
  4. Concerning division and signs, **Luke 12:49-59.**
    - a. The Gospel of Jesus Christ will have a dividing nature on family members, **vs. 49-53.**
    - b. A rebuke of those who cannot discern the time of the First Advent of the Christ, **vs. 54-56.**
    - c. A final warning of condemnation against those who reject the Savior, **vs. 57-59.**
  5. Concerning repentance, **Luke 13:1-9.**
    - a. Two historical object lessons of discipline in comparison, **vs. 1-5.**
    - b. The parable of a fig tree that did not produce fruit, **vs. 6-9.**
  6. Concerning hypocrisy, **Luke 13:10-17.**
    - a. Mocked for healing a woman on the Sabbath, **vs. 10-17.**
  7. Concerning the kingdom, **Luke 13:18-35.**
    - a. Two object lessons to describe the Kingdom of God, **vs. 18-21.**
    - b. Enter through the narrow gate or be rejected, **vs. 22-30.**
    - c. Lamenting over Jerusalem for her rejection of the Messiah, **vs. 31-35.**
  8. Concerning inflexible people; healing on the Sabbath, **Luke 14:1-6.**
  9. Concerning inflated people; humble yourselves and be exalted, **Luke 14:7-11.**
  10. Concerning invited people; do not invite with expectations of repayment, **Luke 14:12-14.**
  11. Concerning indifferent people; rejection of Jesus' invitation means exclusion from His Kingdom, **Luke 14:15-24.**
  12. Concerning incompetent people; be ready to give up everything for Christ, **Luke 14:25-35.**
  13. Concerning God's love for sinners, **Luke 15:1-32.**
    - a. The Parable of the Lost Sheep, **vs. 1-7.**
    - b. The Parable of the Lost Coin, **vs. 8-10.**

- c. The Parable of the Prodigal Son, vs. 11-32.
  - 14. Concerning wealth, **Luke 16:1-31.**
    - a. The unrighteous steward, vs. 1-8.
    - b. Principles on the righteous treatment of wealth, vs. 9-13.
    - c. Rebuke of the Pharisees love of money, vs. 14-18.
    - d. The rich man and Lazarus, vs. 19-32.
  - 15. Concerning forgiveness, **Luke 17:1-4.**
  - 16. Concerning faith, **Luke 17:5-6.**
  - 17. Concerning service, **Luke 17:7-10.**
  - 18. Concerning gratitude, **Luke 17:11-19.**
  - 19. Concerning the kingdom, **Luke 17:20-37.**
    - a. The Pharisees' question, "when is the Kingdom coming," and Jesus' response, vs. 20-21.
    - b. The warning of judgment given to the disciples, vs. 22-23.
    - c. The immediate sign of His 2<sup>nd</sup> Advent, vs. 24.
    - d. Another prophecy of His crucifixion, vs. 25.
    - e. It will be like the days of Noah, vs. 26-27.
    - f. It will be like the days of Lot, vs. 28-30.
    - g. The warning not to turn back as Lot's wife did, vs. 31-33.
    - h. The prophecy of the anti-rapture, vs. 34-36.
    - i. The prophecy of Armageddon, vs. 37.
  - 20. Concerning prayer, **Luke 18:1-14.**
  - 21. Concerning entrance into the kingdom, **Luke 18:15-30.**
  - 22. Concerning His death, **Luke 18:31-34.**
  - 23. Concerning salvation, **Luke 18:35-19:10.**
    - a. The blind man, vs. 35-43.
    - b. The conversion of a Tax-Collector, **Luke 19:1-10.**
  - 24. Concerning faithfulness, **Luke 19:11-27.**
  - V. The Condemnation of the Son of Man for Men, **Luke 19:28-24:49.**
    - A. Sunday; **Luke 19:28-44.**
      - 1. Jesus' Triumphal Entry, vs. 28-44.
    - B. Monday/Tuesday; **Luke 19:45-22:6.**
      - 1. Turning over the moneychangers' tables; cleansing the Temple, vs. 45-48.
- 

### Chapter 19 Outline:

- IV. The Repudiation of the Son of Man by Men, **Luke 9:51-19:27.**
    - I. Instruction in the Light of Rejection, **Luke 12:1-19:27.**
      - 23. Concerning salvation, **Luke 18:35-19:10.**
        - b. The conversion of a Tax-Collector, **Luke 19:1-10.**
      - 24. Concerning faithfulness, **Luke 19:11-27.**
  - V. The Condemnation of the Son of Man for Men, **Luke 19:28-24:49.**
    - A. Sunday; **Luke 19:28-44.**
      - 1. Jesus' Triumphal Entry, vs. 28-44.
    - B. Monday; **Luke 19:45-21:38.**
      - 1. Turning over the moneychangers' tables; cleansing the Temple, vs. 45—48.
- 

- IV. The Repudiation of the Son of Man by Men, **Luke 9:51-19:27.**
  - I. Instruction in the Light of Rejection, **Luke 12:1-19:27.**
    - 23. Concerning salvation, **Luke 18:35-19:10.**
      - b. The conversion of a Tax-Collector, **Luke 19:1-10.**

This story is not recorded in the other Gospels.

## Vs. 1

**Luke 19:1, “He entered Jericho and was passing through.”**

Jesus now enters (EISERCHOMAI) Jericho according to Luke’s account, and was passing through (DIERCHOMAI) the city. We are still assuming this is the major city of Jericho that Joshua was led to conquer as the Israelites entered the Promised Land.

## Vs. 2

**Luke 19:2, “And there was a man called by the name of Zaccheus; he was a chief tax collector and he was rich.”**

Here, Jesus will interact with a Tax-Collector named “**Zaccheus**,” Zakchaios, Ζακχαῖος, only mentioned here and **vs. 5, 8**. His name means, “pure or innocent,” and was from the OT form of “Zaccai,” cf. **Ezra 2:9; Neh 7:14**.

He was not just a Tax-Collector, TELONES like Matthew was, and others Jesus interacted with, but a “Chief tax collector or publican,” ARCHITELONES ἀρχιτελώνης, which is only used here in the NT. It is a compound from ARCH, “first, chief,” and TELONES, “tax collector.” It is a genuine hapax legomenon in the ancient world in that it appears nowhere else in all of ancient Greek except for here. Therefore, he was the commissioner, manager, or boss of other tax collectors.

As you know, tax collectors were typically hated by the Jewish society and to be a chief tax collector garnered even more ire from the people. But that did not concern Jesus one bit!

We also see that he was a rich man, as it states, “**He was rich**,” KAI AUTOS PLOUSIOS. This story line is in contrast to the Rich Young Ruler of **Luke 18:23-25**.

## Vs. 3

**Luke 19:3, “Zaccheus was trying to see who Jesus was, and was unable because of the crowd, for he was small in stature.”**

This passage can be entitled: Curiosity saved the cat!

“**Trying to see**” is the Imperfect of the Verb ZETEO, “Seek, look for, wish for, desire, or inquire into or about.” He desired to “**see/know who Jesus was**,” EIDON IESOUS EIMI, that everyone was making such a commotion over, and/or that he had previously heard about.

Yet, he “**was unable**,” OUK DUNAMAI, in the Imperfect, to do so, “**because of the crowd**,” APO HO OCHLOS, and because “**he was short in stature**,” EIMI HO MIKROS HELIKIA, “age, maturity, stature, or size.” Given the upcoming context, we assume that he was short in height, rather than being an old man, since he was able to climb a tree in a quick fashion!

## Vs. 4

**Luke 19:4, “So he ran on ahead and climbed up into a sycamore tree in order to see Him, for He was about to pass through that way.”**

This passage can be entitled: The cat climbs a tree and someone needs to rescue him!

Given his exuberance, Zaccheus “**ran before**,” PROTRECHO EMPROSTHEN, Jesus and the crowd. “Ran before,” is the Verb PROTRECHO, that means, “run ahead or outrun.” It is only used here and **John 20:4**, for John beating Peter to Jesus’ empty tomb.

**“Climbed up into a sycamore tree”** is the Verb ANABAINO, “ascend, go up, spring up, etc.,” EPI SUKOMOREA, “sycamore fig tree,” only used here in the NT. The sycamore fig tree is a large evergreen tree attaining heights of 40 to 50 feet, with trunk circumferences of over 12 feet. The tree’s leaves were heart-shaped, its fruit similar in appearance but smaller and inferior in quality to the true fig, SUKE.

The leaves on this tree “heart-shaped,” give analogy to Zaccheus’ heart regarding his desire to know / “see,” EIDON, the Lord as **“He was about to pass by that way,”** HOTI EKEINOS MELLO DIERCHOMAI.

## Vs. 5

**Luke 19:5, “When Jesus came to the place, He looked up and said to him, “Zaccheus, hurry and come down, for today I must stay at your house”.”**

This could be entitled: The first responder rescues the cat!

Jesus then **“looked up,”** ANABLEPO, as in **Luke 18:41-43**, but this time for the simple action, yet with the analogy of praying to rescue him, i.e., for his salvation.

Calling Zaccheus by name shows Jesus’ omniscience, as the all-knowing God. He never met him before; therefore, how else did he know his name? Cf. **John 1:47-48**, (the calling of Nathanael).

Jesus tells him to make haste, **“hurry and come down,”** the Verbs SPEUDO, “to hurry, hasten, desire earnestly, or strive for,” and KATABAINO in the Imperative mood of command.

Time and time again, our Lord commands people to respond to Him quickly! He does not say well go away and think about it, or spend some time pondering it and get back to me later. He always makes the issue urgent. The reason for that is also seen in Scripture:

1. You do not know what tomorrow will bring and you may not be around to make a decision tomorrow, so the time in now!

**Luke 12:20, “But God said to him, ‘You fool’ This very night your soul is required of you; and now who will own what you have prepared?”**

2. This time is now so that Satan does not come along and steal away the Gospel from the heart of your soul.

**Luke 8:11-12, “Now the parable is this: the seed is the word of God. <sup>12</sup>Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved.”**

As such, the Scripture tells us that **“now is the time for salvation,” 2 Cor 6:2.** Therefore, when you are evangelizing to others, make the matter urgent for those two reasons. You might not get another chance to witness to them, and they might have another chance to be witnessed to. In addition, Satan knows when you witness the Gospel to someone and his demons will swoop in as soon as possible to **distract, divert, deflect, deteriorate, depreciate, devalue, denigrate, devour, destroy, defeat, and demolish** the Word which you have spoken to them. Therefore, the time is always of the essence.

The reason Jesus wanted him to come down was **“for today I must stay at your house,”** GAR EN HO OIKOS SU DEI EGO MENO. This is the only time in Scripture where Jesus invites Himself to someone’s home. Interestingly, although there were many priests living in Jericho, none of them had invited Jesus to visit their house.

Here we have two key words, the Noun OIKOS and the Verb MENO.

OIKOS, οἶκος means, “house, dwelling, home, habitation, household, or family.” It is the place of dwelling where the family lives.

MENO, μένω means, “to remain, stay, stand fast, dwell, abide, continue, wait, last, endure, or be permanent.” It is the action of dwelling where the family lives.

Therefore, these two words are combined by Jesus to literally invite Himself to Zaccheus’ home where He would stay, yet by analogy He was inviting Zaccheus to enter the family of God were Jesus would indwell him forever.

It was an invitation for the cat to be rescue / saved! Would he accept the invitation or not?

### Vs. 6

**Luke 19:6, “And he hurried and came down and received Him gladly.”**

This passage can be entitled: The Cat is obedient to the Word and is rescued!

Heeding the urgent command of Jesus, Zaccheus, “**hurried and came down**,” SPEUDO and KATABAINO once again, this time in the Aorist, Active, Indicative.

Then we see that Zaccheus, “**received Him gladly**,” HUPODECHOMAI, “received as a guest, welcomed, entertained,” AUTOS CHAIRO, “rejoicing, gladness, welcoming, etc.”

By analogy, after receiving the invitation for salvation in the previous verse, here he acted upon it and welcomed Jesus into his heart for salvation.

### Vs. 7

**Luke 19:7, “When they saw it, they all began to grumble, saying, “He has gone to be the guest of a man who is a sinner”.”**

This passage can be entitled: The other cats are hatefully jealous.

In our previous chapter, when Jesus healed the blind man, when everyone witnessed his blessing, they rejoiced and praised God, **Luke 18:43**. But here, the crowd “**grumbles**,” the verb DIAGONGUZO, διαγογγύζω that means, “grumble or complain aloud.” It is only used here and similarly in **Luke 5:30; 15:2**. It is also used in the Septuagint nine times for Israel grumbling against the Lord, cf. **Ex 15:24; Num 14:2, 36; 16:11**.

**Luke 5:30, “The Pharisees and their scribes *began* grumbling at His disciples, saying, “Why do you eat and drink with the tax collectors and sinners?””**

**Luke 15:2, “Both the Pharisees and the scribes *began* to grumble, saying, “This man receives sinners and eats with them”.”**

When they grumbled against Jesus, He rebuked them by speaking of the value of every lost soul by giving them the Parables of the Lost Sheep, the Lost Coin, and the Lost Son, **Luke 15:3-32**, cf. **Luke 18:9**.

**Luke 18:9, “And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt.”**

The reason for their grumbling in our passage was that they thought Zaccheus was a “sinner,” too; the Adjective HAMARTOLOS that means, “sinful, sinner, or heathen.”

In the healing of the blind man, it was presumed that his blindness was caused by sin, either his or his parents. Yet, when this sinner is blessed the people grumble. As you know the Tax Collectors were not well liked by their fellow Jews because they worked for the Romans, and some were corrupt.

Nevertheless, it is interesting that when someone of lower stature receives a blessing the people rejoice, but when

someone of higher stature, (i.e., more-wealthy) the people grumble. Therefore, just as in **Luke 15:2**, we see the self-righteous arrogant people being jealous of Zaccheus and his blessing, so they call him a sinner.

Yet, this was another instance where Jesus was showing them that He came to save the sinner, **Luke 5:31-32**, “**And Jesus answered and said to them, “It is not those who are well who need a physician, but those who are sick. <sup>32</sup>I have not come to call the righteous but sinners to repentance.”**”

Which too we are instructed to do, **Mat 10:7-9; Luke 10:9**.

**Luke 10:9**, “**And heal those in it who are sick, and say to them, ‘The kingdom of God has come near to you’.**”

**Mat 10:7-8**, “**And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ <sup>8</sup>Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give.”**

### Vs. 8

**Luke 19:8**, “**Zaccheus stopped and said to the Lord, “Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much”.**”

This can be entitled: The Rich Cat is willing to give up his possessions for Christ and restore those whom he has wronged.

Here he pledges to “**give**” DIDOMI, “**half of his possessions**,” HEMISUS HUPOARCHO, “have or possess,” “**to the poor**,” PTOCHOS, “Poor, oppressed, destitute, pitiful, or beggarly.”

Remember back in **Luke 18:22**, Jesus commanded the Rich Young Ruler to sell all that he had and give to the poor. Here, without being asked, Zaccheus is pledged to give half to the poor. As we noted in **Chapter 18**, it is not about the act of giving to the poor or even the amount you give, but it is the heart of a man that matters. The Rich Young Ruler could not part with his possessions that were holding him back from a relationship with the Lord. Yet, Zaccheus was freely willing to give up his possessions as he followed the Lord. Therefore, he illustrated the principle, “**The things which are impossible with men are possible with God**,” cf. **Luke 18:27**.

In addition, Zaccheus was will willing to make amends for any wrongs financially he committed towards others, “**If I have defrauded anyone of anything**.” This is a first class “if statement” meaning, “if and it is true.”

“**Defrauded**” is the Aorist, Active, Indicative of the Verb SUKOPHANTEO, συκοφαντέω that means, “accused falsely, defrauded, slandered, blackmailed, or extorted.” It is only used here and **Luke 3:14**.

**Luke 3:14**, “**Some soldiers were questioning him, saying, “And what about us, what shall we do?” And he said to them, “Do not take money from anyone by force, or accuse anyone falsely, and be content with your wages”.**”

In this passage, John the Baptist is instructing Roman soldiers to stop defrauding others and live righteously post conversion / salvation, as we all are exhorted to in **Prov 14:31; 22:16**.

**Prov 14:31**, “**He who oppresses the poor taunts his Maker, but he who is gracious to the needy honors Him.**”

**Prov 22:16**, “**He who oppresses the poor to make more for himself or who gives to the rich, will only come to poverty.**”

So, Zaccheus was voluntarily pledging to make amends for any financially wrong he committed against others. His exuberance led him to pledge, “**I will give back four times as much**,” APODIDOMI TETRPLOUS, only used here in the NT. His four-fold restitution was in keeping with the Mosaic Law, cf. **Ex 22:1; 1 Sam 12:3**; therefore, he knew his Scriptures.

Remember, Jesus did not ask him to do any of these things, and none are required for his salvation, but because of his repentant heart, he recognized the mistakes of his past and was willing to make amends for them in the present and future, in recognition of the forgiveness of his sins and receiving salvation, **Mat 6:12, 14; Luke 4.**

### Vs. 9

**Luke 19:9, “And Jesus said to him, “Today salvation has come to this house, because he, too, is a son of Abraham”.”**

The title for this passage is: Jesus’ mission to save the Cat and his family is accomplished.

Knowing and seeing his heart, Jesus tells him that He has been saved, **“Today salvation has come to this house.”**

**“Salvation”** is the Noun SOTERIA, “salvation, deliverance, preservation, etc.” Here it meant that Zaccheus was “born again or converted.”

Interestingly, the first time SOTERIA is used in the NT is in Luke’s Gospel, **Luke 1:69, 71, 77**, which were prophecies of Jesus’ mission in the world that all fit the narrative in the story of Zaccheus.

**Luke 1:69, “And has raised up a horn of salvation for us in the house of David His servant.”**

**Luke 1:71, “Salvation from our enemies, and from the hand of all who hate us.”**

**Luke 1:77, “To give to His people the knowledge of salvation by the forgiveness of their sins.”**

Then our Lord states, **“Because he, too, is a son of Abraham.”** In the Greek it uses the Conjunction KATHOTI, “as, according as or because,” with the Conjunction KAI, “and, even, or also,” that expresses a final addition or point of focus.

KATHOTI is a compound constructed from the Preposition KATA meaning, “according to,” and the relative Pronoun HOS meaning, “who, which, what, that.” The resultant is a conjunction used to indicate in this passage the specific application of a relative idea. The relative idea is that he was “a son of Abraham,” Then we have, AUTOS HUIOS ABRAAM EIMI meaning he was Jewish, of the family of Israel.

So, this is not a causative structure that means because he is a Jew he is saved. Instead, it is an application of a relative idea that means salvation has come accordingly to a Jew as promised by God. John the Baptist and Jesus taught that salvation is not automatic for the people of Israel, **Luke 3:8; John 8:37-44**. As Paul stated in **Rom 1:16**, **“For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.”**

Jesus was revealing that Zaccheus was a true son of Abraham by faith, **Rom 4:11-12, 16; 9:6; Gal 3:7**.

Jesus also made this statement so that all of those around Him would hear it and recognize that Zaccheus was a fellow Jew, of the family of Abraham, just as they were, and that salvation had come to a fellow Jew, just as it has come to them. Even though he was a sinner, the promise of salvation for the family of Abraham was being fulfilled.

As we have noted, the Jewish leaders thought it was the Tax Collectors and Harlots who were lost, **Mat 21:31; Luke 15:1**, while they alone were saved. But Jesus would later tell the Jewish leaders otherwise in **Mat 21:31-32**.

**Mat 21:31, “...Truly I say to you that the tax collectors and prostitutes will get into the kingdom of God before you.”**

### Vs. 10

**Luke 19:10, “For the Son of Man has come to seek and to save that which was lost.”**

The title for this passage could be: The Savior has come to rescue the lost cats!

This is one of the more famous passages in Scripture. It was added to Matthew's Gospel in **Mat 18:11** in later manuscripts, but it is not found in the earliest and most reliable manuscripts.

Once again, Luke uses his familiar Messianic phrase as stated by Jesus, "**The Son of Man**," HUIOS ANTHROPOS, where Jesus identifies Himself as the Savior, and emphasizes His humanity in hypostatic union, as the God/Man.

"**Seek and Save**," ZETEO, as in **vs. 3**, for Zaccheus, with SOZO, "save, rescue, made well, etc.," as in **Luke 18:42**, for the blind man, cf. **Luke 18:26**. The purpose of Christ's coming was to seek and to save the lost.

Jesus came to save not just the Jews, but "**the lost**," in the Perfect, Active, Participle, direct object Accusative of the Verb APOLLUMI, "destroyed, ruined, killed, lost, perished, or dead."

As such, Jesus came to seek out those who are lost and dying in this world due to their sin and save them from their sins.

#### **IV. The Repudiation of the Son of Man by Men, Luke 9:51-19:27.**

##### **I. Instruction in the Light of Rejection, Luke 12:1-19:27.**

##### **24. Concerning faithfulness, Luke 19:11-27.**

In this section we have another parable taught by Jesus, "The Parable of Money Usage." This is the only place this is recorded, but is similar to the "Parable of the Talents" Matthew recorded in **Mat 25:14-30**. It is really a Parable about the use of your Portfolio of Invisible Assets.

#### **Vs. 11**

**Luke 19:11, "While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately."**

Apparently at this time, they had left Jericho and were getting close to Jerusalem for the last time as a group. On their way there, Jesus taught this lesson.

"**Listening**" is once again the Verb AKOUO for learning Bible Doctrine through the ear gate. Jesus is teaching through a "**parable**," PARABOLE, παραβολή, "parable, comparison, or illustration." These parables were teaching aides for the faithful, yet remained a mystery to those with negative volition towards the Word of God.

**Luke 8:10, "And He said, "To you it has been granted to know the mysteries of the kingdom of God, but to the rest it is in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND"."**

He specifically taught this parable at this time because "**they supposed (DOKEO) that the kingdom of God (BASILEIA HO THEOS) was going to (MELLO, "be about to, be on the point of, etc.") appear (ANAPHAINO) immediately (PARACHREMA, "immediately, instantly, at once, etc.")**."

The disciples thought that they were going to Jerusalem so that Jesus could establish His kingdom on earth, and that Israel would be restored to client nation status. As we noted in **Luke 18:34**, they did not understand or comprehend the truth as to why Jesus was going to Jerusalem at this time. Therefore, He taught this parable to teach them that He was going to be rejected, the kingdom was still some time off into the future, and how the believer should operate until His return, i.e., His Second Advent. It also gave a warning to the reversionist believer and to unbelievers.

#### **Vs. 12**

**Luke 19:12, "So He said, "A nobleman went to a distant country to receive a kingdom for himself, and then return"."**



The “**nobleman**,” EUGENES, “wellborn, highborn, etc.,” only used here and **Acts 17:11; 1 Cor 1:26**, with the Noun ANTHROPOS.

**1 Cor 1:26**, “**For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble.**”

**Acts 17:11**, “**Now these (*the Bereans*) were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so.**”

In our passage, Jesus, the Head of the Body is the Nobleman who goes to a “**distant country**,” MAKROS CHORA, “region, country, etc.,” “**to receive a kingdom for himself**,” LAMBANO BASILEIA HEAUTOU. This is a picture of Jesus ascending into heaven after His death and resurrection. Therefore, Jesus is teaching them that He must go away for a while, and that is where He will receive His Kingdom, not here on earth.

Then Jesus teaches that He will, “**return**,” HUPOSTREPHO. This is a picture of the Second Advent of Jesus Christ. Therefore, the lesson of the parable was that the Kingdom was not going to be set up at this time. It tells of a postponement, a period of waiting for the return of the nobleman to set up his kingdom.

Even after His resurrection, the disciples asked Jesus if now He was going to restore the Kingdom to Israel, **Acts 1:6**. The Lord replied that it was not for them to “**know the times or the seasons, which the Father has fixed by His own authority**,” **Acts 1:7**.

### **Vs. 13**

**Luke 19:13**, “**And he called ten of his slaves, and gave them ten minas and said to them, ‘Do business with this until I come back’.**”

“**And he called**,” KALEO is analogues to our Lord calling the disciples to follow Him, “**ten of his slaves**,” DEKA DOULOS. “**And gave them ten minas**,” DIDOMI DEKA MNA. A MNA is a Greek monetary unit of various fluctuating value that was generally accepted to be equal to 100 drachmas of Greek currency and approximately 50 shekels in Hebrew weight. At the time of Christ, the Greek drachma was about the same value as the Roman denarius; a days’ wages. Therefore, some believe this was about 100 days’ wages.

So, this represents the Portfolio of Invisible Assets given to every believer at the moment of their conversion / salvation. This includes the spiritual gift we have received, along with the Word of God, Indwelling and Filling of the Holy Spirit, and our logistical grace blessings.

The Portfolio of Invisible Assets tells us about the grace work of God the Father on our behalf in eternity past. God the Father found the way for His justice to provide perfect fantastic blessings to His righteousness in you without any compromise of His essence. In your Portfolio of Invisible Assets, God provided everything necessary for the function in life, dying, eternity, growing in grace, and the execution and fulfillment of the Plan of God for your life. The Portfolio of Invisible Assets provides everything necessary for you to have a fantastic life through receiving your escrow blessings, which glorify God. If you do not have a fantastic life, it is your own fault, never God’s. All you need is positive volition, and God will direct you to the place where you can get the information.

**Eph 1:3-6**, identifies the Primary Assets of your portfolio. The Secondary and Personnel Assets are also identified in Scripture. Therefore, your Portfolio of Invisible Assets can be categorized. Your personal Portfolio of Invisible Assets includes:

#### **1. Primary Assets:**

- a. Escrow blessings for time and eternity, including your logistical grace blessings.
- b. Election and Predestination; God’s plan for your life from eternity past.

#### **2. Secondary Assets:**

- a. Volitional Assets; freedom of choice; good decisions from a position of strength with a true desire to know God, cf. **Eph 2:10; Phil 2:13-16; Titus 2:14.**
- b. Production Assets, Residence in the Plan of God so you have Christian service and produce the Fruit of the Spirit.
- c. Assets for Undeserved Suffering – Suffering for blessing, designed to teach the all sufficiency of God’s grace to the growing believer.
- d. Invisible impact blessings:
  - 1) Personal impact – blessing by association.
  - 2) Historical impact - national blessing (Pivot).
  - 3) International impact - association with Client Nation to God.
  - 4) Angelic impact – witness to the angels.

### 3. Personnel Assets:

- a. Spiritual gifts, ministries, and effects, **1 Cor 12:4-7.** The God-given talents or abilities related to the function of the Royal family of God on earth. Every believer has at least one gift.

### 4. Unique Assets:

- a. Baptism of the Holy Spirit.
- b. Pre-designed Plan of God.
- c. Equal Privilege and Equal Opportunity.
- d. Unique Royal Commissions; Royal Priest and Ambassador.
- e. Unique Mystery Doctrine of the Church Age.
- f. Indwelling of the Trinity.
- g. 100% Availability of Divine Power.

The servants were instructed to “**do business**,” PRAGMATEUOMAI, πραγματεύομαι that means, “trade, do business, etc.” It is only used here in the NT. It has the idea of doing diligent business or trading, expending great energy and effort in producing effective results, as in this parable.

Therefore, we see that every believer, “servant of God” is a professional Christian, who should be working diligently for the kingdom of God. We are to do this work, “**until I, Jesus Christ, comes back**,” EN HO ERCHOMAI.

Therefore, this is the instruction for every believer of the Church Age. We are to use the assets God has given to us, not just to live out our own spiritual lives, but to gain a return on the investment God has made in us by bringing others to Christ and edifying their souls with the Word of God.

**1 Thes 2:4, “But just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who examines our hearts.”**

**1 Tim 1:11, “According to the glorious gospel of the blessed God, with which I have been entrusted.”**

### Vs. 14

**Luke 19:14, “But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us’.”**

Yet, the “**citizens**,” POLITES, “citizens, fellow countrymen, etc.,” “**hated him**,” MISEO AUTOS, in the Imperfect, Active, Indicative. This is not the slaves / servants, but the fellow countrymen. It represents the Jewish peoples of Jesus’ day, His fellow countrymen that hated Him, leading to His crucifixion.

**John 1:11, “He came to His own, and those who were His own did not receive Him.”**

**“Sent a delegation”** (PRESBEIA, “embassy or ambassador,” used only here and **Luke 14:32**) **“after him, saying, ‘We do not want this man to reign over us’,”** OUK THELO BASILEUO.

This represents the rejection of Jesus Christ by the Jewish religious leaders as their King / Messiah / Savior. This was ultimately demonstrated, when they called for Jesus to be crucified, **John 19:15**.

**John 19:15, “So they cried out, “Away with Him, away with Him, crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar”.”**

This statement goes beyond their rejection of Jesus Christ as their King / Messiah / Savior. It also rejects God as their King, as they did hundreds of years earlier, when they desired to have a human king lead them rather than God, and selected Saul to be their king, **1 Sam 8-11**.

### **Vs. 15**

**Luke 19:15, “When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done.”**

Here Jesus promises that He will return with His kingdom and will require His servants to give account of their stewardship.

**“When he returned, after receiving the kingdom,”** represents the 2<sup>nd</sup> Advent of Jesus Christ.

Notice that Jesus does not need to be handed the Kingdom by members of the human race. It is God the Father who gives Jesus Christ, His Son, the Kingdom, because of His completed work here on earth, especially the Cross.

**“To whom he gave money”** uses the Greek term ARGURION that means, “silver, money, a piece of silver, etc.,” and is a generic term for money or currency.

It is used 7 times in the NT, in this account and Matthew’s similar parable in **Mat 28:12-15**. But we also see it in **Mat 26:15; 27:3-9; Mark 14:11; Luke 22:5**, the 30 silver coins Judas was paid by the high priests in exchange for betraying Jesus. We could say that they, nor Judas, had a good return on their investment. Also, the high priests exchanged a large amount of silver coins for the cooperation of the guards at the tomb of Jesus, so that they would lie about the body being taken, **Mat 28:12-15**.

Another noteworthy usage was when Peter stated that believers have been redeemed not by silver and gold but by the precious blood of Christ, **1 Peter 1:18**.

**“He might know what business they had done”** uses the Verb DIAPRAGMATEUOMAI, διαπραγματεύομαι, “earned, engaged in trade, etc.” that is only used here in the NT.

Therefore, upon Christ’s return, He is going to take an account of what His servants did with the spiritual assets they have been given. This represents the BEMA Seat of Jesus Christ, **1 Cor 3:10-15**, when our works will be judged for reward or not.

In addition, it represents the assets the Jewish people have received in regard to being God’s chosen people. What did they do with those assets? Have they believed for salvation and used them to further the Gospel? Or have they rejected them and have no return to show for what God has blessed them with. If the latter, they are not saved and will suffer the Eternal Lake of Fire, as noted in **vs. 27**. This will take place at the Great White Throne Judgment Seat of Jesus Christ, where the unbelievers’ works will be judged and shown to be wanting regarding the forgiveness of their sins.

**2 Cor 5:10, “For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.”**

## Vs. 16

**Luke 19:16, “The first appeared, saying, ‘Master, your mina has made ten minas more’.”**

Once again, because all three of the ten servants in this portion report the return on the one mina given to them, we see that they divided the ten talents equally amongst themselves. Better yet, the master gave each one of them a mina. This demonstrated that God gives to each Church Age believer the same Portfolio of Invisible Assets with Equal Privilege and Equal Opportunity to execute the spiritual life and fulfill God’s plan for their lives.

The first servant had a ten-fold return and demonstrates great humility. He recognized that the return on invest was his master’s and not his own. That is the same with our Divine Good Production, where God has done all the work in and through us. It is His gifts and graces that have made it possible for any of us to produce Divine Good. That is why the Bible calls it **“the fruit of the Spirit,” Gal 5:22-23**. It is through the sustaining and enabling power of the Holy Spirit that we are able to do anything in the spiritual life. Therefore, all the glory goes to God. *“Martin Luther said of his ministry, “I have done nothing, but the Word has done it all”.*” (Complete Biblical Library Commentary) Cf. **Psa 115:1; Luke 17:10; 1 Cor 4:7; 15:10; Gal 6:14.**

**1 Cor 4:7, “For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?”**

**Psa 115:1, “Not to us, O LORD, not to us, but to Your name give glory because of Your lovingkindness, because of Your truth.”**

**Gal 6:14, “But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.”**

**1 Cor 15:10, “But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.”**

**Luke 17:10, “So you too, when you do all the things which are commanded you, say, ‘We are unworthy slaves; we have done only that which we ought to have done’.”**

## Vs. 17

**Luke 19:17, “And he said to him, ‘Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities’.”**

This servant is commended by the Master saying, **“Well done, good slave,”** which is the Adverb EUGE, “Good! Well? Well done! Or Excellent,” with AGATHOS DOULOS.

**Luke 16:10, “He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.” Cf. Mat 25:21, 23.**

The commendation includes the praise, **“Because you have been faithful,”** HOTI PISTIS, **“in a very little thing,”** EN ELACHISTOS, “smallest, least, unimportant, etc.” This means they had done what was asked of them. They did their jobs and did it well.

The reward is **“you are to be in authority over ten cities,”** EIMI EXOUSIA, “authority, right, power,” EPANO DEKA POLIS. In other words, the ten-fold return received an equivalent reward, authority over ten cities. Whether this is just an analogy or conveying rulership and authority in the eternal state in the New Heavens and Earth, is yet to be seen. But it does speak to significant reward and blessing in the eternal state, and at minimum the reward for faithful service is an opportunity for greater service, as the servant becomes the ruler over 10 cities.

## Vs. 18

**Luke 19:18, “The second came, saying, ‘Your mina, master, has made five minas’.”**

The second servant was also successful applying his Portfolio of Invisible Assets towards the production of Divine Good. His return was “five-fold minas,” PENTE MNA; a 500% return. This tells us that there are varying successes in the spiritual life based on each person’s free will volition. That is their positive volition towards the Word and Plan of God

### **Vs. 19**

**Luke 19:19, “And he said to him also, ‘And you are to be over five cities’.”**

He too receives a requisite reward of five-fold blessings. He had a lesser return on investment (less Divine Good Production), even though he too was given one mina (i.e., he had the same Portfolio of Invisible Assets as the others). This is the principle of the BEMA Seat rewards, **1 Cor 3:10-15**, as well as **1 Cor 15:41-42**, “**There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. <sup>42</sup>So also is the resurrection of the dead...**”

Our rewards in the eternal state will differ based on what we individually accomplished with the assets God has given to us. Compare also **Revelation 2-3**, regarding the “overcomers.”

### **Vs. 20**

**Luke 19:20, “Another came, saying, ‘Master, here is your mina, which I kept put away in a handkerchief’.”**

The third servant was a lazy servant and had no return what-so-ever. In fact, he put the mina in a “**handkerchief**,” SOUDARION, “handkerchief, sweat cloth, or face cloth.” It is only used here and **John 11:44; 20:7**, for the face cloth placed on the dead before burial; the latter passage regarding Jesus Christ. The final use in **Acts 19:12** speaks of the handkerchiefs touching Paul’s body that would heal the sick.

This is equivalent to **Mat 25:18**, where that worthless servant “dug a hole and buried the money.”

### **Vs. 21**

**Luke 19:21, “For I was afraid of you, because you are an exacting man; you take up what you did not lay down and reap what you did not sow’.”**

This lazy servant used fear as an excuse for why he did not use the money to gain a return on the investment. As I have said many times, my old high school football coach would say, “excuses are like your bottom, we all have one and they all stink,” although he would say it much more colorfully.

“**An exacting man**” uses the Adjective AUSTEROS, “exacting, austere, harsh, etc.,” only used here and **vs. 22** with ANTHROPOS.

This may speak to the Integrity of God (His righteousness and justice) in judgment that should be feared by all leading to action in their lives. Yet, more likely, it represents a false accusation by the servant about the master. And more importantly, it puts the blame on the master as to why the servant did not do anything with the mina he was given. His excuses lead to the blame game. Yet, he never takes accountability as he should. It will not be because of God that we lose rewards, or the devil, or our family, or anything else. It will only be because of our negative volition towards God, His Word, and His Plan for our lives.

Therefore, the loser believer never points the finger at themselves as to why they do not walk in God’s plan. Instead, they blame everyone and everything else, to their detriment.

### **Vs. 22**

**Luke 19:22, “He said to him, ‘By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow?’”**

His words are self-condemning. Therefore, he will be “**judged**,” KRINO and is called “**worthless slave**,” PONEROS DOULOS in the Greek meaning, “wicked or evil slave.”

The servant who makes excuses and blames others is self-condemning.

**Mat 25:26, “But his master answered and said to him, ‘You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed’.”**

If he knew this about his master, then why did he not take more action? If he truly feared his master, he would have done more with the investment. This demonstrates that he did not truly fear his master and is only supplying lip service in operation excuse making and operation blame game. Therefore, he condemns himself.

### **Vs. 23**

**Luke 19:23, “Then why did you not put my money in the bank, and having come, I would have collected it with interest?”**

This tells us that even if he took a little initiative and used the Portfolio of Invisible Assets for his own spiritual life, he would have had some return, i.e., “**interest**,” TOKOS, only used here and **Mat 25:27**. Originally it meant, “to bear children.” So, it is talking about the offspring of your assets, i.e., the fruit from your Portfolio of Invisible Assets in your own life.

We also could say that the “**bank**,” TRAPEZA, τράπεζα that means, “bank or table,” as in the moneychanger’s table, is analogues to giving your assets to someone else who would use them to gain a return. In other words, you could have given your assets to invest in another Christian or ministry, (i.e., a church, missionary, evangelist, etc.), so that they could use the resources to win souls and edify the body of Christ. That minimal amount of work, “giving,” allows others to do their work for the service of others and the glory of God. With that, you would have at least gained some interest or return on the investment God made in you.

Therefore, the master’s argument was that the servant should have acted more faithfully with that which was entrusted to him, even at a minimal standard, yet he unfortunately did not.

### **Vs. 24**

**Luke 19:24, “Then he said to the bystanders, “Take the mina away from him and give it to the one who has the ten minas’.”**

The reward that was meant for the 3<sup>rd</sup> servant is given to the 1<sup>st</sup> servant as additional reward. When one is not faithful in the stewardship of what God entrusts to him, he loses that privilege.

The “**bystanders**,” PARISTEMI are the other 7 servants. The master commands that they take the reward away from the lazy servant and give it to the one who excelled the most.

This **may** teach that fellow believers will be used at the conclusion of the BEMA Seat of Jesus Christ, to take the rewards away from the lazy servants and give them to those that have excelled in the spiritual life. This may be part of the “shame,” the lazy servants will experience at the BEMA Seat, **1 John 2:28**.

**1 John 2:28, “Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.”**

The “bystander” may also be the elect angels who witness our Lord’s interaction with us to learn and grow, **1 Peter 1:12**.

Nevertheless, the principle is: If we do not use our Portfolio of Invisible Assets during our life here on earth, we will suffer loss of reward in the eternal state and experience some sort of shame at the BEMA Seat of Jesus Christ.

In addition, we see that what was meant for other believers will be given to you, if you do the will of God consistently throughout your life. Cf. **Mat 25:28**.

### Vs. 25

**Luke 19:25, “And they said to him, ‘Master, he has ten minas already’.”**

The other servants did not understand the equity of this. Maybe they thought they should have gotten a cut from it too.

Yet, in the perfect Justice and Righteousness of God, there is perfect equity in this action, even when man does not see it or understand it. So, we see that rather than a one-for-one reward, the 1<sup>st</sup> servant received even more, while the lazy servant lost all of his. What the other servants failed to understand was that God keeps blessing the ministries of His faithful servants, the ones that keep working inside the Plan of God for their lives, compared to the ones that just want a free lunch!

### Vs. 26

**Luke 19:26, “I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away.**

This is the principle of greater blessings for the servants of God who excel in the spiritual life. It teaches that the faithful steward deserves greater responsibilities, while the unfaithful lose the responsibilities they have.

As for Israel, it means that they all could have had a portion in the Kingdom of God, but because of their unbelief, they are going to lose out on their portion, and it will be redistributed to the believing Jews “true Israel” in the eternal state.

“**Shall be taken away**” is the Future, Passive, Indicative of the Verb AIRO that means, “raised, lifted up, taken up, picked up, bear away, carried off, etc.” Sometimes this word is used for the resurrection. Therefore, for the unbelieving Jews, they will lose out on being resurrected to eternal glory, and their reward that they could have gained will be given to another.

But for reversionistic believers, when they are resurrected, their blessings will not be distributed to them, as their works will be burnt up like wood, hay, or straw, **1 Cor 3:10-15**, and no reward will be given. Instead, it will be given to others

### Vs. 27

**Luke 19:27 “But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence.”**

“**Enemies**” is the Adjective used pronominally, ECHTHROS that means, “hated, hostile, an enemy, or even the enemy (Satan).” “**Who did not want me to reign over them**” uses BASILEUO once again, cf. **vs. 14**, “reign, rule, be king, or to have authority.” This refers back to the ones that rejected Jesus as their King / Messiah / Savior; the unbelievers, especially of the Jewish religious leadership of Jesus’ day.

“**Bring them here and slay them in my presence**” uses the Aorist, Active, Imperative of command of the Verb KATASPHAZO, κατασφάζω that means, “to slay, slaughter, or strike down.” It is only used here in the NT.

This is the final punishment of the unbeliever. This is when they are cast into the Eternal Lake of Fire, which is called the “Second Death,” which will occur at the Great White Throne Judgment of Jesus Christ, **Rev 2:11; 20:6;**

**20:10, 14; 21:8.**

Therefore, in this parable, we have allusion to both Judgment Seats of Jesus Christ; the first is the BEMA Seat, which is for believers only, and the second, the Great White Throne, which is for unbelievers only.

The lesson Jesus is teaching is to use your Portfolio of Invisible Assets to the maximum while here on earth, so that in the eternal state, Jesus will be able to bless you to the maximum.

## **V. The Condemnation of the Son of Man for Men, Luke 19:28-24:49.**

### **A. Sunday; Luke 19:28-44.**

#### **1. Jesus' Triumphal Entry, vs. 28-44.**

Verses 28-38, are paralleled in all three Gospels, **Mat 21:1-9; Mark 11:1-10; John 12:12-50.**

### **Vs. 28**

**Luke 19:28, "After He had said these things, He was going on ahead, going up to Jerusalem."**

Here we see Jesus' last ascent to Jerusalem, as He leaves Jericho and was going to Jerusalem to face the Cross that would provide salvation for every member of the human race. The following narrative speaks to the fulfillment of what Luke stated in **Luke 9:51** as Jesus' purpose, **"And it came about, when the days were approaching for His ascension, that He resolutely set His face to go to Jerusalem."**

**"Going up to Jerusalem,"** ANABAINO, "ascend, go up, etc.," HEIROSOLUMA. Jerusalem was set upon a hill; therefore, when traveling to it from any direction, it was said to be an ascent. But the analogy is, this is the place where Jesus Christ would fulfill God the Father's Plan of Salvation, with the result of Jesus receiving the Kingdom of Heaven. In essence, Jesus was ascending to receive His throne, especially as the King of Israel, but more importantly as the **"King of kings and Lord of lords," 1 Tim 6:15; Rev 17:14; 19:16.** But, before the Crown comes the Cross!

**1 Tim 6:13-16, "I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, <sup>14</sup>that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, <sup>15</sup>which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords, <sup>16</sup>who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen."**

The beginning part of this narrative is about obtaining the donkey that Jesus would ride on into Jerusalem, which is a fulfillment of OT prophecy, **Zech 9:9; Isa 62:11; Mat 21:5; John 12:15.**

**Zech 9:9, "Rejoice greatly, O daughter of Zion! Shout *in triumph*, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey."**

In Hebrew the phrase, "colt, the foal of a donkey" is AYIR, (a male donkey); BEN, (son); ATHON (a female donkey). So, it literally can be translated, "A male donkey, son of a female donkey."

So, we have a typology of the donkey, as it represents our Lord as the Son of the Virgin Mary. As you know, our Lord became man by the virgin birth, so that He would be born without sin and a sin nature. As He remained sinless, He became the perfect sacrifice for our sins as the Lamb of God. Right-a-way we see how this donkey ties into the sacrifice of our Lord for the forgiveness of our sins.

**Heb 4:15, "For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin."**



As you know, the fulfillment of this prophecy is recorded in each of the gospels. They each depict His procession into Jerusalem while riding on the back of a colt / donkey. We can read about it in **Mat 21:1-11; Mark 11:1-11; Luke 19:28-44; John 12:12-50.**

### Vs. 29

**Luke 19:29, “When He approached Bethphage and Bethany, near the mount that is called Olivet, He sent two of the disciples.”**

“**Bethphage,**” Βηθφαγή is a transliteration of the Greek word for this town. It literally means, “house of unripe figs.” It was a village on the Mount of Olives, northwest of Bethany. Its exact location is unknown today. It is only used here and **Mat 21:1; Mark 11:1,** for this narrative. It is likely that this was the village where the two disciples got the colt.

“**Bethany,**” BETHANIA, Βηθανία is used 12 times in the NT and only in the four Gospels. It literally means, “house of unripe dates.” It is the village where Mary, Martha, and Lazarus lived located 2 miles east of Jerusalem, **John 11:1-18,** and the setting for the feast of Simon the leper.

Interestingly, both of these towns had the identity of being “unripen.” This may be because of their proximity to Jerusalem and being lesser settlements in comparison. It represents the fact that the fruit was not complete, and Jesus would go on to Jerusalem to complete the fruit, i.e., the work of God the Father; God’s plan for salvation.

They both were near or on “**the mount that is called Olivet,**” OROS, “mountain, hill, hill-country, KALEO ELAIA, “olive tree or olive.” In the Gospels, this is only used for the mount noted here. In the Epistles and Revelation, it is used for “olive tree,” **Rom 11:17, 24; James 3:12; Rev 11:4.** It is a symbol for the nation of Israel, **Rom 11:17, 24,** and the two witnesses God will raise up to face the Beast of the Tribulation in **Rev 11:4.**

This Mount overlooked the Kidron Valley and the Eastern Gate where Jesus entered Jerusalem. It also included the Garden of Gethsemane where Jesus wept hearing the news of Lazarus’ death and also prayed before His crucifixion. It is where He stayed during the nights of His Passion Week, **Luke 21:37.**

Next, we see Jesus “**sent two of the disciples,**” APOSTELLO DUO MATHETES, to procure the donkey for Him to ride upon. These two are not identified in Scripture. We will see the symbolism of this below. But we have two, (the number of division/separation, an analogy of sin) town’s and two servants (sinners), near or on Mt. Olivet, symbolizing the chosen race, “the people of Israel,” and Gentiles.

### Vs. 30

**Luke 19:30, “Saying, “Go into the village ahead of you; there, as you enter, you will find a colt tied on which no one yet has ever sat; untie it and bring it here”.”**

“**The village ahead of you,**” KOME KATENANTI, “before, opposite, etc.” was most likely Bethphage.

“**You will find a colt tied,**” HEURISKO POLOS, “colt or young donkey,” DEO, “bound or tied.” This first shows the Deity of Jesus Christ; knowing there would be a young / unbroken donkey tied up in Bethphage. It also represents man being “bound or tied” to sin and the sin nature, which Jesus came to free us from.

“**On which no one yet has ever sat,**” OUDEIS, “not one,” POPOTE, “ever,” ANTHROPOS, “of men,” KATHIZO, “sat.” It was an unbroken donkey. It represents the fact that no one was ever able to overcome sin up to this point. Therefore, an “unbroken donkey” is analogues to the spotless lamb who would overcome our sins.

“**Untie it,**” LUO, “loose, untie, set free, break up, etc.,” This represents the “loosening” of our bondage to sin, Satan, and our Old Sin Nature. By being loosed, we are free to live the spiritual life, **Rom 6 - 7.**

**Eph 2:14, “For He Himself is our peace, who made both *groups into one* and broke down the barrier of the dividing wall.”**

**1 John 3:8, “The one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.”**

**Rev 1:5, “And from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood.” Cf. Rev 5:5.**

**“Bring it *here*” is the Imperative Mood of AGO, “lead, bring, guide, to drive, etc.” This represents the sacrifice for our sins, as the Lamb is led to the slaughters, Isa 53:7; Acts 8:32; 13:23; Heb 2:10, cf. Luke 22:54; 23:1, 32.**

**Acts 8:32, “Now the passage of Scripture which he was reading was this: “He was led as a sheep to slaughter; and as a lamb before its shearer is silent, so he does not open his mouth, (*Isa 53:7*)”.”**

**Acts 13:23, “From the descendants of this man, (*David the son of Jesse*), according to promise, God has brought to Israel a Savior, Jesus.”**

**Heb 2:10, “For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.”**

This gives us a figurative understanding of what Jesus would accomplish for mankind. We are bound by our sins and Jesus came to pay for our sins, which unbinds or unties the believer from their sins.

Coming in on a donkey was a symbolic method of entrance for Jesus. As noted above, this event took place as prophesied in **Zech 9:9**, and comparing **Psa 118:26-27; Isa 62:11-12; Dan 9:24-25**.

**Psa 118:26-27, “Blessed is the one who comes in the name of the LORD; We have blessed you from the house of the LORD. <sup>27</sup>The LORD is God, and He has given us light; Bind the festival sacrifice with cords to the horns of the altar.”**

**Isa 62:11-12, “Behold, the LORD has proclaimed to the end of the earth, Say to the daughter of Zion, “Lo, your salvation comes; Behold His reward is with Him, and His recompense before Him.” <sup>12</sup>And they will call them, “The holy people, the redeemed of the LORD;” And you will be called, “Sought out, a city not forsaken”.”**

**Daniel 9:24-25, “Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place. <sup>25</sup>So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.” cf. Ezra 4:24; 6:1-15; Neh 2:1-8; 3:1.**

### **The Covenant Donkey**

In the prophecy of Jesus’ entrance into Jerusalem, **Zech 9:9**, when He would face His Cross, the narrative regarding the donkey He rode upon gives us many important analogies to His fulfillment of God’s Plan of Salvation for mankind. Some of them we have already noted above.

**Zech 9:9, “Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, (CHAMOR) even on a colt, (AYIR), the foal of a donkey, (BEN-ATHON).”**

Donkey or Ass is used many times in the OT. The Hebrew words include CHAMOR, AYIR, for a young male donkey, and ATHON for a female donkey

Donkeys have a specific role in the assistance to man. They were not normally used by military personnel, cf. **Num 22:21; 1 Sam 25:20, 23**. Yet, in contrast to earthly kings who used horses, chariots, and other symbols of war to show their might, cf. **Zech 4:6; Ex 15:1; Psa 20:7; Isa 31:1-3**, this King distinguished Himself by riding upon a donkey, (e.g., **Judges 10:3-4**), often used for transportation and carrying loads during times of peace. Therefore, Jesus' use of the donkey is consistent with His first coming as the "**Prince of Peace**," **Isa 9:6**. As a simple beast of the common person, it was also known as the "**beast of burden**," **Mat 21:5**.

**Isa 9:6, "For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace."**

Around the time of the Passover, as Israelites came from all over the world, there was a tradition they had. They would go up the hill opposite to where Jesus would one day enter into Jerusalem and would often chant **Psa 24** with emphasis on **vs. 3-6**. This was followed in **vs. 7-10**. On the day of our Lord's entry, the people chanting these words could look across the valley and see Jesus coming and make the connection with **Zech 9:9**, "**Behold, your King is coming to you.**" Jesus intended for them to make that connection.

In the following information, we will explore both OT and Ancient Near East extra Biblical texts to see even further symbolism regarding our Lord's Cross related to the donkey, as there are several passages that mention "donkey," which reveal some interesting things regarding our Lord's entry into Jerusalem and His final goal of that entry.

1. "Donkey" is related to Ishmael, the first son of Abraham, who he had with Hagar, his wife's servant girl in **Gen 16:11-12**, where he did not wait on the timing of the Lord. As a result, it resulted in disaster which the Jews are still railing against today. Here, it is the Hebrew noun PERE that means, "wild donkey."

**Gen 16:11, "The angel of the LORD said to her further, "Behold, you are with child, and you will bear a son; and you shall call his name Ishmael, because the LORD has given heed to your affliction. <sup>12</sup>He will be a wild donkey of a man, His hand *will be* against everyone, and everyone's hand *will be* against him; and he will live to the east of all his brothers."**

Because Abraham did not trust in the Lord, his human good produced wickedness or sin. The wild donkey represents man and his sinfulness, when he is in rebellion against God. This is what our Lord came to reconcile, all of us wild donkey's (asses), who rebel against Him!

2. In **Gen 22**, where we have the word CHAMOR (a male donkey). It is the story of when Abraham was preparing for the journey to Mt. Moriah with Isaac to sacrifice him in faith and obedience to the Lord. Interestingly, on that journey, Abraham took two servants and his son Isaac with him. In our narrative, two of Jesus' servants went to get the donkey. And later we see two thieves crucified next to Jesus. There is a lot of symbolism between Abraham and God the Father, Isaac and Jesus Christ, and the two servants and sinners.

As you know, the Lord stopped Abraham from sacrificing Isaac, and instead provided His own sacrifice for them. That was the same location as where Solomon's temple is said to be built.

**Gen 22:3, "So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him. <sup>4</sup>On the third day Abraham raised his eyes and saw the place from a distance. <sup>5</sup>Abraham said to his young men, "Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you."**

3. **Exodus 13** teaches that the Israelites were to dedicate to the Lord their firstborn sons, as well as the firstborn male of every beast they owned when they enter the land of Canaan, including the donkey.

**Ex 13:13, "But every first offspring of a donkey you shall redeem with a lamb, but if you do not redeem it, then you shall break its neck."** This is repeated in **Ex 34:20**.

The animals are included since they benefited from the deliverance in Egypt and were spared because of the blood

of the Passover lamb that was spread on the doorpost and lintel of every Israelite home. Donkeys were considered ceremonially unclean animals, **Lev 11:2-4**, thus they could not be sacrificed, but they could be redeemed by a lamb.

Once again, we see the analogy to sinful man in the donkey. Just as we enter this world “unclean” with sin upon our souls having received the imputation of Adam’s Original sin, **Rom 5:19; 1 Cor 15:22, 45**, we can be redeemed through the sacrifice of a Lamb: The Lord Jesus Christ.

Another point is the breaking of the neck of the unredeemed donkeys. If the donkey was not redeemed by the sacrifice of the Lamb, their necks were to be broken. This reminds us of the severe consequence to the unbeliever, that they will experience the Second Death in the Eternal Lake of Fire, **Rev 20:15**, because they did not receive the sacrifice for their sins in the Person of Jesus Christ.

Douglas Stuart writes *“The ruling in vs. 13, about breaking the neck of an unredeemed donkey, (used here as an example, not as the only instance of its type), may seem odd at first glance, but it was entirely within the principles of the redemption system. A firstborn animal could not simply be kept from God for one’s own use—either for working or for eating. It belonged to God, so if it was not redeemed, it must be destroyed. By no means could anyone say, “Since God doesn’t need this, I’ll keep it and use it for myself.” God decided what to use and what to destroy of what belonged to him. This regulation clarifies the process in the case of animals of no use to the sanctuary.”*

4. Next, we have the Rebellion of Korah, **Num 16:15**, **“Then Moses became very angry and said to the LORD, “Do not regard their offering! I have not taken a single donkey from them, nor have I done harm to any of them.”**

When Moses says he had not taken so much as a donkey from them, he is declaring he had never taken the slightest bribe to pervert justice. In that, the donkey represented the unrighteous or sin. Therefore, we see the analogy of the righteous versus the unrighteous, and we all know what happened to the unrighteous, they were swallowed alive directly into Sheol. Therefore, the donkey represents the sins of man that Jesus came to remove.

5. You may also know the story of Balaam’s Ass of **Numbers 22**. That told of God’s Directive, Permissive, and Overruling will. **2 Peter 2:16**, **“But he received a rebuke for his own transgression, for a mute donkey, speaking with a voice of a man, restrained the madness of the prophet.”**

In this case, the donkey was speaking to the rebellious person, just as the Cross of our Lord speaks to all unbelievers trying to get them out of their madness of unbelief and come to His saving Grace!

6. **Deut 22:10**, the yoking together of an ox and donkey was forbidden by the Law. Paul uses this as an illustration of the principle that believers and unbelievers should not be yoked together, **2 Cor 6:14-18**. This is the Doctrine of Separation. Therefore, Jesus’ sacrifice was for the purpose of separating us from our sins, so that we could live the spiritual life of God.

7. Samson used the jaw bone of a donkey to kill a thousand Philistines, **Judges 15:15**. Here we see the might of the work of the Cross to overcome sin and evil.

8. In another Biblical account, we have Samuel and Saul in **1 Samuel 9**, which speaks to lost donkeys and says in **vs. 20**, **“As for your donkeys which were lost three days ago, do not set your mind on them, for they have been found. And for whom is all that is desirable in Israel? Is it not for you and for all your father’s household?”**

This correlates to Christ being buried for three days and nights after His sacrifice for sin, and found resurrected on the third day for “all the Father’s household.”

9. Our last analogy from the Bible is from the book “Basics of Biblical Hebrew,” in Chapter 16, where there is an interesting article related to the Messiah riding into Jerusalem on a donkey, by J. Bergman Kline, from Gordon-Conwell Theological Seminary in South Hamilton, MA, which I will condense for you.

In **Gen 49:10-12**, Jacob's blessing over his son Judah (from which Jesus would come, **Rev 5:5**), we have a prophecy of the Messiah that describes both His sufferings and His glory, cf. **Luke 24:25-27, 45-48; Acts 26:22; 1 Peter 1:10-11**.

**Gen 49:10**, "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to him *shall be* the obedience of the peoples. <sup>11</sup>He ties *his* foal to the vine, and his donkey's colt to the choice vine; He washes his garments in wine, and his robes in the blood of grapes. <sup>12</sup>His eyes are dark from wine, and his teeth white from milk."

"**Shiloh**" is generally understood as denoting the Messiah, "the peaceful one." "**Foal**" is AYIR, and the "**donkey's colt**" is BENIY ATHONO, just as we saw in **Zech 9:9**, speaking to the sacrifice He will make for the people's sins.

"**Washing his garments...**" speaks to His sacrifice upon the Cross for the forgiveness of sin. **Vs. 12**, then speaks to health, well-being, and blessings that will come in the Millennial reign of Jesus Christ, as a result of His sacrifice during His First Advent.

Jacob was specific. Not only would a descendant of Judah reign as king, but also the royal scepter would not depart from Judah, nor would the royal scepter depart from between his feet until "Shiloh" comes. Shiloh seems to be an abbreviate expression meaning, "He to whom it belongs," and thus refers to the Messiah, God's anointed Prophet, Priest, and King. The obedience of the peoples will be to Him. In **Ezek 21:26-27**, God tells Zedekiah, the profane wicked last king of Judah, to take off his crown. It would not be restored until the One comes to whom it rightfully belongs, i.e., Jesus Christ. The Jewish Targums interpreted this to mean, "until Messiah comes." This will have its fulfillment in the Millennium when "**The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he will reign forever and ever,**" **Rev 11:15**.

The reign of the One to come will bring a time of peace and the simple blessings of life in the Millennium, where the vine is a symbol of prosperity and peace. Eyes darker than wine and teeth whiter than milk can also speak to the judgments of the Tribulation with the eyes of the Messiah full of anger against the Antichrist and the whiteness of teeth symbolizing impending judgment, cf. **Rev 19:11, 14; 20:11-13**, which leads to peace in the Millennial Reign.

This dual theme of His suffering and glory is also seen in **Gen 3:15**, "**And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel.**"

Therefore, in these Biblical texts where "donkey" is used, it speaks to the various details and results of Jesus' completed work upon the Cross during His First Advent, which was the reason why He was now entering Jerusalem.

10. Finally, there is an extra Biblical analogy regarding the donkey which comes from an ancient text from Mari, a city on the upper Euphrates, dating from about the 18<sup>th</sup> century B.C.



It describes a situation, in which a Suzerain (land lord) has sent his lieutenant to supervise a covenant ratification ceremony between two of the Suzerain's vassals (loyal subjects). The royal servant has done his duty and is now reporting back to his lord. The lieutenant recounts in particular that in this covenant ceremony he took a certain kind of animal and killed it to seal the covenant and, specifically, to symbolize the curse that would overtake anyone who would break the covenant. The Mari tablets describe the sacrifice of a young donkey as part of the ritual for concluding a treaty. The term used for this animal is cognate to the Hebrew AYIR BEN ATHON. Evidently this special breed of donkey was specifically stipulated for use in covenant ratification ceremonies. The traditional language of "entering into a covenant" was "to kill a young ass" in the Mari texts. Therefore, the shedding of the blood of the AYIR BEN ATHON would ratify the covenant. As such, the donkey sacrificed was called the "covenant donkey."

“The notion of killing a donkey foal (or some lesser sacrifice) in order to seal a treaty between two parties gave rise to the Hebrew phrase KERAT BERIT (literally, “to cut a covenant”) meaning, “to make a treaty.” Frank M. Cross has shown that the divine name El-Berith, “God of the Covenant” is attested already in a Hurrian hymn from the 2<sup>nd</sup> millennium BC.” (P. 66. Lawrence Stager. "The Shechem Temple, Where Abimelech Massacred a Thousand." Biblical Archaeology Review. July/August 2003. pp. 26-35,66-68)

Interestingly, in **Gen 15** our Lord made the Land Covenant with Abram in similar fashion to the Mari text but did not use a donkey, for it was an unclean animal when the Law was later given to Moses. **Gen 15:9-10, 17-19**, “**So He said to him, “Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon.”**<sup>10</sup>**Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds.** <sup>17</sup>**It came about when the sun had set, that it was very dark, and behold, *there appeared a smoking oven and a flaming torch which passed between these pieces.*** <sup>18</sup>**On that day the LORD made a covenant with Abram, saying, “To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates”.**” The passing through the pieces was similar in style to the covenants in the Mari text.

Now, when the Israelites would read, **Zech 9:9**, “**Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey,**” they understood that the coming King is righteous and victorious in the accomplishment of salvation for his people, this is Messiah’s glory. Yet, He is also afflicted and He comes riding on the covenant donkey; this is Messiah’s suffering.

Therefore, this gives us another hint that the way to glory is achieved through the shedding of blood. As such, Jesus is qualified to be grantee and guarantor of the New Covenant through the shedding of His blood of the covenant. When Jesus rode in on a donkey, it signified more than his humility. It tells us that He came to shed His blood of the Covenant to bring peace between God and man. Compare with **Zech 9:10-12** that speaks symbolically of Christ’s work on the Cross.

**Zech 9:10**, “**I will cut off the chariot from Ephraim and the horse from Jerusalem; and the bow of war will be cut off. And He will speak peace to the nations; and His dominion will be from sea to sea, and from the River to the ends of the earth.** <sup>11</sup>**As for you also, because of the blood of My covenant with you, I have set your prisoners free from the waterless pit.** <sup>12</sup>**Return to the stronghold, O prisoners who have the hope; this very day I am declaring that I will restore double to you.”**

In Mari, treaties and covenants were typically sealed by the ritual sacrifice of “a colt the foal of an ass.” In explicit contrast, Jesus offered Himself as the sacrificial confirmation of the Covenant. “**... and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross,**” **Phil 2:8**.

Therefore, by emerging justified from the sufferings of the Cross, Jesus Christ, the glorified Messiah has won the right to offer reconciliation to those who are in rebellion (i.e., all unbelievers) against the heavenly Suzerain (God), to give them the peace of the gospel that would reconcile them to God through the forgiveness of their sins. And based on the typology of Mari texts, this offer is valid and efficacious for both Jews and Gentiles.

### **Vs. 31**

**Luke 19:31** “**If anyone asks you, ‘Why are you untying it?’ you shall say, ‘The Lord has need of it.’”**

Typically, the one asking this question would be the owner(s) of the young donkey, as noted in **vs. 33**. “**Untying,**” is the Verb LUO for “loose, untie, set free, etc.” Once again, this is typology for the believer being loosed from their sins and the slave market of sin. Jesus came to set man free from his sins.

“**The Lord has need of it,**” HO KURIOS ECHO CHREIA, “need, necessity, etc.,” AUTOS. Jesus would use this donkey to fulfill the prophecy concerning Him in **Zech 9:9**, give the Israelites another wonderful sign that He was the Savior / Messiah / King, and tell the Gentiles who He was, and why He came.

In **Mat 21:3**, this explanation is another sign of our Lord's Deity, as He knew that the owners would acquiesce to the disciples taking of the colt with this simple reasoning.

**Mat 21:3, "If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them."**

Jesus' omniscience is confirmed in **vs. 33-34**, and in **Mark 11:4-6**.

**Mark 11:4-6, "They went away and found a colt tied at the door, outside in the street; and they untied it. <sup>5</sup>Some of the bystanders were saying to them, "What are you doing, untying the colt?" <sup>6</sup>They spoke to them just as Jesus had told *them*, and they gave them permission."**

Apparently, the owners were believers as the disciples said, "**The Lord** has need of it." The owners believed in who Jesus was; their Savior / Messiah / King.

### **Vs. 32**

**Luke 19:32, "So those who were sent went away and found it just as He had told them."**

The two disciples showed their obedience to the Word of God as they "**went away**," APERCHOMAI, "go away, go out, go in search of, etc.," to get the donkey.

When they did, they "**found it**," HEURISKO, "**just as He had told them**," KATHOS EIPON AUTOS. This is another confirmation of Jesus' omniscience and veracity. The disciples saw exactly what Jesus told them they would see.

This is analogous to Jesus telling the disciples time and time again why He had to go to Jerusalem and what He would accomplish. But for whatever reasons, they did not understand it. So, this is yet another proof Jesus gave to them and all of us, as to the truth of His Word. Therefore, obedience to the Word of God results in proof of the efficacy of the Word and its right application.

### **Vs. 33**

**Luke 19:33, "As they were untying the colt, its owners said to them, "Why are you untying the colt?""**

When the disciples were "**untying**," LUO, "**the colt**," POLOS (also used in **vs. 30, 35**, and 12 times in all in the NT, only for this narrative in the four gospels, **Mat 21:2-7, Mark 11:2-7, John 12:15**), it represents loosening the sinner from his sins, which is why Jesus went to the Cross.

At that point, the owners objected; "**Its owners said to them, "Why are you untying the colt?"**" Interestingly, "**owners**" is also the word KURIOS that means, "supreme controller, owner, master, or lord." This represents God, especially the Father, being the master or owner of every sinner, as their Creator!

The owners asked the exact question the Lord knew they would: Omniscience.

### **Vs. 34**

**Luke 19:34 "They said, "The Lord has need of it"."**

In obedience to the command of Jesus, the disciples replied just as He told them to. This represents the fact that we are to apply the Word of God just as it is written. We are not to add anything to the Word of God. We are never to add our human viewpoint or mandates to it. We are to do a right thing in a right way. That is, learn the Word of God and apply it to your life as the Word instructs, and never add your human good works or viewpoint to it.

This is why most, if not all, of the rituals religion adds to living the spiritual life are wrong, just as the Pharisees'

additions and human viewpoint application to the Word of God was wrong. We are to do as the Word says. When we do, that is faith!

In **Chapter 22** of the Gospel of Luke, we will note the “Doctrine of the New Covenant” that is based on the satisfactory sacrifice Jesus Christ made on behalf of the entire world upon the Cross for the payment of the penalty of our sins that He memorialized in the Communion Supper, **Mat 26:28; Mark 14:24; Luke 22:20; 1 Cor 11:25**. There, we will note the importance of the New Covenant in Jesus’ blood and its application for the Church Age believer, as well as Israel.

### Vs. 35

**Luke 19:35, “They brought it to Jesus, and they threw their coats on the colt and put Jesus on it.”**

Having received permission by the owners to take the donkey, the disciples “**brought it,**” AGO, “to lead, bring, guide, etc.,” “**to Jesus,**” PROS IESOUS.

This is exactly what the disciples of Jesus (you and I) should be doing. We are to lead or guide the unbeliever / sinner to the sacrifice for their sins: Jesus for salvation.

This also reminds us that it was God the Father who brought Jesus to the Cross for the payment of the penalty for our sins. In addition, we all brought Jesus to the Cross because of our sins, which needed payment for.

“**They threw,**” EPIRRHIPTO, “to throw or cast” is only used here and **1 Peter 5:7, “Casting all your anxiety on Him, because He cares for you.** This is exactly what every believer should be doing. Jesus is qualified to receive and alleviate our fears and worries, because of His completed work upon the Cross.

“**Their coats,**” HO HIMATION, “garments, clothing, cloak, robe, etc.” Interestingly, the last two usages of this word in the NT, tell us of the suffering and glory Jesus has accomplished, **Rev 19:13, 16.**

**Rev 19:13, “He is clothed with a robe dipped in blood, and His name is called The Word of God.”**

**Rev 19:16, “And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS”.”**

This word is also used for the robe Jesus wore that the soldiers divided up, **Luke 23:34**, as His sacrifice is for and given to all sinners, **Heb 10:12.**

**Heb 10:12, “But He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD.”**

The Roman soldiers also put a purple robe on Him to mock Him as King, **John 19:2-5**, just as the unbeliever rejects and mocks Jesus as their Savior, **Luke 9:22; 17:25; 20:17.**

**Luke 9:22, “The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day.”**

**Luke 17:25, “But first He must suffer many things and be rejected by this generation.”**

**Luke 20:17, “But Jesus looked at them and said, “What then is this that is written: ‘THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER stone’?”**

Jesus’ robe represents His completed work upon the Cross that is now glorified. He went to the Cross to pay for our sins. Therefore, by placing their coats on the young donkey that Jesus would sit upon or cover, represents man’s sins being placed under Jesus for Him to cover. This reminds us of the original sin in the Garden of Eden where Adam and Eve’s sin were covered by Jesus, using a sacrificial lamb, **Gen 3:21.**



**Gen 3:21, “The LORD God made garments of skin for Adam and his wife, and clothed them.”** In the LXX, the word for garments, DERMATINOS, “made of hides or leather, animal skins” is a cognate of HIMATION.

“**On the colt**” in the Greek is EPI HO POLOS. This represents us laying our sins upon the sacrificial animal. Therefore, Jesus is the one who became man to take on our sins as the Sacrificial Lamb, who is now qualified to save us from our sins and alleviate our fears, worries, and anxieties post salvation.

Next, to fulfill the Scriptures, **Zech 9:9**, the disciples, “**put Jesus on it,**” EPIBIBAZO, “put on, cause to mount, set upon, etc.” This word is only used 3 times in the NT; here, **Luke 10:34** and **Acts 23:24**.

1) In **Luke 10:34**, it is used for the injured man that the “good Samaritan” cared for. **Luke 10:34, “And came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast (KTENOS, “domesticated, pack, or riding animal,” most likely a donkey), and brought him to an inn and took care of him.”** Jesus came to bandage our wounds (sin), by paying for them at the Cross.

2) In **Acts 23:24**, Paul was “placed on” a “beast,” KTENO, when he was arrested and sent to the governor for prosecution so that he would be kept safe. **Acts 23:24, “They were also to provide mounts (beasts) to put Paul on and bring him safely to Felix the governor.”** When we are “mounted on” / believe in Jesus Christ, our beast of burden for salvation, we are safely kept for the rest of eternity. Cf. **Mat 14:36; Luke 7:3**.

**Mat 14:36, “And they implored Him that they might just touch the fringe of His cloak; and as many as touched it were cured.”**

**Luke 7:3, “When he heard about Jesus, he sent some Jewish elders asking Him to come and save the life of his slave.”**

Nevertheless, as the donkey sometimes speaks to royalty, cf. **Judges 5:10; 10:4, 2 Sam 16:2**, we all have put Jesus upon the beast of burden, “the sacrificial Cross,” because of our sins, which He willingly accepted and paid for, as the Prince of Peace, **Isa 9:6**.

### **Vs. 36**

**Luke 19:36, “As He was going, they were spreading their coats on the road.”**

“**As He was going,**” POREUOMAI, “going, departing, traveling, etc.,” “**they were spreading,**” HUPOSTRONNUMI, “to spread out,” in the Imperfect, Active, Indicative. This word is only used here in the NT. “**Their coats on the road**” is AUTOS HO HIMATION EN HO HODOS.

This is the multitude’s reaction as Jesus triumphantly entered Jerusalem on a young donkey. The people honored their “King” by “spreading out” their garments on the road before Him, as He traveled from Bethany to the Holy City, about 2 miles, cf. **John 11:18**. They were not haphazardly throwing their coat in the road. They were carefully placing them upon the ground before Him. This represented putting their humanity and sin under His authority, even though many of them days later would call for His Crucifixion. They honored Him as King, but were putting the Crown ahead of the Cross, while in fact they would reject His Cross.

Yet, in God’s eyes, Christ’s procession was a type of victor’s procession. It was a procession indicating the victory to come; the strategic victory of the Angelic Conflict, which is the victory over sin and death won upon the Cross. Typically, a victor’s procession comes after the victory is won. This was the way the Romans hailed their victors in battle. Yet, because God lives in eternity, even though in time the victory had not yet occurred, in God’s eyes it was completed billions of years ago. So, Christ allowed this procession to occur telling the people that their King and Savior had come. But, as noted, they were predominately looking for a king to destroy the Romans. They were not looking for the King to destroy their sins and Satan.

They should have been looking for a Savior over their sins, as the OT prophecies did not just proclaim the coming King. They also indicate His saving work! But just as Satan influenced the woman in the Garden of Eden to confound

and confuse God's Word in the mentality of her soul, **Gen 3:1-3**, he did so with the Jews of Jesus' time. Satan had parlayed the Hebrew's lack of concentration and faithfulness towards the Word of God and Occupation with the person of Jesus Christ with their negative volition, so that when the Messiah had arrived and publicly displayed Himself in complete fulfillment of prophecy, they were completely confounded as to who He was. And, in emotional revolt of the soul, they praised Him as the One who would solve their problem of Roman occupation. They only remembered the first part of prophecy regarding Jesus as their King, and in their arrogance, they completely forgot about their need for a Savior to free them from the slave market of sin. Notice the prophecy of **Psa 118:22-29**.

**Psa 118:22-29**, "The stone which the builders rejected has become the chief corner *stone*. <sup>23</sup>This is the LORD'S doing; it is marvelous in our eyes. <sup>24</sup>This is the day which the LORD has made; let us rejoice and be glad in it. <sup>25</sup>O LORD, do save, we beseech You; O LORD, we beseech You, do send prosperity! <sup>26</sup>Blessed is the one who comes in the name of the LORD; we have blessed you from the house of the LORD. <sup>27</sup>The LORD is God, and He has given us light; bind the festival sacrifice with cords to the horns of the altar. <sup>28</sup>You are my God, and I give thanks to You; *You are my God*, I extol You. <sup>29</sup>Give thanks to the LORD, for He is good; for His lovingkindness is everlasting."

In the Gospels of Matthew, Mark, and John, it also states that they spread palm tree branches on the road.

**Mat 21:8**, "Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road."

**Mark 11:8**, "And many spread their coats in the road, and others *spread* leafy branches which they had cut from the fields."

**John 12:13**, "Took the branches of the palm trees (PHOINIX) and went out to meet Him..."

The palm branches were symbolic of rejoicing and triumph, **Lev 23:40**. The people honored and worshiped Jesus because of the miracles they had seen and especially for the raising of Lazarus. Nevertheless, this too is a sign of victory, but the victory to be won was at the Cross. As a result, palm branches will be waved in triumph by believers from the Tribulation in heaven after the Tribulation is complete, **Rev 7:9**.

**Rev 7:9**, "After these things I looked, and behold, a great multitude which no one could count, from every nation and *all* tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches *were* in their hands."

The branches of the palm tree are another sign of the Messiah, **Jer 23:5-6; Zech 3:8; 6:12-13; Isa 11:1**.

**Isa 11:1**, "Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit."

**Jer 23:5**, "Behold, *the* days are coming," declares the LORD, "When I will raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land. <sup>6</sup>In His days Judah will be saved, and Israel will dwell securely; and this is His name by which He will be called, 'The LORD our righteousness'."

Jesus Christ is the Branch. This is one of His Messianic titles. He is called the Root and the Branch, and this is what is meant. Jesus Christ is the Root as God, the tree is Israel, but along the way He is also the Branch. As God, He is the Root. As the Branch, He is the son of David who will reign forever and fulfill the Davidic covenant.

Interestingly, Luke who was writing to Gentile unbelievers, did not include the palm branches. Yet, we see us as Gentiles, those in religion, waving palms every Palm Sunday. It is reminiscent to the Jews in Jesus' day who did not fully comprehend their Messiah.

**Vs. 37**

**Luke 19:37**, "As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the

**disciples began to praise God joyfully with a loud voice for all the miracles which they had seen.”**

Being about two miles away when He began His ascent to Jerusalem, He is now nearing the base of the Mount of Olives; “**near the descent (KATABASIS) of the Mount of Olives.**” It denotes the precise geographical location “where the road goes down the Mount of Olives.

The mention of this mountain is interesting here, which is another detail unique to Luke, because it adds to the Messianic feel of the event, since it is the predicted locale of the Messiah’s appearance for His Second Advent at the end of the Tribulation, also from the Prophet Zechariah, **Zech 14:4-5.**

At this time, the “**whole crowd of disciples,**” HAPAS PLETHOS MATHETES, had gathered along the procession route. This was a spontaneous gathering. Not planned out in advance by Jesus or the disciples, even though it was part of God’s Plan for Jesus, which Jesus was fully aware of and prepared for.

This crowd “**began to praise God joyfully,**” CHAIRO, “rejoice, be glad, welcome, greet, etc.,” AINEO, “praise or extol” (which is only used in the NT to praise God), HO THEOS, “the God.” They joyfully praised God “**with a loud voice,**” MEGAS PHONE, “sound, tone, voice, etc.” Notice the singular aspect of their voices. It means when we collectively praise God or Jesus, we are doing it as one!

When we sing our praises to God, especially during our doxology or Sunday morning worship, we are to do so in the same way; not restrained or under our breathe softly, but with a loud joyful tone. We should not be embarrassed about how we sound or who can hear us, because that would be arrogance and self-centeredness. When you sing to God, it is about Him and not about you.

Then we see the misguided heart of the people. They were not praising Jesus because He was their God and King, Savior or Messiah. They praised Him, “**for all the miracles which they had seen,**” PERI PAS DUNAMIS HOS EIDON. The DUNAMIS that means, “power, might, ability, force, etc.” is translated “miracles” here, as in **Heb 2:4.**

**Heb 2:4, “God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.”**

They were not there to greet the Savior, but to see the side show; the miracle worker called Jesus.

John wrote, **John 12:12-13, 17-18, “On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup>took the branches of the palm trees and went out to meet Him, and began to shout..., <sup>17</sup>So the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify about Him. <sup>18</sup>For this reason also the people went and met Him, because they heard that He had performed this sign.”**

“**Sign**” is the Greek Noun SEMEION, ‘sign, token, signal, miracle, portent,’ also used in **Heb 2:4.**

Therefore, we have the disciples of Jesus who believed He was the Messiah / Savior / King, meeting up with the crowd of worshippers coming to Jerusalem for the Passover celebration who had heard about Jesus performing miracles, including raising Lazarus from the dead. So, they joined in with the Messianic celebration taking place, and got involved with the disciples in the spirit of the occasion by carpeting the path Jesus was to take with their outer garments and green branches. With the two crowds merging, a large crowd had now gathered to spontaneously carpet the path with their coats and leafy boughs to escort Jesus into the temple.

Some had the right intention and motivation in their heart, while others did not as they joined in because of the “crowd mentality” that leads to emotional revolt of the soul in misguided application, as we will see below. Nevertheless, the crowds fulfilled the other part of Zechariah’s prophecy as they “**Rejoiced greatly, O Daughter of Zion! Shout in triumph, O daughter of Jerusalem!**”

**Luke 19:38, “Shouting: “BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!””**

“**Shouting**” is the Verb LEGO, “say, speak call, etc.” Because the previous verse said they did this in a “loud voice,” it is translated as shouting.

What they shouted or sang, as recorded by Luke and the other Gospel writers, is from **Psa 118:26a**.

“**Blessed is the king who comes in the name of the lord**” is EULEGEO HO ERCHOMAI HO BASILEUS EN ONOMA KURIOS.

**Psa 118:26a, “Blessed is the one who comes in the name of the LORD.”**

Luke, writing to unbelieving Gentiles, has a change from the Psalm. Instead of saying “**the one**” who comes, Luke recorded “**the King**” who comes. This may be an abbreviation on his part, as inspired by the Holy Spirit, because he also did not include the beginning and ending of the praise that the other Gospel writers note:

- 1) “**Hosanna to the son of David .... Hosanna in the Highest,**” by Matthew.
- 2) “**Hosanna.... Blessed is the coming kingdom of our father David; Hosanna in the highest,**” by Mark.
- 3) “**Hosanna... even the King of Israel,**” by John.

The gentiles would not be as concerned about Jesus being the Son of David as the Israelites would be, but Luke does state that Jesus is “King.”

**Mat 21:9, “The crowds going ahead of Him, and those who followed, were shouting, “Hosanna to the Son of David; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Hosanna in the highest!”**

**Mark 11:9-10, “Those who went in front and those who followed were shouting: “Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; <sup>10</sup>Blessed is the coming kingdom of our father David; Hosanna in the highest!”**

**John 12:13, “Took the branches of the palm trees and went out to meet Him, and began to shout, “Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD, even the King of Israel.”**

“**Hosanna**” is a transliteration from the Greek Interjection, ὡσαννά that is used six time in the other three Gospel accounts of this event, **Mat 21:9 (2x), 15; Mark 11:9-10; John 12:13**.

Similarly, the Greek word is a transliteration of the Hebrew word HÔSHÎÂH NĀ’, and the Aramaic word is HÔSHA’ NĀ’. The Hebrew is from a combination of an Imperative form of YESHA, “save,” and NĀ’ which can be rendered “now” or “please.” The resultant word means, “save now!” The shout “Hosanna” was customarily used at the Feast of the Tabernacles and the other festivals. It was a shout of exaltation about equivalent to “Salvation.” In addition, “*normally one expected the waving of branches at the Feast of Tabernacles, but this is the Passover. Tabernacles looked forward to the end times, while Passover pictured both the sacrifice for the forgiveness of sins and the final deliverance. This combination is instructive, for Jesus brings both.*” (NIV Application Commentary). This Psalm was also sung in Judaism as part of the praise celebration in association with the Passover meal, so it was well known and full of end-time significance. It is based on the phrase in **Psa 118:25, “O LORD, do save, we beseech You; O LORD, we beseech You, do send prosperity!”**

This too is clearly a Messianic phrase, as Jesus Himself appealed to two passages within the psalm’s immediate context:

- 1) The prophecy about the stone rejected by the builders, which becomes the chief cornerstone, **Psa 118:22;** cf. **Mat 21:42**.
- 2) The prophetic element in the cry, “**Blessed is he that cometh in the name of the Lord,**” cf. **Mat 23:39**.

Judaism of Jesus' day had adopted HOSANNA as a cultic cry, and it had Messianic and eschatological overtones. When the people cried this to Jesus, **"He who comes in the name of the Lord" Mat 23:39**, as He entered Jerusalem, this was a Messianic proclamation. The **"Coming One"** was already recognized as a Messianic title, cf. **Zech 9:9**.

As such, the Messianic expectation of the people was at a peak, and they cried, "Hosanna," in expectation of the fulfillment of the promises to Israel. But, as noted above, most of them wanted to be saved from the Romans, not their sins, and their cry or praise was misguided from a wrong heart.

*"The reference to the one "who comes" (v. 38) also recalls earlier Lucan references (3:15-17; 7:19-23; 13:35). Luke has therefore left two sets of clues as to who Jesus is. One appeals to Old Testament background, while the other treats the events of Jesus' ministry (especially the miracles). Each explains the other. Jesus is the Promised One whom John the Baptist mentioned; he also is the one who comes in the name of the Lord, whom Jesus predicted would be slain in Jerusalem (13:31-35)." (NIV Application Commentary.)*

Next, Luke records the further exaltation and hope of the people with the words the crowd shouted, **"Peace in heaven and glory in the highest!" EN EIRENE HOURANOS KAI DOXA EN HUPSISTOS**, "the highest or The Most High." Cf. Our Lord's birth announcements, **Luke 1:32, 35, 76; 2:14**.

**Luke 2:14, "Glory to God in the highest, and on earth peace among men with whom He is pleased."**

This is similar to Mark's concluding praise, **Mark 12:10, "Blessed is the coming kingdom of our father David; Hosanna in the highest!"** Yet, Luke emphasizes **"peace in heaven,"** which speaks to Jesus' victory of the Angelic Conflict won at the Cross, and the reconciliation of man to God through the payment of the penalty of our sins. And **"glory in the highest,"** completes the doxology of the God / Man in hypostatic union, Jesus Christ.

Luke added this in recognition that Jesus, who was the King of Israel, was also God incarnate. The other writers did not state this phrase. *"It is likely the people were calling upon heaven to participate in glorifying and to ratify their shouts of salvation. The Evangelists give us the various cries of the multitude, for they did not all cry one thing. The cries, if seriously construed, were a fore-recognition of the Messiahship of Jesus, but popular cries are soon caught up and are as fickle as the impulses which beget them. But the public recognition of the Messiahship of Jesus gave weight to the accusation made by Simon Peter on the day of Pentecost that they had slain the Messiah—Acts 2:36. Comp. Acts 3:14-15."* (The Fourfold Gospel: or A Harmony of the Four Gospels).

Even a demon praised Jesus this way, **Mark 5:7, "And shouting with a loud voice, he said, "What business do we have with each other, Jesus, Son of the Most High God? I implore You by God, do not torment me!"** Cf. **Luke 8:28**.

Nevertheless, the disciples, by echoing the words of the Psalm, declare that Jesus is the sent King who comes with authority given by God. Therefore, as the true disciples were escorting Jesus into Jerusalem with honor and praise, the crowd from the City/Temple saw them and rushed out to join them in the hopes of fulfillment of prophecy regarding their Messiah / King / Savior. But many were looking for salvation from Rome rather than sin, as we have noted in their desire to see the side show called Jesus above, and the fact that Jesus wept over the city and pronounced His sorrow towards them and the impending judgment against them below. Nevertheless, what was a misguided adulation rings true in the heart of the true believer in the Savior Jesus Christ, who would win the strategic victory of the Angelic Conflict upon the Cross by defeating Satan, sin, and death, through the payment of the penalty for our sins. This would occur in His First Advent, while bringing the Kingdom back to Israel and all believers in His Second Advent.

### **Vs. 39**

**Luke 19:39, "Some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples"."**

In the next two verses, we will note the Pharisees' objection and rejection of this procession. The other Gospels do not mention this scene. Matthew notes the Pharisees' objection in a similar fashion on the next day, when Jesus cleanses the temple. **John 12:19**, notes that the Pharisees argued with each other at this time, **"So the Pharisees said**

to one another, “**You see that you are not doing any good; look, the world has gone after Him**.” Yet, he did not record their complaint to Jesus at this time.

“**In the crowd**” uses the Preposition APO with the Genitive of HO OCHLOS, “from the crowd.” They were in the group of people at the procession, (not a committee sent from Jerusalem for this purpose). Yet apparently, they were not praising Jesus.

Notice, once again, they call Jesus, “**teacher**,” DIDASKOLOS, which is a term of respect, but not a term of faith in who He was. Otherwise, they would have called Him “Lord.” By calling Him “Teacher” they suggested He take responsibility for His followers’ proper instruction, which would include their not calling Him “Messiah.”

Next, they make a demand of Jesus, “**rebuke your disciples**” using the Aorist, Active, Imperative of Command of the Verb EPITIMAO, ἐπιτιμάω that means, “rebuke, censure, admonish, etc.,” with HO MATHETES SU.

This demand shows that they believed themselves to be superior to Jesus, as they commanded Him to tell His disciples to stop praising Him in this fashion. They were outraged by the blatant celebration of Jesus as the Messiah, so they tried to command Jesus to silence what they considered sacrilege.

This tells us that they understood the imagery and meaning of this procession, but refused to accept it with Jesus as the main character. They did not want to accept Jesus as the fulfillment of the prophecies as their Messiah / Savior / King.

As we will see in the next verse, Jesus refuses their command.

#### **Vs. 40**

**Luke 19:40, “But Jesus answered, “I tell you, if these become silent, the stones will cry out!””**

Jesus’ response: A refusal and rebuttal.

In “**answering**,” APOKRINO EIPON, the Pharisees’ demand, Jesus both refuses to heed their command and refutes their intention.

“**I tell you**” is LEGO HUMEIS, “I say to / tell you.” Since they called Him “teacher,” Jesus was now going to teach them a lesson. The time had come to confront their corruption in His official capacity as their King.

This is His refusal, “**If these become silent**” is EAN HOUTOS SIOPAO in the Future, Active, Indicative for, “become silent.” This is the Protasis of a unique Third-Class conditional if, “if and maybe it is true or not true, but is likely.” It is a classical Greek usage and is unique for the NT, because a “third class if” usually has a Subjunctive Mood rather than an Indicative, as here. It is stating a hypothetical scenario that most likely will not occur. Therefore, Jesus is saying, “Even if I command them to be quiet it is not likely that they will. Yet, if they do, something else will happen.”

This is His rebuttal, “**The stones will cry out!**” In the Greek it is HO LITHOS, “stone,” KRAZO, “call or cry out, or scream,” in the Future, Active, Indicative. This is the Apodosis, or “then statement.”

In essence, our Lord replies, “If I silence the people, then something even more unimaginable will praise Me. My other created things will take up their praise.”

This is a proverbial response also found in the OT in **Hab 2:11a**, “**Surely the stone will cry out from the wall, and the rafter will answer it from the framework.**” This had to do with evil being performed within a household that does not go unnoticed. But more poignantly is **Joshua 24:27**.

**Joshua 24:27, “Joshua said to all the people, “Behold, this stone shall be for a witness against us, for it has heard all the words of the LORD which He spoke to us; thus it shall be for a witness against you, so that you**

**do not deny your God”.”**

In that passage, the stone is a witness of the things of God that will be proclaimed, especially if the people reject what God has done for them. Therefore, when Jesus says, “the stones will cry out,” He is reminding the objecting Pharisees of their personal rejection of God’s workings that they are now rebuffing. Yet, Jesus is also using this lesson in the hopes of their repentance, “**thus it shall be for a witness against you, so that you do not deny your God**.” He continued to hope for their personal salvation!

As we understand, stones cannot speak, nor do any other created things on this earth, other than man. So, this response speaks to the impossible from man’s viewpoint, which is the viewpoint these Pharisees had regarding Jesus, (i.e., human viewpoint). Yet, with God all things are possible, cf. **Luke 18:27; Mat 19:26; Mark 10:27.**

**Luke 18:27, “But He said, “The things that are impossible with people are possible with God”.”**

Just as Jesus caused the dumb donkey to speak and rebuke Balaam, **Num 22-23**, the stones could do the same towards these Pharisees and praise Jesus as their God and Creator, their Savior and King. Do you think the Pharisees understood the connection between Joshua and this scene or the donkey and the stones? Apparently not!

As such, this also contains an inherent rebuke, in that inanimate creation knows more about what is taking place than they do. The situation cannot be more tragic, as the tears of Jesus will soon show. And for that reason, as we see in the other Gospels, Jesus knew that this and the other things He was about to do, would prompt the religious leaders to push back, which they did, as they began to conspire together as to how to get rid of Him.

This also reminds us of **Rom 8:21-22.**

**Rom 8:22, “For we know that the whole creation groans and suffers the pains of childbirth together until now.”**

Why is this, **Rom 8:20a, “For the creation was subjected to futility, not willingly, but because of Him who subjected it.”**

Yet, even creation will be reconciled once again, **Rom 8:20b-21, “In hope, <sup>21</sup>that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.”**

Therefore, creation will too be set free from the corruption and pain of sin being in the world, at the Second Coming of the Messiah / Savior / King, cf., **vs. 23.**

**Rom 8:23, “And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, (*just like creation*), waiting eagerly for our adoption as sons, the redemption of our body.”**

Therefore, all of creation has great cause to rejoice and can express it audibly, if Jesus permits it.

**Vs. 41**

**Luke 19:41, “When He approached Jerusalem, He saw the city and wept over it.”**

This is one of the sadness passages in Scripture. It is one of only two places in the Gospels, where we see Jesus shedding tears because of a heavy heart, **John 11:35.** The other time was when He was told His friend Lazarus had died and witnessed the sorrow in Lazarus’ family’s hearts, **John 11:33.** That is the shortest passage in Scripture that simply reads, “**Jesus wept.**”

**John 11:33, “When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled.”** And in **John 11:35**, it tells us, “**Jesus wept.**”

The “weeping” of the people in John’s Gospel and for Jesus in Luke’s Gospel is the Aorist, Active, Indicative of the Verb KLAIO, κλαίω that is used for, “weeping, mourning, lamenting, crying, or showing emotion.” In classical Greek, it can speak of “crying, wailing, crying for joy, mourning the dead, the crying of infants, or bewailing oneself,” (Liddell-Scott). “It can also indicate sad emotions because of missing a loved one in his or her absence,” (Moulton-Milligan). It implies not only the shedding of tears, but also every external expression of grief.

The word used for Jesus “wept” in John’s Gospel is DAKRUO that is only used there and can mean, “cry, weep, or shed tears.” It is also used with a direct object to mean, “to weep for” something or someone.

There is a difference in the understanding between DAKRUO and KLAIO. DAKRUO **John 11:35**, should be translated, “He shed a tear(s).” Yet, KLAIO indicates a loud expression of grief as man’s reaction toward death, **Mark 5:38, 39; 16:10; Luke 7:13; 8:52; John 11:31; 20:11, 13; Acts 9:39**. In all these instances we have man’s reaction toward death in weeping, wailing, and loudly crying. When the Lord, however, stood before the tomb of Lazarus, He simply shed a tear empathizing with their grief at the loss of Lazarus. He did not “wail” because He knew He could raise Him from the dead at best, and see Him in heaven at least. Our Lord is only said to have wept aloud as if wailing when He stood over unrepentant Jerusalem in our passage **Luke 19:41**, “**When He approached Jerusalem, he saw the city, (being unrepentant and rejecting Him), and wept aloud over it.**” Before the dead Lazarus He simply shed a tear, but before unrepentant Jerusalem He shows deep, loud grief in crying. Nothing makes the Lord Jesus more sorrowful than when He is rejected as the Savior.

Jesus’ heavy heart for Jerusalem that led Him to cry aloud is noted in the next few verses.

#### Vs. 42

**Luke 19:42** “Saying, “If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes”.”

This passage ties back to Luke’s account of the praise they were singing about Jesus upon His entrance into Jerusalem in vs. **38b**, “Peace in heaven and glory in the highest.”

This is not a typical “if” statement with a protasis (if) and apodosis (then) statement, but is an “if only” statement, with the Conjunction EI. As such, it is like a first class “if,” meaning “if and you had.” But we see in this overall statement, it is really a second class “if and you did not,” because we understand they did not know who Jesus was, that is, “what makes for peace.” The construction of this “if statement,” is more like the usage in Classical Greek versus the KOINE Greek that most of the NT is written in.

The things Jesus desired for them to “know,” the Aorist, Active, Indicative of GINOSKO, that they did not know, were “the things which make for peace,” HO PROS EIRENE, “peace, harmony, tranquility, or health.” Therefore, Jesus laments because they did not know what true peace was and how to obtain it.

The “things that make for peace” are everything found in the Gospel of Jesus Christ, including their faith, which they did not understand or have. In other words, all of the Doctrines that speak to God the Father’s plan for salvation and Jesus Christ’s fulfillment of that plan can lead someone to “peace with God” (i.e., reconciliation, justification, redemption, adoption, propitiation, sanctification, etc., etc.). If the people had known their Scriptures, as they should have, they would have had peace with God.

This reminds us why Jesus came to earth in the first place as the Prince of Peace, **Isa 9:6**; “For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.”

Zacharias, John the Baptist’s father, prophesied about Jesus in **Luke 1:79**, “To shine upon those who sit in darkness and the shadow of death, (Isa 9:2), to guide our feet into the way of peace.”

This peace comes to those who believe in the Lord Jesus Christ as their Savior, cf. **Mark 5:34; Luke 7:50; 8:48**.



**Luke 7:50, “And He said to the woman, “Your faith has saved you; go in peace”.”**

As believers, we have two main categories of Peace: Positional and Experiential.

1. Positionally, the believer is at Peace with God. That is, we have a direct relationship with Him. There is nothing dividing us or keeping us apart. The peace between God and the believer was achieved by the completed work of Jesus Christ on the Cross where He broke down the barrier between God and man by paying the penalty for our sins.

Even though Jesus died for the sin of the unbeliever, **1 John 2:2, ...**

**1 John 2:2, “And He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world,*”**

... because they have not accepted His saving work on their behalf (i.e., believed in Him), the barrier remains between them and God, and there is no peace for them.

Yet, for the believer, there is peace, **Rom 5:1-2; Eph 2:12-18.**

**Rom 5:1, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup>through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.”**

**Eph 2:13-14, “But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. <sup>14</sup>For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall.”**

**Eph 2:17, “And He came and preached peace to you who were far away, and peace to those who were near.” Cf. Isa 57:19.**

Therefore, the “Way of Peace” is always relationship with the integrity of God (i.e., His perfect righteousness and justice, which was satisfied with the completed work of Jesus Christ upon the Cross.).

The relationship with the integrity of God is established through our adjustment to the justice of God under three categories.

- a. Salvation adjustment to the justice of God by faith in Christ, thereby freeing God to give us His perfect righteousness, which permits Him to declare us justified.
- b. Rebound adjustment to the justice of God by acknowledgment of our personal sins to God the Father, (**1 John 1:9**), which permits God to forgive us and cleanse us from all unrighteousness. This is strictly a post salvation adjustment to the justice of God for the believer only. The unbeliever must first believe on Jesus Christ for salvation.
- c. Maturity adjustment to the justice of God by the daily metabolization and application of Bible Doctrine, which results in spiritual growth to the point of spiritual maturity and blessing from the justice of God.

Therefore, at the moment of our salvation we are positionally at Peace with God, point 1, and from there we need to continue to exploit our relationship with God, so that we can experience His peace on a daily basis, points 2 and 3, which are classified as experiential adjustment to the justice of God.

**John 14:27, “Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.”**

**John 16:33, “These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”**

**Acts 10:36, “The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all).”**

**Luke 7:50, “And He said to the woman, “Your faith has saved you; go in peace.””**

2. Experientially we have the peace of Jesus Christ by having His Word resident within our souls and by being filled with the Holy Spirit, (*as result of rebounding*), **John 14:25-27; Rom 8:6; 14:17; Phil 4:7, 9; Col 3:15; 1 Thes 5:23; 2 Thes 3:16.**

**John 14:25, “These things I have spoken to you while abiding with you. <sup>26</sup>But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. <sup>27</sup>Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.”**

**Rom 8:6, “For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.”**

**Rom 14:17, “For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.”**

**Phil 4:7, “And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.”**

**Phil 4:9, “The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.”**

**Col 3:15, “Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.”**

**1 Thes 5:23, “Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.”**

**2 Thes 3:16, “Now may the Lord of peace Himself continually grant you peace in every circumstance. The Lord be with you all!”**

When our Lord speaks peace, He creates peace, because the words that He speaks are always “**spirit and they are life,**” **John 6:63.** Therefore, by learning and apply His Word in faith, you will experience His peace.

**1 Cor 14:33, “For God is not a God of confusion but of peace, as in all the churches of the saints.”**

**Rom 15:13, “Now may the God of hope fill you with all joy and peace in believing (*Faith Rest*), so that you will abound in hope (*confidence*) by the power of the Holy Spirit.”**

Peace is also a part of our Divine Good production, the Fruit of the Spirit, **Gal 5:22, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law.”**

When you are walking in the peace of God, you are producing Divine good, (cf. **John 14:27; 15:1-9**), which has an everlasting reward, (gold, silver, and precious gems, **1 Cor 3:12-14**).

This includes your prayer life, which enters you into His peace experientially, not only by rebounding but by turning all your needs, cares, and worries over to the Father and faith resting that He hears and answers those prayers, **Phil 4:6-7; 1 John 5:14-15.** Therefore, to have His peace experientially also means you must consistently apply faith in your prayers and faith in His Word that is resident within your soul, compare **John 14:23, 33.** When you do that is Faith Resting in God, which brings you peace.

**Phil 4:6, “Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup>And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.”**

Therefore, relationship with the integrity of God (His righteousness and justice) first means salvation, then fellowship with God, and finally blessing from God as mature believers. All of this adds up to the Greek word EIRENE, which means true blessing and true security.

There can only be one true security in life. It is not through relationship with anyone else in the world, or by the possession of the accouterments of happiness. It is relationship with the integrity of God. Neither the individual nor the nation has any real security apart from the integrity of God.

Because the people in general did not have faith in the Person of Jesus Christ, He wept over the people and nation of Israel because a majority of them did not believe in Him to receive the peace of God. This would have several severe consequences for them. The first is in the last portion of this passage.

Next, in **Luke 19:42**, we have, **“But now they have been hidden from your eyes,”** NUN DE KRUPTO, “hide, conceal, keep secret, etc.,” APO OPHTHALMOS SU.

As we have noted previously, and as we see throughout Scripture, the hiding of things from peoples’ sight is a result of their own free volition, when they choose to reject the truth, in this case, the Gospel of Jesus Christ. As a result of their negative volition, they are blinded to the truth, which God allows under free will. Their negative volition results in building up scar tissue upon their soul so that they are blinded to the truth of Jesus Christ.

This leads us to understanding the...

### **Doctrine of Scar Tissue on the Soul.**

“**Scar Tissue**” on the soul is described several ways in the NT:

1. “Hard or hardening of the heart.” The Greek word for hardness of the heart is found in **Mark 3:5; Eph 4:18.**

The noun is POROSIS and the verb is POROO, which means “to petrify or to harden.”

2. “Blinded eyes.”

3. “Seared in their own conscience as with a branding iron.”

4. “Unreasoning animals.”

5. “Darkened or Black out of the soul.”

6. “Calloused soul.”

It is also called “stiffened or hardening of the neck” in the OT, **2 Kings 17:14; 2 Chron 36:13; Neh 9:29; Jer 7:26.**

**Mark 3:5, “After looking around at them with anger, grieved at their hardness of heart, He said to the man, “Stretch out your hand.” And he stretched it out, and his hand was restored.”**

**Mark 6:52, “For they had not gained any insight from the incident of the loaves, but their heart was hardened.”**

**Mark 8:17, “And Jesus, aware of this, said to them, “Why do you discuss the fact that you have no bread? Do you not yet see or understand? Do you have a hardened heart?””**

**John 12:40, “He has blinded their eyes and He hardened their heart, so that they would not see with their eyes and perceive with their heart, and be converted and I heal them.”**

**Rom 11:7, “What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; <sup>8</sup>just as it is written, ‘God gave them a spirit of stupor, eyes to see not and ears to hear not, down to this very day’.” Cf. Deut 29:4; Isa 29:10.**

**1 Tim 4:1-2, “But the Spirit explicitly says that in later times (*Church Age*) some will fall away from the faith, paying attention to deceitful spirits and Doctrines of demons, <sup>2</sup>by means of the hypocrisy of liars (*false teachers of false Doctrines*) seared in their own conscience as with a branding iron.”**

**Jude 10-13, “But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed. <sup>11</sup>Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah. <sup>12</sup>These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted; <sup>13</sup>wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.”**

**Eph 4:17-19, “So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, <sup>18</sup>being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart. <sup>19</sup>and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness.”**

**John 12:35, “So Jesus said to them, “For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes”.”**

**1 John 2:9-11, “The one who says he is in the Light and yet hates his brother is in the darkness until now. <sup>10</sup>The one who loves his brother abides in the Light and there is no cause for stumbling in him. <sup>11</sup>But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.”**

1. Scar tissue on or blackout of the soul is the result of prolonged negative volition in the soul toward God and His Word that is also the result of prolonged residence and function inside of Satan’s cosmic system. As a result, it builds up scar tissue that leads to black out of the soul. This can happen to both believers and unbelievers.

**Rom 1:21, “For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.”**

**Rom 11:10, “Let their eyes be darkened to see not, and bend their backs forever.” Cf. Psa 69:23**

Blackout of the soul is the believer saying no to Doctrine, which opens a vacuum, MATAIOTES, in the left lobe that draws in false concepts. There is a pseudo function of GAP in the cosmic system. Scar tissue of the soul is this false information being processed in the believer’s frame of reference, norms and standards, vocabulary center, memory center, and is the basis for application to life.

Blackout of the soul then spreads like a disease and results in the right lobe ailment of scar tissue of the soul. Scar tissue of the soul has a detrimental effect on every part of the soul.

2. The soul has “lungs” for breathing, **Eph 4:23, “And be renewed in the spirit (*breathing*) of your mind.”** The soul lungs for breathing are designed for inhaling and exhaling the Word of God. Coupled with this is God the Holy Spirit, also called PNEUMA in the Greek, who breathes Bible Doctrine onto our human spirit as we learn the Word.

**2 Tim 3:16, “All Scripture is inspired by God (God -breathed) and profitable for teaching, for reproof, for correction, for training in righteousness; <sup>17</sup>so that the man of God may be adequate, equipped for every good work.”**

The soul has two “lungs,” hereafter they will be called the left bank and the right bank. Each lung has five breathing apparatuses, as noted below, that are made up of the essence of man’s soul. The left bank is used for the inhale of GNOSIS Bible Doctrine. The right bank is used for the exhale of EPIGNOSIS Bible Doctrine that becomes SOPHIA or **wisdom** in your life.

<u>Inhale</u>	<u>Soul</u>	<u>Exhale</u>
0	Volition	0
0	Mentality	0
0	Self Consciousness	0
0	Conscience	0
0	Emotions	0

The five banks include:

- a. **Volition.** With Bible Doctrine the volition responds to God's will, without Bible Doctrine you reject God’s will and choose your own will over God’s will.
- b. **Mentality.** With Bible Doctrine you are able to think Divine viewpoint, without Bible Doctrine at best you will achieve is human viewpoint.
- c. **Self-Consciousness.** With Bible Doctrine you will be occupied with Christ, without Bible Doctrine you will be occupied with self.
- d. **Conscience** (norms and standards). With Bible Doctrine you apply the Divine nature of norms and standards, without Bible Doctrine at best you will have human norms and standards (human good, evil and sin).
- e. **Emotions** (response of the soul). With Bible Doctrine you will have the ability to respond and appreciate God, without Bible Doctrine at best you will appreciate your self.

The Old Sin Nature (OSN) is the distorter of the soul, but is not in the soul, it is part of the human cell structure. With Bible Doctrine the OSN is frustrated, without Bible Doctrine the OSN is satisfied, **Rom 6:6; 7:7-18.**

3. The left bank is designed for relationship with God, inhale, **2 Tim 2:15; James 1:5.** This is part of your Royal Priesthood; the inhale of God’s Word into your soul. The right bank is designed for relationship with mankind that is the exhale, **2 Cor 5:20; James 2:8.** This is part of your Royal Ambassadorship; exhale or application of the Word of God towards man.
4. Scar tissue is built up on the left bank of the soul by means of neglecting Bible Doctrine showing negative volition towards Bible Doctrine. This automatically switches on the MATAIOTES, “vacuum” of the soul called “vanity, futility, worthlessness, and depravity,” into which KOSMOS evil (Satan’s system) flows, **Eph 4:17.**
5. Scar tissue is built up on the right bank of the soul (lungs) by:
  - a. Adultery or any form of sexual sins, **Prov 6:32; Eph 4:19.**
  - b. Mental Attitude Sins: bitterness, pride, jealousy, hate, vindictiveness (revenge), implacability (hostile anger), guilty, worrying, etc., **1 John 2:9, 11.**
  - c. Drunkenness and drug abuse. (There is nothing wrong with alcohol, but there is something wrong with being drunk.), **Rom 13:13; Eph 5:18.**

**Rom 13:12-14, “The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light. <sup>13</sup>Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. <sup>14</sup>But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.”**

6. Scar tissue can finally choke out the soul.

a. **Unbelievers:** The example of Judas Iscariot, **Mat 27:3-10**.

b. **Believers:** The example of Ananias and Sapphira (Sin unto Death), **Acts 5:1-11; 1 John 5:16, 17**.

7. Therefore, scar tissue can build up on the soul of the believer as well as the unbeliever. All that is necessary is the rejection of the Word of God either post-salvation for the believer, or pre-salvation for the unbeliever towards the gospel of Jesus Christ. As a result, the unbeliever rejects the Gospel of Jesus Christ and the believer no longer inhales or exhales Bible Doctrine in their soul, **Mark 8:17; John 12:40; 2 Thes 2:10-12**.

**2 Thes 2:10-12, “...and with all deception of maladjustment, (*rejection of Jesus Christ*), for those who perish, because they did not receive the love of the truth, so as to be saved. And for this reason, God sends them a deluding influence, (*blackout of the soul, scar tissue of the soul*), so that they might believe a lie, in order that they might all be condemned who do not believe the truth, but take pleasure in unrighteousness.”**

**John 12:40, “He has blinded their eyes (*blackout of the soul*), He has hardened their right lobe, (*scar tissue of the soul*), lest they should see with their eyes, and perceive by means of their right lobe, and receive conversion, and I restore them, (*Israel as a client nation*).”**

**Mark 8:17, “And Jesus, aware of this, said to them, “Why do you discuss the fact that you have no bread? Do you not yet see or understand? Do you have a hardened heart?””**

8. How is scar tissue removed?

a. For the unbeliever it is at the point of salvation; all of it is removed, **Isa 43:25; 44:22**.

b. For believers:

1) Rebound (naming your sins to God the Father) provides the filling of the Holy Spirit but it does not remove scar tissue. This will set the believer on the road to remove scar tissue. Rebound comes from the Greek word HOMOLEGEO that means, “confess, acknowledge, or site your sins,” cf. **Eph 5:18; 1 John 1:9**.

2) Crash program on Doctrine, **Heb 6**. When the believer takes in the Word in faith, the scar tissue is removed piece by piece.

3) Exhale of residual Doctrine from the human spirit, EPIGNOSIS resulting in an Edification Complex of the Soul. As you build up your soul with the Word of God and apply it in wisdom, human and satanic viewpoint is removed and replaced by Divine viewpoint and producing the Fruit of the Spirit; Divine Good Production. At this point scar tissue is removed and your soul is inhaling and exhaling Bible Doctrine without hindrance, **Rom 12:1-3**.

Therefore, because of the negative volition of the people in Jesus’ day towards Gods’ Word, they got involved in a false application of Bible Doctrine and worship of God. This resulted in scar tissue and black out of the soul, so that when the Messiah / Savior / King was presented to them, they rejected Him and instead called for His crucifixion. Their rejection of God’s Plan for salvation, due to the buildup of scar tissue and blackout of the soul, is what led Jesus to weep over the city and people of Jerusalem.

In the next two verses, Jesus prophesies of Jerusalem’s destruction. This is the “then” statement to the “if” statement of vs. 42, that speaks to God’s judgment against the people and nation of Israel for rejecting God’s sent Savior /

Messiah / King. Because of their unbelief, along with their harsh and evil treatment of the Son of God, Divine judgment would come against them.

### Vs. 43

**Luke 19:43, “For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side.”**

In this section, Jesus turns His attention from the present, where the people were hailing Him as their King / Messiah / Savior, to the future, where the reality of their hearts’ negative volition and unbelief would result in the city’s complete destruction.

“**For the days will come**” is HOTI HEMERA with the Future, Active, Indicative of the Verb HEKO that means, “have come or be present.” This is a prophecy of the impending destruction of Jerusalem to come. Jesus previously prophesied about this in **Luke 13:35**, cf. **12:46**.

**Luke 13:35, “Behold, your house is left to you desolate; and I say to you, you will not see Me until the time comes when you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’”**

**Luke 12:46, “The master of that slave will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers.”**

“**Your enemies**” is the Adjective ECHTHROS that means, “hated, hostile; an enemy or the enemy (Satan). Here it is speaking of the Romans who would overthrow Jerusalem in 70 A.D.

“**Will throw up**” is the Future, Active, Indicative of the verb PAREMBALLO that means, “put in between, erect (a wall), etc.,” that is only used here in the NT. It is related to PAREMBOLE, which refers to an army or camp. It is often used in military contexts with various meanings, such as to surround an enemy camp as it is used here, and to insert soldiers in the battle line, to assign soldiers to a particular area, to assemble in formation, or to encamp.

The thing they will “throw up” or “encircle” the city with would be “**a barricade,**” CHARAX, which is also a hapaxlegomena that means EMBANKMENT. Some translate this as “trench.” “*This term is related to the verb CHARASSO, which means “sharpen to a point.” CHARAX first denoted a “pointed stake” that was used to support vines; it also referred to several “stakes” surrounding a vineyard. The term later came to denote a “palisade” which was used as a defensive structure surrounding a city or camp (cf. Liddell-Scott).*” (Complete Biblical Library Greek-English Dictionary.)

Therefore, it is used here for the erecting of some sort of physical barrier that would allow the Romans to breach the significant walls of Jerusalem, to protect their soldiers, and to trap the Israelites within the city, as noted in the next phrase.

“**And surround you**” is the Future, Active, Indicative of the Verb PERIKUKLOO that means, “to encircle or to encompass.” It too is only used here in the NT. It is a compound word from the prepositional prefix PERI, “around or about,” and the Verb KUKLOO, “surround.” It denotes the idea of “encircling or to compass about” such as encompassing or surrounding a city by armies. This will also happen at the Battle of Armageddon, **Luke 21:20**.

“**And hem you in on every side**” is the Future, Active, Indicative of the Verb SUNECHO that means, “hold fast, restrain, enclose, constrain, compel, or press and pressure.” This is linked with the Adverb PANTOTHEN that means to “surrounded, encompassed, from every side.” It is only used here and **Mark 1:45**, for people coming to see Jesus, and **Heb 9:4**, for the gold surrounding the Ark of the Covenant. In our passage it tells us that Jerusalem will be surrounded by its enemies, the Romans.

### Vs. 44

**Luke 19:44, “And they will level you to the ground and your children within you, and they will not leave in**

**you one stone upon another, because you did not recognize the time of your visitation.”**

The prophecy continues with further description of Jerusalem’s destruction.

**“And they will level you to the ground,”** KAI SU with the Future, Active, Indicative of the Verb EDAPHIZO that means, “dash to the ground or raze (destroy, demolish, annihilate, level to the ground, etc.).” It too is only used here in the NT.

**“And your children within you,”** KAI SU HO TEKNON EN SU means that the people inside the city will also be annihilated.

**“And they will not leave in you one stone upon another,”** KAI OUK with the Future, Active, Indicative of the Verb APHEIMI, “let go, leave, etc.,” in the Greek it reads, LITHOS EPI LITHOS EN SU that is “stone upon stone in you.” Jesus previously gave the prophecy in **Mat 24:2; Mark 13:2,** and will again in **Luke 21:6,** regarding the Tribulation temple.

Finally, Jesus gives the reason for the cities and its people’s destruction.

**“Because you did not recognize the time of your visitation,”** which reads, ANTI, “against, instead of, for, because, etc.,” HOS, “which, that, etc.,” OUK with the Aorist, Active, Indicative of the Verb GINOSKO, “know, become aware, perceive, etc.,” HO KAIROS, “time, season, opportunity, etc.,” HO SU EPISKOPE, which is the noun that means, “visitations or inspection,” as applied here and in **1 Peter 2:12.** It is also used for the position or office of an overseer or bishop of the Church in **1 Tim 3:1, cf. Acts 1:20.**

Therefore, because they did not accept Jesus as their Messiah / Savior / King, the Jews would not receive the peace He desired to give them. This not only had present negative results for them but also devastating future implications as well. You see, it was about 40 years later, 70 A.D. that Jesus’ words would be fulfilled.

In 70 A.D., Titus Flavin Vespasianus led the Roman armies to lay siege upon Jerusalem. This Titus would later become Emperor of Rome from 79-81 A.D., as Titus Caesar Vespasianus. *“Before becoming emperor, Titus gained renown as a military commander, serving under his father in Judea during the First Jewish–Roman War. The campaign came to a brief halt with the death of emperor Nero in 68, launching Vespasian's bid for the imperial power during the Year of the Four Emperors. When Vespasian was declared Emperor on 1 July 69, Titus was left in charge of ending the Jewish rebellion. In 70, he besieged and captured Jerusalem, and destroyed the city and the Second Temple. For this achievement Titus was awarded a triumph; the Arch of Titus commemorates his victory to this day.”* (Wikipedia)



The siege by Rome took place from April 14, (three days before Passover), to September 8, 70 A.D., (4 months, 3 weeks and 4 days). According to the historian Josephus, (Josephus, Wars of the Jews, Books 5-7), the siege took place in the second year of Vespasian, (Titus’ Father), which corresponds to year 70 AD. He states that approximately 1.1 million died in Jerusalem, including non-combatants, mainly as a result of the violence and famine, but this number exceeds the entire pre-siege population of Jerusalem. Many of the casualties were observant Jews from across the world such as Babylon and Egypt who had travelled to Jerusalem wanting to celebrate the yearly Passover but instead got trapped in the chaotic siege. Josephus also writes that 97,000 were enslaved, (Josephus, Wars of the Jews 6.9.3)



Titus began his siege a few days before Passover on April 14, surrounding the city with three legions, (V Macedonica, XII Fulminata, XV Apollinaris), on the western side and a fourth, (X Fretensis), on the Mount of Olives, to the east.

“The thrust of the siege began in the west at the Third Wall, north of the Jaffa Gate. By May, this was breached and the Second Wall also was taken shortly afterwards, leaving the defenders in possession of the Temple and the upper and lower city. The Jewish defenders were split into factions: John of Gischala's group murdered another faction leader, Eleazar ben Simon, whose men were entrenched in the forecourts of the Temple. The enmities between John of Gischala and Simon bar Giora were papered over only when the Roman siege engineers began to erect ramparts. Titus then had a wall built to girdle the city in order to starve out the population more effectively. After several failed attempts to breach or scale the walls of the Fortress of Antonia, the Romans finally launched a secret attack.

*According to Josephus, when the Romans reached Antonia, they tried to destroy the wall which protected it. They removed four stones only, but during the night the wall collapsed. "John had used his stratagem before, and had undermined their banks, that the ground then gave way, and the wall fell down suddenly." (v. 28). Following this, Titus had raised banks beside court of the Temple: on north-west corner, on north side, on west side (v. 150).*

*Josephus goes on to say that the Jews then attacked Romans on the east, near Mount of Olives, but Titus drove them back to the valley. Zealots set the north-west colonnade on fire (v. 165). Romans set on fire next one. The Jews wanted it to burn (v. 166), and that they also trapped some Roman soldiers when they wanted to climb over the wall. They had burned wood under the wall when Romans were trapped on it (v.178–183).*

*After Jewish allies killed a number of Roman soldiers, Josephus claims that Titus sent him to negotiate with the defenders; this ended with Jews wounding the negotiator with an arrow, and another sally was launched shortly after. Titus was almost captured during this sudden attack, but escaped.*

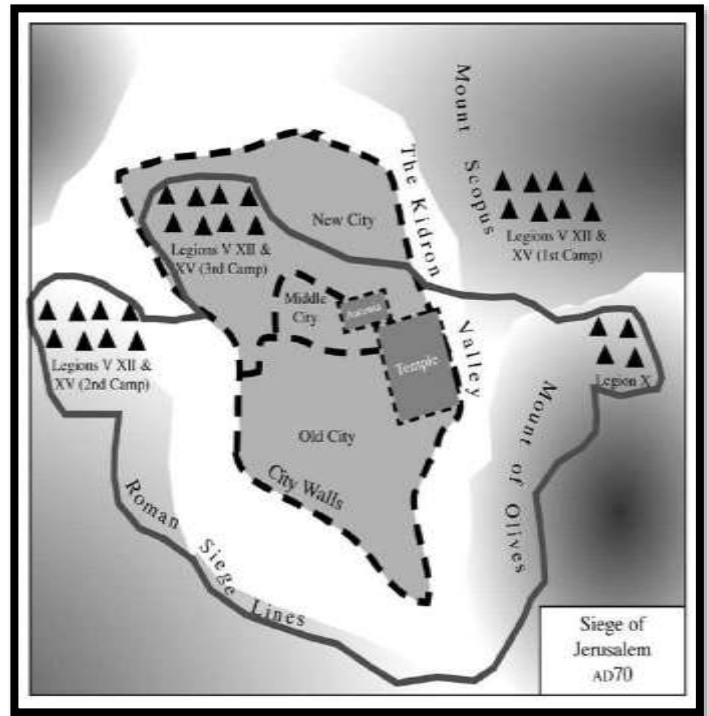
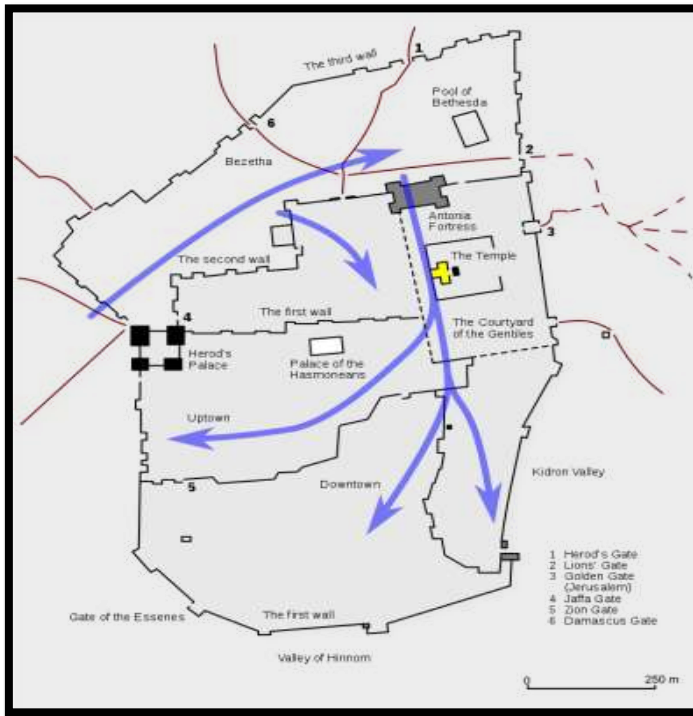
*Overlooking the Temple compound, the fortress provided a perfect point from which to attack the Temple itself. Battering rams made little progress, but the fighting itself eventually set the walls on fire; a Roman soldier threw a burning stick onto one of the Temple's walls. Destroying the Temple was not among Titus's goals, possibly due in large part to the massive expansions done by Herod the Great mere decades earlier. Titus had wanted to seize it and transform it into a temple dedicated to the Roman Emperor and the Roman pantheon. However, the fire spread quickly and was soon out of control. The Temple was captured and destroyed on 9/10 Tisha B'Av, sometime in August 70 CE, and the flames spread into the residential sections of the city.*

*Josephus described the scene: “As the legions charged in, neither persuasion nor threat could check their impetuosity: passion alone was in command. Crowded together around the entrances many were trampled by their friends, many fell among the still hot and smoking ruins of the colonnades and died as miserably as the defeated. As they neared the Sanctuary, they pretended not even to hear Caesar's commands and urged the men in front to throw in more firebrands. The partisans were no longer in a position to help; everywhere was slaughter and flight. Most of the victims were peaceful citizens, weak and unarmed, butchered wherever they were caught. Round the Altar the heaps of corpses grew higher and higher, while down the Sanctuary steps poured a river of blood and the bodies of those killed at the top slithered to the bottom.”*

*Josephus's account absolves Titus of any culpability for the destruction of the Temple, but this may merely reflect his desire to procure favor with the Flavian dynasty.[16][17]*

*The Roman legions quickly crushed the remaining Jewish resistance. Some of the remaining Jews escaped through hidden tunnels and sewers, while others made a final stand in the Upper City.[18] This defense halted the Roman advance as they had to construct siege towers to assail the remaining Jews. Herod's Palace fell on 7 September, and the city was completely under Roman control by 8 September. The Romans continued to pursue those who had fled the city.” (Wikipedia)*

The prophecy of Jesus matches the historical accounts precisely. The armies of Rome first dug a trench around the city, piling the dirt into great mounds which became an embankment. This siege enveloped the city, and the people were “hemmed in on every side.”



For many months the famed 10th Legion of Rome, under the leadership of Titus, who later became emperor, battled against the desperate Israelites. The city was surrounded so no one could escape. When the people of Jerusalem tried to do so, they were captured and crucified in the sight of the defenders on the city walls, trying to demoralize them and hasten their surrender. It has been reported that so many suffered this fate that no trees survived for miles around the city.

As food supplies became depleted, dreadful famine gripped the city. In **Lev 26:29**, God had foretold that because of Israel's disobedience, the time would come when they would eat their own children.

**Lev 26:27-32**, “Yet if in spite of this you do not obey Me, but act with hostility against Me, <sup>28</sup>then I will act with wrathful hostility against you, and I, even I, will punish you seven times for your sins. <sup>29</sup>Further, you will eat the flesh of your sons and the flesh of your daughters you will eat. <sup>30</sup>I then will destroy your high places, and cut down your incense altars, and heap your remains on the remains of your idols, for My soul shall abhor you. <sup>31</sup>I will lay waste your cities as well and will make your sanctuaries desolate, and I will not smell your soothing aromas. <sup>32</sup>I will make the land desolate so that your enemies who settle in it will be appalled over it.”

This passage is the 5<sup>th</sup> of “The 5 Cycles of Discipline,” **Lev 26:14-39**, the Lord warned the nation of Israel He would bring against them if they rejected Him and His statutes, which they did at the time of Jesus' visitation.

God had warned the Israelites many times in the OT of this type of destruction for their unbelief, **Isa 29:3**; **Jer 6:6**; **Ezek 4:1-3**; **26:8**. Several of these were regarding the attack against and overthrow of Jerusalem by the king of Babylon, Nebuchadnezzar. That destruction was a lesson that the Israelites did not learn from in the long run. And history was repeated.

**Jer 6:6**, “For thus says the LORD of hosts, ‘Cut down her trees and cast up a siege against Jerusalem. This is the city to be punished, in whose midst there is only oppression’.”

**Ezk 4:1-3**, “Now you son of man, get yourself a brick, place it before you and inscribe a city on it, Jerusalem. <sup>2</sup>Then lay siege against it, build a siege wall, raise up a ramp, pitch camps and place battering rams against it all around. <sup>3</sup>Then get yourself an iron plate and set it up as an iron wall between you and the city, and set your face toward it so that it is under siege, and besiege it. This is a sign to the house of Israel.”

The Jewish historian Josephus, who was with the Roman army, wrote that these things actually occurred, (Josephus, Wars of the Jews Books 5-7.). This included the cannibalism prophesied. “A band of scavengers, smelling food, broke into a home and demanded it. The woman showed them half of the roasted body of her infant son. Crazed by hunger, she had killed and cooked her baby and had already eaten some of the meat.”



He also wrote that while the Romans kept some towers and parts of the wall intact for their own use, the overall destruction of the city was absolute, *“But for all the rest of the wall, it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited.”*



When the armies had finally conquered the city and its inhabitants, the Roman soldiers set fire to the temple, destroying the wooden beams and linen curtains and veils. The heat of the fire was so great that it melted the gold that overlaid the structure. Anxious to obtain the gold that overlaid the huge stones, the soldiers tore them apart, literally fulfilling Jesus’ prophecy of “not one stone will be left unturned,” cf. **Mat 24:2; Mark 13:2, and Luke 21:6**, (regarding the Tribulation temple).

As such, the temple and the city were laid to rubble by the armies. The city and people were left in ruin and desolation. Josephus also stated that over one million Jews died in the destruction of Jerusalem. Many died as a result of the siege. Some died in combat with the Roman soldiers, some from the famine caused by the siege, some by their own people trying to survive, and others once the city was taken. The killing that occurred bordered on extermination. Most of those who survived the destruction of the city were scattered over the face of the earth as slaves, and a pitiable few were left to mourn the loss of all they had held dear.

Josephus also noted, *“This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind. And truly, the very view itself was a melancholy thing; for those places which were adorned with trees and pleasant gardens, were now become desolate country every way, and its trees were all cut down. Nor could any foreigner that had formerly seen Judaea and the most beautiful suburbs of the city, and now saw it as a desert, but lament and mourn sadly at so great a change. For the war had laid all signs of beauty quite waste. Nor had anyone who had known the place before, had come on a sudden to it now, would he have known it again. But though he [a foreigner] were at the city itself, yet would he have inquired for it.”*

Titus and his soldiers celebrated victory upon their return to Rome by parading the Menorah and Table of the Bread of God's Presence through the streets of Rome. Some 700 Judean prisoners were paraded through the streets of Rome in chains during the triumph, among them were the Jewish leaders of the rebellion, John of Giscala, who was sentenced to life imprisonment, and Simon bar Giora, who was executed. This event was memorialized in the Arch of Titus.



*“Later, in 135 A.D., Hadrian brought a crushing and final end to the nation of Israel, even attempting to eradicate Judaism and permanently erase their very existence from history, changing the name of the region to Syria Palaestina. The nation was doomed to such obliteration because the majority of its citizens rejected the Lord’s sovereign claim (see 19:14).”* (Swindoll's Living Insights New Testament Commentary)

Jesus stated that all of this would come about because of the people's spiritual blindness and hardheartedness. They had refused to obey God. They had refused to accept Jesus as the Messiah / Savior / King. Their spiritual blindness as a result of the scar tissue built up on their souls would result in their national ruin. And as we have seen, this was the result until 1948, when Israel was allowed to become a nation once again after the Holocaust at the hands of Nazi Germany in WW II.

But keep in mind that although the judgment was unparalleled in its severity, Jesus pronounced it with a broken heart, weeping over the city and its doom. And as we also understand from Scripture, God will always keep a remnant of Israelites alive throughout history, regardless of any attempts to annihilate them, so that He can fulfill His covenant promises to Abraham and David.

### **Doctrine of the Five Cycles of Discipline, Leviticus 26**

#### **Introduction:**

Given the prophecy Jesus made towards Jerusalem and the people of Israel in **Luke 19:43-44**, and again in **Luke 21:20-24**, it reminds us of God's warning to the people and nation of Israel in **Leviticus 26**, which describes the Five Cycles of Divine Discipline of the nation when it enters into reversionism and apostasy. **Leviticus 26**, was given specifically to the nation of Israel when they were under the Law, but we also see that these things have occurred to other Gentile nations that were “client nations” to God during the Church Age dispensation.

A “client nation” is a national entity under the patronage of God, assigned the responsibility for the formation, preservation, communication, and fulfillment of the Canon of Scripture. Before Israel became a nation, custodianship

of the word of God involved Divine revelation apart from written Scripture. But since Israel has become a nation, it is involved in the authorship, custodianship, and dissemination of the written Word. Additional custodianship was assigned to Israel in the formation of the New Testament, since all except one writer was a Jew, **Ex 19:4-6; Deut 7:6; 26:18-19, cf. 1 Peter 2:9-10; Rom 9:25; 10:19.**

**Ex 19:4-6, “You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings, and brought you to Myself. <sup>5</sup>Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; <sup>6</sup>and you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the sons of Israel.”**

Israel was the first client nation and had five Jewish client nations of the OT with a specialized priesthood. This continued through the time of the formation of the NT. Then the client nation changed from Jewish nations to Gentile nations; Judea to the Roman Empire in 70 A.D., for the dispensation of the Church with its universal priesthood.

**1 Peter 2:9-10, “But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; <sup>10</sup>for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.”**

**Rom 9:25-26, “As He says also in Hosea, “I will call those who were not My people, ‘My people,’ and her who was not beloved, ‘beloved, (*Hosea 2:23*).’ <sup>26</sup>and it shall be that in the place where it was said to them, ‘You are not my people,’ there they shall be called sons of the living God, (*Hosea 1:10*).”**

A client nation is a synonym for a priest nation. The name “priest nation” is used for Israel because it had a specialized priesthood. The term “client nation” is used for any Gentile nation that performs the same functions during the Church Age. In Roman history, a client is defined as someone dependent on another family. Instead of calling a Gentile nation a priest nation as such, the believers in the Church Age are a holy priesthood and a Royal Family of God designated to disseminate the Word of God to the other nations of the world.

**1 Pet 2:4-5, “And coming to Him as to a living stone, rejected by men, but elect and precious in the sight of God, you also, as living stones, are being built up into a spiritual house, (*cf. Heb 3:6*), as a result of a holy priesthood, to offer up spiritual sacrifices acceptable to God through the agency of Jesus Christ.”**

Israel was always called a holy nation. The Church is called a holy priesthood. Why? Because in the Church Age, every believer is a royal priest.

Believers in Christ are the Royal Family of God, and this is the key to Gentile client nations in the Church Age. A client nation to God is a nation under Divine protection, because it has a large pivot of mature believers. Mature believers have blessing by association to those around them and historical blessing to their nation, cf. **Rom 12:9-21** and references in the Bible related to the mature believer being salt.

The key to all client nations is found in the history of Israel as a priest nation, which was the most important client nation. Gentile client nations should have a maximum number of mature believers for a pivot, maximum evangelism within their own nation, maximum missionary activity to other nations, and they are to provide a haven for the Jews.

#### **A client nation is responsible to do five things:**

- a. It must evangelize its own population at home.
- b. It must communicate Bible Doctrine to the believers in the nation.
- c. It is responsible for the custodianship of Bible Doctrine.
- d. It provides a haven for the Jews.
- e. It is responsible to send out missionaries to evangelize other nations.

The client nation is characterized by being pro-Semitic. No Gentile nation can be a client nation to God without providing a haven for the Jews during the “times of the Gentiles.” Cf. **Gen 12:3.**

Gen 12:3, “I will bless those who bless you; but the one who curses (*despises*) you, I will curse. And through you, all the nations of the earth will be blessed.”

Rom 11:25, “For, brethren, I do not wish you to be ignorant of this mystery, (*Church Age Doctrine*), lest you become presumptuous, (*wise in your own estimation*), that a partial hardening has occurred to Israel until the full measure of Gentile nations has come in.”

The word translated “Gentile nations” is the Greek word ETHNOS. This word means Gentiles and Gentile nations. The full measure of the Gentile nations is a reference to all the Gentile client nations that will be from the fall of Israel in 70 A.D. until the end of the Church Age. The full measure of Gentile nations refers to the times of the Gentiles with one slight difference. The times of the Gentiles goes from 70 A.D. until the Rapture of the Church. The full measure of the Gentiles has to do with the fact that there will always be Gentile client nations until the resurrection of the Church. After the Rapture, the 7-year Tribulation will be a unique time in that during it there is no Jewish or Gentile client nation, as Israel is not yet restored as a client nation. During that time the 144,000 Jews throughout the world will be the primary evangelists to the world, acting as a de-facto client nation, **Rev 6:3-8**.

A client nation is destroyed by the reversionistic believers who “spin-off” from the pivot of mature believers by their rejection of Bible Doctrine. As the pivot shrinks, the nation loses its client nation status with God and undergoes the five cycles of discipline.

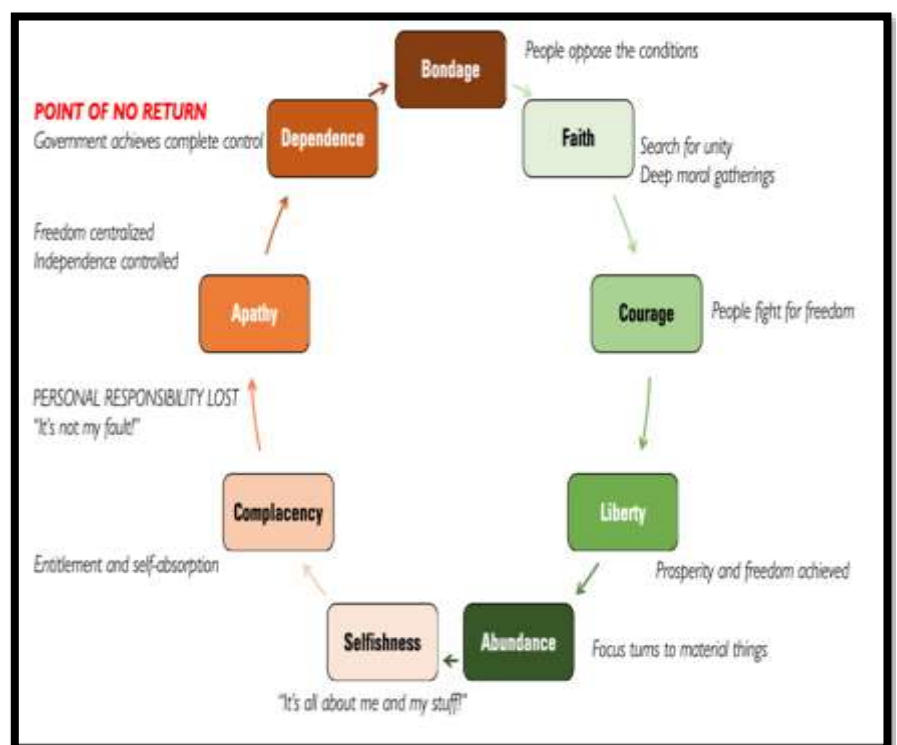
### The Cycles of a Nation:

About the time our original thirteen states of the United States of America adopted their new constitution in 1787, Alexander Tyler, a Scottish history professor at the University of Edinburgh, had this to say about the fall of the Athenian Republic some 2,000 years earlier. (Some believe this came from Alexis Charles Henri Clérel, comte de Tocqueville who was a French aristocrat, diplomat, political scientist, political philosopher, and historian.)

“A democracy is always temporary in nature; it simply cannot exist as a permanent form of government. A democracy will continue to exist up until the time that voters discover they can vote themselves generous gifts from the public treasury. From that moment on, the majority always vote for the candidates who promise the most benefits from the public treasury, with the result that every democracy will finally collapse due to loose fiscal policy, which is always followed by a dictatorship. The average age of the world's greatest civilizations from the beginning of history, has been about 200 years. During those 200 years, those nations always progressed through the following sequence:

1. From bondage to spiritual faith.
2. From spiritual faith to great courage.
3. From courage to liberty.
4. From liberty to abundance.
5. From abundance to complacency.
6. From complacency to apathy.
7. From apathy to dependence.
8. From dependence back into bondage.”

By J4lambert - Own work, CC BY-SA 4.0,  
<https://commons.wikimedia.org/w/index.php?curid=93456649>



**Psa 33:12, “Blessed is the nation whose God is the LORD, the people whom He has chosen for His own inheritance.” Cf. Psa 144:15.**

Yet, as the pivot shrinks, the nation loses its client nation status with God and undergoes the five cycles of discipline.

### **The Five Cycles of Discipline - Leviticus 26**

#### **A. Background and introduction:**

1. The dispensation of Israel began with the exodus in B.C. 1441 and concluded with the start of the Church Age on Pentecost ~30 A.D.
2. Therefore, most of the OT canon is devoted to the study of Jewish client nations. There were five Jewish client nations in the dispensation of Israel.
  - a. The Theocratic Kingdom from the exodus to the time of Samuel, B.C. 1441 - 1020.
  - b. The United Kingdom from Saul to Rehoboam, B.C. 1020 - 926.
  - c. The Northern Kingdom from Jeroboam to Hoshea, B.C. 926 - 721. The fifth cycle of discipline was administered to the Northern Kingdom by Assyria, commanded by Sargon II.
  - d. The Southern Kingdom from Rehoboam to Zedekiah, B.C. 926 - 586. The fifth cycle of discipline was administered to the Southern Kingdom in 586 B.C. by the Chaldeans, commanded by Nebuchadnezzar. Seventy years of captivity or slavery extended from B.C. 586 - 516.
  - e. The restored nation of Judea from Zerubbabel in B.C. 536 - A.D. 70. The fifth cycle of discipline was administered to Judea by the Romans, first under the command of Vespasian and then by his son, Titus.
3. With the fall of Jerusalem in September of 70 A.D., there are no more Jewish client nations until the Second Advent.
4. In the meantime, we live in the times of the Gentiles. That means that only a gentile client nation can so function before God today.
5. At the present time, we the people of the United States are a gentile client nation to God.

#### **B. Definition of the Five Cycles of Discipline:**

1. There are Five Cycles of Discipline administered to a client nation, Jewish or Gentile.
  - a. To the Jewish client nations during the dispensation of Israel and the first forty years of the Church Age, the five cycles functioned.
  - b. To the Gentile client nations beginning with S.P.Q.R. (the Latin abbreviation for **Senātus Populusque Rōmānus**, meaning, “The Senate and People of Rome”), in 70 A.D., and continuing to the present with the U.S.A., these five cycles are still operational.
2. Outline of the five cycles of discipline.
  - a. The First Cycle of Discipline, **Lev 26:14-17**.
  - b. The Second Cycle of Discipline, **Lev 26:18-20**.
  - c. The Third Cycle of Discipline, **Lev 26:21-22**.

- d. The Fourth Cycle of Discipline, **Lev 26:23-26**.
  - e. The Fifth Cycle of Discipline, **Lev 26:27-38**, amplified in **Deut 28:49-67**.
3. The cycles of discipline are based on the principle that Jesus Christ controls history directly, indirectly, and permissively.
    - a. He controls history directly through the function of his own Divine essence.
    - b. He controls history indirectly through the function of the laws of Divine establishment.
    - c. He controls history permissively through permitting nations to use their own volition to destroy themselves. No nation is ever destroyed by an outside power before it is first destroyed from within by its own individual and collective bad decisions. Therefore, no nation is ever destroyed by another nation until it first destroys itself through negative volition.
  4. Jesus Christ permits the policy of the Angelic Conflict (the function of free will) to continue and conclude in human history. Therefore, Satan's policy of good and evil must exist in every generation; there must be a challenge to your attitude toward Bible Doctrine.
  5. Because Jesus Christ is righteous and holy, He must judge reversionistic and apostate nations with the cycles of discipline.
  6. These cycles of discipline are punitive measures against apostasy, reversionism, and evil.
  7. Yet, Grace always precedes the Fifth Cycle of Discipline by the warnings of the first four cycles.
  8. When God promises His people that He will judge their sin, and when He keeps His promise and judges them, He is acting in accord with His character. He is a just and loving God. Only someone who is unjust and unloving would allow people to commit crimes and acquit them indefinitely. God's wrath against sin arises from His goodness and holiness.

### **C. Historical examples of the administration of the Fifth Cycle of Discipline to Jewish client nations:**

1. The Fifth Cycle of Discipline was administered to Assyria, **Ezek 31:3-14**.
2. The Fifth Cycle of Discipline was administered to the Northern Kingdom, **Hosea 4:1-6**, in 721 B.C. Elijah, Elisha, Amos and Hosea all prophesied the coming of the fifth cycle of discipline. **2 Kings 17**, gives the historical account. **Isa 28:1-13**, gives the prophetic account.
3. The Fifth Cycle of Discipline was administered to the Southern Kingdom in 586 B.C., **Jer 50:17; 7:24-29**, because they did not listen to the teaching of Doctrine, **Jer 15:5-6; 13:10-11, 17; 17:27; 35:13**.
  - a. The overt manifestation of Jewish reversionism in the Southern Kingdom was idolatry, **Jer 2:27-30; 3:9; 7:17-20; 13:10; 17:1-4**.
  - b. The duration of the first fifth cycle of discipline to the Southern Kingdom was seventy years, all of their sabbatical years. Cf. **Ex 23:10-11; Lev 25:3-4; 26:33-36; 2 Chr 36:20-21; Jer 25:11-12; 29:10; Dan 9:2, 24-27**.
4. The Fifth Cycle of Discipline was administered to Judea in 70 A.D.
  - a. This was prophesied by our Lord in **Luke 19:43-44; 21:20-24**.
  - b. They were also warned by the teaching of Paul. The gift of tongues was also a warning to Israel that they were about to lose their status as a priest nation to God.



- c. The Dispensation of the Church and the completion of the Jewish Age both occur while Israel is out under the fifth cycle of discipline.
5. Grace always precedes the fifth cycle of discipline by the warnings of the first four cycles. In the fifth cycle of discipline, you either are killed or become enslaved.

#### **D. The Fifth Cycle of Discipline to the Northern Kingdom:**

1. The northern kingdom was established as a result of a revolution, based on jealousy of Judah, the southern kingdom, **1 Chron 12:30; Psa 60:7; 2 Sam 19:40-43.**
2. Mental attitude sins like jealousy destroy capacity for love. The Northern Kingdom never had the basis to love God because it was founded on jealousy. A kingdom founded on emotional revolt of the soul will inevitably destroy itself. Being built up by emotional revolt, the actual incident that kicked off the revolution was human good when the people complained to Rehoboam with their grievance.
3. The Northern Kingdom began with Jeroboam in 926 B.C. He was in emotional revolt of the soul.
4. Even though the Northern Kingdom had such a bad start, God in his grace tried to stabilize the Northern Kingdom. God provided for the Northern Kingdom special prophets who warned the Northern Kingdom against apostasy and tried to communicate to them the principles of freedom. Four outstanding prophets were involved in this grace push by our lord.
  - a. Elijah, c. 871-851 B.C.
  - b. Elisha, c. 845 B.C.
  - c. Amos, c. 787 B.C.
  - d. Hosea, c. 746 B.C.
5. Amos warned the Northern Kingdom in c. 787 B.C. during the reign of Jeroboam II. Hosea warned the Northern Kingdom, c. 746 B.C., during the fourth cycle of discipline when Tiglath-Pileser III was the Assyrian king. In addition, Isaiah provided some warning, as in the first part of **Isa 28.**
6. The Fifth Cycle of Discipline is described in two passages of the Old Testament, so that both the northern kingdom and southern kingdom had adequate warning about it; **Lev 26:27-46; Deut 28:49-67.**
7. The historical account of the fifth cycle of discipline to the Northern Kingdom is found in **2 Kings 17:1-12.**
8. The prophetic account of the fifth cycle of discipline to the Northern Kingdom is found in **Isa 28:1-13**, and is mentioned in **Jer 3:8.**
9. Before judgment came to the northern kingdom, and during the two years in which the Assyrians were in the Northern Kingdom and even afterward, Jews of the Northern Kingdom fled to the Southern Kingdom and became citizens there, **1 Chron 9:3.**
10. Therefore, there is no such thing as the “ten lost tribes.” The ten tribes of the Northern Kingdom, from the time of Elijah down to the time when Shalmanezar invaded, constantly fled south. Therefore, all the tribes were represented in the Southern Kingdom after the Northern Kingdom fell.
11. The Fifth Cycle of Discipline began in 721 B.C. with the fall of Samaria. The Assyrians’ siege began under Shalmanezar V (who died), and ended when Sargon II defeated the Northern Kingdom in battle, **Jer 50:17a.**

#### **E. The Fifth Cycle of Discipline to the Southern Kingdom:**

1. **Deut 28:49-67** was fulfilled.

2. The first administration to the Southern Kingdom of the Fifth Cycle of Discipline is called the Babylonian captivity, **Jer 50:17b**. The time was 586 B.C. The administrator was the Chaldean empire under Nebuchadnezzar.
3. The second administration to the Southern Kingdom is the present dispersion, **Luke 21:20-24**. Its time period is September 70 A.D. to the Second Advent. Its administrator was Rome under Vespasian and Titus.
4. The reason for the fifth cycle of discipline was the rejection of Bible Doctrine, **Jer 7:24-29; 13:10-11, 17; 15:5-6; 17:27; 35:13**.
5. The overt cause of the fifth cycle of discipline was apostasy and idolatry (which resulted in rejection of Bible Doctrine), **Jer 2:27-30; 3:9; 7:17-20; 13:10; 17:1-4**.
6. The length of the first administration of the fifth cycle of discipline was seventy years. This was determined on the basis of the Jews having rejected seven sabbatical years over a period of 490 years, **Jer 25:11-12; 29:10; Dan 9:2, 24-27**.
7. During the present dispersion, there are two substitutes for the nation Israel.
  - a. The Church Age, where every believer is a priest.
  - b. The Tribulation, when 144,000 Jews represent the Lord, **Revelation 7, 14**.

#### **F. The First Cycle of Discipline, Lev 26:14-17:**

1. **Lev 26:14, "But if you do not obey me and do not carry out all of these mandates."**
  - a. Obedience in Israel meant the execution of God's plan for their dispensation. It meant the execution of the three categories of the Mosaic Law. It meant perception of Bible Doctrine as it was revealed at that time, first through the Torah and then through the prophets.
  - b. The mandates refer to the three parts of the Mosaic Law. They are explained further in **vs. 15**.
2. **Lev 26:15, "If, instead, you reject My statutes, and if your soul abhors My ordinances so as not to carry out all My commandments, and so break My covenant."** The Mosaic Law is divided into three parts.
  - a. The Decalogue, the freedom code made up of Ten Commandments. These commandments define freedom in terms of morality, privacy, property, and authority. Freedom without authority is anarchy; authority without freedom is tyranny. The Ten Commandments also define freedom in terms of relationship with God.
  - b. The Ordinances, the spiritual code. It graphically presents Soteriology and Christology through the various articles of furniture in the Tabernacle and Temples, through the modus operandi of the Levitical priesthood, through the function of the holy days, and through the Levitical sacrifices. This spiritual code presents the gospel and Jesus Christ as the God of Israel.
  - c. The Judgments, an establishment code. It includes explanations related to freedom, privacy, marriage, criminal law, taxation (tithing), military policy and freedom through military victory, diet, health, sanitation, quarantine, free enterprise, and profit motivation. It outlaws violence, terrorism, civil disobedience, and revolution.
  - d. **"So break My covenant:"** This is not the Unconditional Covenants that God made with Abraham, David, and all of Israel. It is speaking of the Conditional Covenant between God and Israel. If they keep His Law, they would be blessed. If they do not, they will be punished. Cf. **Lev 26:1-13**.
3. **Lev 26:16, "I, in turn, will do this to you: I will appoint over you a sudden terror (terrorism), consumption and fever that will waste away the eyes and cause the soul to pine away; also, you will sow your seed uselessly, for your enemies will eat it up."**

- a. **“Sudden terror”** is the function of terrorism as it existed in the ancient world. It is also a reference to violence, unrestrained criminality, and hostility from other nations.
  - b. **“Consumption and fever”** tells us that many epidemics have been the beginning of the end of great nations or empires, cf. **Deut 28:22**.
  - c. The last phrase refers to economic disaster and depression. The illustration used refers to an agricultural economy. In our industrial economy, this refers to inability to compete with foreign markets.
4. **Lev 26:17, “I will set My face against you so that you will be struck down before your enemies; and those who hate you will rule over you, and you will flee when no one is pursuing you.”**
- a. In the first cycle, such defeat by enemies refers to only preliminary wars leading to defeat on your own soil. This is defeat in warfare, first in the loss of tactical victories and then loss of strategic victories, and finally the complete loss of the war. But before the other cycles of discipline are administered, there is already loss in warfare. (Our loss in warfare began with Korea and Vietnam.)
  - b. The Hebrew word for hate here means hate based on envy. The Jews were the recipients of such fantastic blessings from God that they were envied and then hated.
  - c. **“You will flee when no one is pursuing you”** is an idiom saying that the general population becomes cowardly, afraid of war. They have no motivation from patriotism or the spiritual life. Therefore, the population will do anything to avoid a war, even surrendering whatever advantage it has in national and international activity, cf. **Prov 28:1**.

**Prov 28:1, “The wicked flee when no one is pursuing, but the righteous are bold as a lion.”**

#### **G. The Second Cycle of Discipline, Lev 26:18-20:**

1. **Lev 26:18, “If also after these things you do not obey (SHAMA - hear) Me, then I will punish you seven times more for your sins.”**
  - a. **“To obey”** is once again the Hebrew Verb SHAMA that literally means, “to hear or to listen to,” but emphasizes the action applied after listening to someone or something. Therefore, it comes to mean “understand or obey,” that is heeding or observing the Word taught to them. Therefore, the first phrase implies that some wake up as a result of the first cycle of discipline.
  - b. But, if they do not wake up, everything in the first cycle is intensified in the second cycle seven-fold. Seven being the number of Spiritual Perfection in the Bible, tells us these cycles are designed to get the reversionistic and apostate people back into fellowship with God; back to a place of spiritual perfection / maturity.
2. **Lev 26:19, “Then I will also break down (destroy) your pride / arrogance of power; I will also make your sky like iron and your earth like bronze.”**
  - a. Notice that once the first cycle of discipline is administered and it does not turn around the nation, arrogance sets in. Arrogance is a whole complex of sins and evil.
  - b. Today we have the greatest arrogance in places of power. God actually punishes such arrogance among those in power without the humility to use their power properly.
  - c. The **“sky like iron and the earth like bronze”** refer to a drought. Drought means economic disaster, resulting in economic depression, cf. **Deut 28:23**.
3. **Lev 26:20, “Then your strength will be spent uselessly, for your land will not yield its produce and the trees of the land will not yield their fruit.”**

- a. No matter how hard you work you cannot produce enough food or earn enough to purchase it. It is speaking of inflation.
  - b. The Bible should be interpreted in the time in which it was written. This was written during an agricultural economy before the industrial revolution.
4. Therefore, the 2<sup>nd</sup> Cycle of Discipline results in no national pride; economic inflation, recession, and depression; bad social life; and people working hard for nothing.

#### **H. The Third Cycle of Discipline, Lev 26:21-22:**

1. **Lev 26:21, “If then, you act with hostility against Me (*negative toward Bible Doctrine*), and are unwilling to obey Me, I will increase the plague on you seven times according to your sins.”**
  - a. God did not speak directly to them but indirectly through his communicators, which at that time were the prophets. If they rejected the Word taught to them by the prophets the discipline would increase.
  - b. In the third cycle, all the things from the first two cycles are amplified. There is the intensification of epidemics and illnesses, terrorism, and economic struggles in the land, along with further military defeat.
  - c. “**Hostility**” is the Hebrew noun QERI, meaning, “a hostile encounter,” also used in **vs. 23, 24, 27, 28, 40, 41**. If Israel disobeyed the commandments set forth by God, thus instigating a hostile encounter, **vs. 21, 23, 27**, God would return the hostility seven times over, **vs. 24, 28**. However, if Israel repented of their hostile and rebellious ways, **vs. 40**, then God would relent in remembrance of His covenant promises, **vs. 41**; cf. **vs. 42-46**.
  - d. “**To obey**” is once again the Hebrew Verb SHAMA that literally means, “to hear or to listen to,” but emphasizes the action applied after listening to someone or something. Therefore, it comes to mean “understand or obey,” that is heeding or observing the Word taught to them. It is also used in this section in **vs. 14, 18, 27**.
  - e. “**Plague**” is the Noun MAKKAH that means, “blow, strike, wound, plague, or defeat.” Here, it stands for the content of the cycles of discipline from God to the people.
  - f. “**According to your sins**” speaks to the self-inflicted nature of their rejection of God’s Word. The judgments against them would be just punishment for their sins.
2. **Lev 26:22, “I will let loose among you the beasts of the field (*criminals*), which will bereave you of your children and destroy your cattle and reduce your number so that your roads lie deserted.”**
  - a. With the end of civilization, violence overflows from both animals and people.
3. In the 3<sup>rd</sup> Cycle, the population is thinned out by violence, crime gets out of control, commerce is stopped, and there are natural disasters. Their normal way of life is destroyed.

#### **I. The Fourth Cycle of Discipline, Lev 26:23-26:**

1. So far, nothing but grace warnings have been given. Now, God will really judge the nation harshly. There will be great uncontrollable crime, military invasion and partial defeat, disease from overcrowding, a shortage of food causing starvation, and even greater natural disasters. Examples can be found by studying Israel in 68 A.D., 586 B.C., and 721 B.C.
2. **Lev 26:23-24, “And if by these things you are not turned (*YASAR instructed / rebuked*) to Me, but act with hostility against Me (*continued negative volition from cosmic involvement in the stages of reversionism*), <sup>24</sup>then I will act with hostility against you (*act in opposition toward you*); and I, even I, will strike you seven times for your sins.”**

- a. **“Will strike you”** is the Verb NAKHAH that means, “to strike or to strike down,” and comes to mean here “to punish,” through the intensified stages of the cycles of discipline for a client nation. Cf. **Prov 23:13**, **“Do not hold back discipline from the child, although you strike him with the rod, he will not die.”**
  - b. Once again, there is the intensification of the characteristics of all the cycles, with something more added, as stated in **vs. 25**. Being the fourth of the five cycles of discipline, this is the last “warning shot,” as it were, because after this cycle, the nation will be destroyed in the 5<sup>th</sup> cycle, if the people do not repent.
3. **Lev 26:25**, **“I will also bring upon you a sword which will execute vengeance for the covenant; and when you gather together into your cities, I will send pestilence, (plague or epidemic), among you, so that you shall be delivered into enemy hands.”**
- a. **“I will send pestilence”** uses the Hebrew noun DEVER that means, “pestilence, plague or epidemic.” Its general use refers to “destruction, death, or plague.” In Scripture, it refers to any sudden, fatal epidemic, usually one of Divine origin.
  - b. **“Be delivered into enemy hands”** uses the Verb AYAB that means, “to be hostile,” to someone, and comes to mean, “to be an enemy.” Here, it conveys a theological nuance when used in conjunction with the blessings and curses of the Mosaic Law conditional covenant. For example, in **vs. 7-8**, God said that if the Israelites obeyed the Law, He would bless them by enabling them to rout their enemies, cf. **Deut 6:19**. Yet, in **vs. 17, 25**, God said that if the Israelites disobeyed the Law, He would allow their enemies to defeat them, cf. **Num 14:42; Deut 1:42; 2 Kings 21:14**.
  - c. If Israel’s enemies were defeated by the Lord, it was an indication that He was favorably disposed toward His people, cf. **2 Sam 7:9; 22:18, 41**. Yet, if Israel’s enemies were allowed by the Lord to defeat His people, it was a sign of His displeasure with and judgment against the Israelites, **1 Kings 8:33; 2 Chron 6:24**. In **Lam 2:5**, the Lord, in His judgment of Israel, is portrayed as their enemy.
  - d. One of the great signs of loss of freedom and replacing it with both moral and immoral degeneracy is when you see the breakdown of the military establishment. The entire book of Numbers is devoted to setting up a mobilization plan for the military.
  - e. The part of the covenant that was broken was the military part. There was military disaster as a result. Why did the Jews have to retreat into their cities? Because their cities were fortified, and their armies could not win in the field.
  - f. Once there are overcrowded cities, disease becomes rampant, and the military is weakened even further that leads to eventual defeat (as illustrated by the Romans when fleeing from Hannibal).
4. **Lev 26:26**, **“When I break your staff of bread, ten women will bake your bread in one oven, and they will bring back your bread in rationed amounts, so that you will eat and not be satisfied.”**
- a. **“Your staff of bread”** is a Hebrew idiom to mean their “food supply,” cf. **Ezek 4:16; 5:16; 14:13**. To “break the staff of bread” means to bring a famine upon the people.

**Ezek 14:13**, **“Son of man, if a country sins against Me by committing unfaithfulness, and I stretch out My hand against it, destroy its supply of bread, send famine against it and cut off from it both man and beast.”**

This is the warning shot that if not heeded, will lead to having no food at all that can lead to resorting to cannibalism in the 5<sup>th</sup> Cycle.

- b. **“Ten women baking bread in one oven”** means there is food rationing. **“In rationed amounts”** uses the noun MISHQAL that literally means, “weight,” or measure, and comes to mean here a rationing of food. Therefore, food rationing is a sign of the 4<sup>th</sup> Cycle of Discipline.
- c. Sometimes food rationing can still satisfy the people’s hunger. But, in the 4<sup>th</sup> Cycle, this food rationing leaves

people hungry and wanting for more, **“you will eat and not be satisfied,”** SABA that means, “satisfied, filled, or satiated.” Therefore, after eating a small piece of bread, you are just as hungry as you were before, and even more so.

- d. When an army begins to lose a war on its own soil, the first thing to go is food supply. People start to starve, as the south did in the last year of our Civil War. So, one of the inevitable results of the 4<sup>th</sup> Cycle of Discipline is the beginning of starvation. As we noted above, in 70 A.D., the Jews exacerbated this by destroying some of their own food supplies in Jerusalem that led to even quicker hunger and starvation. Once again, we see self-induced misery.
- e. Therefore, the 4<sup>th</sup> Cycle of Discipline is characterized as the intensification of the first three cycles of discipline plus: 1) Military defeat on your own soil, 2) Retreating into cities causing over crowdedness, 3) Over crowdedness leading to the enhanced spread of diseases causing a pandemic, 4) The rationing of already scarce food supply, 5) Rampant hunger and starvation, 6) All leading to the quickening of military defeat and destruction as a nation.

## **J. The Fifth Cycle of Discipline, Lev 26:27-39:**

1. **Lev 26:27, “Yet if in spite of this you do not obey Me, but act with hostility against Me, (toward the message of Bible Doctrine).”** If after the first four warnings the people still **“do not obey,”** SHAMA, that is listen to God’s Word with application in their lives, the final discipline will occur to the nation, which is its destruction. And once again, we see that negative volition towards Bible Doctrine, God’s Word, leads to being **“hostile,”** QERI, towards God. This is the result of Blackout of the soul leading to scar tissue upon the soul.

As we have seen from the previous cycles, the only hope for the nation to recover is God’s Word; there is no hope beyond Bible Doctrine. The only hope for the nation is found in believers having the Word of God resident within their souls. Therefore, when the nation gets to the point of the Fifth Cycle of Discipline, because of their continued rejection of God and His Word, it is too late and they will go under.

2. **Lev 26:28, “Then I will act with wrathful hostility against you, and I, even I, will punish you seven times for your sins.”**

- a. **“I will act with wrathful hostility against you”** uses the Noun CHEMAH that means, “wrath or heat.” Figuratively, it signifies anger, hot displeasure, indignation, poison, or rage. God’s intense anger against Israel and those who practiced idolatry is seen in, **2 King 22:17.**

**2 Kings 22:17, “Because they have forsaken Me and have burned incense to other gods that they might provoke Me to anger with all the work of their hands, therefore My wrath burns against this place, and it shall not be quenched.”**

With God’s wrath we have QERI once again, for God’s action towards the nation. Since they have rejected God and His grace warnings over and over again, He will now act with hostility against them. This wrathful hostility shows that there are no more grace blessings for the nation, just punitive justice.

- b. This is the national equivalent of the Third Cycle of Divine Discipline for the individual believer of the Church Age, called the Sin unto Death, cf. **1 Cor 11:30; 1 John 5:16.** The nation’s status as a client nation will be removed, just as the believer in the third stage of Divine discipline, the sin unto death is removed from earth through death. In addition, the nation will either be utterly destroyed or no longer a sovereign nation.
- c. **“Will punish you seven times for your sins”** means that once again there is a form of self-induced misery. Because of their persistent bad decision making without repentance, they bring great disaster unto themselves. In this cycle, all the discipline of the first four cycles will be multiplied by seven in their severity. We will see that now there is nothing to eat, enemies have taken over the country, people are afraid of everything and they are put into slavery, and most everyone has become a coward.

3. **Lev 26:29, “Then you will eat the flesh of your sons, and you will eat the flesh of your daughters.”**

- a. No longer do you eat bread and rationed food, as in the Fourth Cycle; now you eat people! Cannibalism is the total malfunction of all establishment principles. One of the strongest of all establishment principles is the family and the love of parents for children, as noted here as their “sons,” BEN, and “daughters,” BATH. But in those days, parents will eat their children.
- b. This type of cannibalism was also prophesied in the warning passage of the Fifth Cycle of Discipline upon the nation in **Deut 28:52-57; Ezek 5:5-10; Zech 11:9**, and actually occurred around 70 A.D., among Jews under the siege of Jerusalem by the Roman army. Josephus documented this as noted above in the section called, “The Wars of Jews,” 5.10.1-5 and 6.3.4.
- c. This also occurred at the siege of Samaria in 721 B.C., **2 Kings 6:28-29**; in Jerusalem during the Babylonian siege in 586 B.C., **Lam 4:10**; and in our own recent history at the siege of Leningrad in WW II. Civilization suddenly departs in the Fifth Cycle of Discipline.

**Lam 4:10, “The hands of compassionate women boiled their own children; they became food for them because of the destruction of the daughter of my people.”**

**4. Lev 26:30, “I then will destroy your high places, and cut down your incense altars, and heap your remains on the remains of your idols, for My soul shall abhor you.”**

- a. The “**high places**,” BAMAHA, are the meeting places of false Doctrine and cults, especially in the phallic cults including the sun god cult worship of Baal and Asherah (Astarte the Phoenician goddess of fertility; the consort of Baal.), as were the “**incense altars**,” CHAMMAN, “incense altar or pillar” in **2 Chron 14:5; 34:4, 7; Isa 17:8; 27:9; Ezek 6:4, 6**.
- b. BAMAHA, “high places” was used for both:
  - 1) The true worship of God in Israel, cf. **1 Sam 9:12-14, 19, 25; 10:5, 13; 1 Kings 3:2-4; 1 Chron 16:39**. In addition, Scripture tells us the “Tabernacle of the LORD, ... and the altar of burnt offering were in the high place at Gibeon...” cf. **1 Chron 21:29; 2 Chron 1:3, 13**.
  - 2) The false worship of pagan gods, in the practice of pagan rituals and customs, (such as prostitution and child sacrifice), cf. **1 Kings 11:7; 12:31; 13:33; 14:23; Jer 7:31; 19:5; 32:35**.
- c. Given the dual usage of BAMAHA, it is interesting that in Josephus’ account of the destruction of Jerusalem, hundreds or thousands of Israelites were slaughter in the Temple around the Altar of Sacrifice, which they had corrupted in their false worship leading up to Jesus’ 1<sup>st</sup> Advent and afterwards until its destruction in 70 A.D.



Josephus wrote in “Wars of the Jews,” 6.4.6, “*Most of the victims were peaceful citizens, weak and unarmed, butchered wherever they were caught. Round the Altar the heaps of corpses grew higher and higher, while down the Sanctuary steps poured a river of blood and the bodies of those killed at the top slithered to the bottom.*” (Schäfer, Peter (2013). *The History of the Jews in Antiquity*. Routledge. p. 191–192.)

- d. The Altar of Sacrifice in the Temple of Jerusalem had become a “high place” of false worship, an idol of the people in Jesus’ day. Therefore, God allowed it to be destroyed by the Romans and thousands of false worshippers to be

killed there, **“and heap your remains (PEGHER, “corpses or carcasses”) on the remains (PEGHER) of your idols (GILLUL).”**

- e. Therefore, both analogies of false worship location (i.e., at the **“high places”** and **“incense altars”**) will be destroyed in the Fifth Cycle of Discipline upon a client nation, cf. **Ezek 6:4**.

**Ezek 6:4, “So your altars will become desolate and your incense altars will be smashed; and I will make your slain fall in front of your idols.”**

- f. **“For My soul (NEPHESH) shall abhor (GA’AL, “abhor, loath, reject,”) you,”** tells us of God reciprocating attitude, cf. **vs. 15**, towards the apostate client nation that leads Him to allow the Fifth Cycle to fall upon the nation. In this, to “abhor” the Covenant, (God’s Word), is to abhor God Himself. Therefore, the rejection of God by the people incurs the rejection by God of the nation.

5. **Lev 26:31, “I will lay waste your cities as well and will make your sanctuaries desolate, and I will not smell your soothing aromas.”** Like Cain’s sacrifices from his own human good works, the Lord will reject the people’s false worship and sacrifices because of the false Doctrines that they are applying.

**“I will lay waste your cities as well”** uses the Noun CHORBAH, “ruins, waste, or desolation” that will occur to the cities, towns, and dwellings of the people.

**“Will make your sanctuaries desolate”** uses the Adjective SHAMEM, “to be desolate, to be uninhabited, or be deserted.” This will happen to the **“sanctuaries,”** MIQDASH. Their **“holy places or sanctuaries,”** meaning the places of their false worship, including the Temple in Jerusalem that they had corrupted.

**“And I will not smell your soothing aromas,”** RUAH NICHACH REACH, which comes to mean that God will not accept their false worship even from within the Temple of Jerusalem no matter how hard they try. In the Law, God commanded them to perform many different types of sacrifices that would be a “soothing aroma,” to Him, cf. **Ex 29:18, 25, 41**. A “soothing aroma,” means that God would be pleased with their sacrifices; propitiated as it were. These were all a type of the completed sacrifice of Jesus Christ upon the Cross that propitiated God the Father’s righteousness and justice regarding the payment of the penalty for our sins, cf. **Rom 3:25; Heb 2:17; 1 John 2:2; 4:10**.

**Rom 3:25, “Whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed.”**

**Heb 2:17, “Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.”**

**1 John 2:2, “And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.”**

**1 John 4:10, “In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.”**

Because the Israelites had so tainted the Law and got involved in various pagan religions, God would not be propitiated (accept and be satisfied) with any of the sacrifices they committed or the burning of incense that represents their prayers. Therefore, God would not accept or be pleased with their worship practices or their prayers, just as He does not accept false teaching and worship today.

This type of false worship in Israel is what was occurring in Jesus’ day too, as we have noted above. They acted falsely prior to the first destruction of the Temple and Jerusalem at the hands of the Babylonians, and they acted falsely in the days of Jesus that led to the second or Roman destruction of the Temple and Jerusalem.

In 586 B.C., Jerusalem and the Temple were completely destroyed by King Nebuchadnezzar, king of Babylon, cf. **2 Kings 25:8-12; 2 Chron 36:19; Jer 25:11; 44:2-22; 52:12-14; Ezek 33:28ff**.



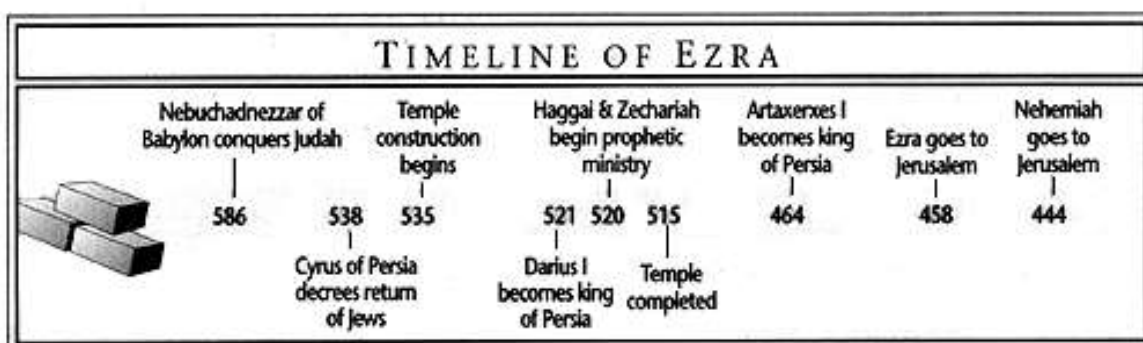
**2 Kings 25:8-12**, “Now on the seventh day of the fifth month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem. <sup>9</sup>He burned the house of the LORD, the king's house, and all the houses of Jerusalem; even every great house he burned with fire. <sup>10</sup>So all the army of the Chaldeans who were with the captain of the guard broke down the walls around Jerusalem. <sup>11</sup>Then the rest of the people who were left in the city and the deserters who had deserted to the king of Babylon and the rest of the people, Nebuzaradan the captain of the guard carried away into exile. <sup>12</sup>But the captain of the guard left some of the poorest of the land to be vinedressers and plowmen.”

In 538 B.C., the Medo-Persian king Cyrus issued a decree to allow the Jews to return to Jerusalem. Under his subsequent successor Darius, the Temple reconstruction was completed in 515 B.C., see the book of Ezra.

Then, in 444 B.C., Nehemiah stated to King Artaxerxes, also of the Medo-Persian Empire, of his sadness that the city was still destroyed. Artaxerxes then decreed for the walls to be rebuilt, cf. **Neh 2:3f**.

**Neh 2:3**, “I said to the king, “Let the king live forever. Why should my face not be sad when the city, the place of my fathers’ tombs, lies desolate and its gates have been consumed by fire?”

And, as we have noted above, in 70 A.D., the Romans wiped out the Temple and the city. To this day, the “ninth of Ab,” (mid-August), is commemorated in Judaism as a day of mourning for the destruction of both the first and the second temples, (the latter destroyed by the Romans in A.D. 70), in the city of Jerusalem.



(Chart from the Ryrie Study Bible.)

**6. Lev 26:32**, “I will make the land desolate so that your enemies who settle in it will be appalled over it.”

Once again, we have the Adjective SHAMEM, “to be desolate,” though twice in this passage. First for what God would do to the “land,” ERETS, and secondly for the reaction of the “enemies,” AYAV, those “hostile” to Israel, who are now “settled,” YASHAV, “sit or dwell,” in the land. In other words, after God takes them out through the 5<sup>th</sup> Cycle of Discipline, their enemies who now occupy the land will be appalled at the condition the city and land are in. So dreadful is God’s judgment in the 5<sup>th</sup> Cycle, that even the enemies around are shock by the dreadful state it is in. The cities are utterly destroyed and their territory is occupied.

Remember also that Josephus wrote that not only was the city and temple destroyed, but the land around it as well, as the Roman’s cut down every tree within one mile of the city.

**7. Lev 26:33**, “You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste.”

“Scatter,” ZARAH, “to scatter or winnow,” speaks of the great dispersion (diaspora) of the Jews around the world, “among the nations,” GOY, as a result of fleeing the enemy and being taken captive and sold into slavery. These things happened three times to the Jewish people. Therefore, the citizens of the client nation are dispersed throughout the world; many by slavery.

God warned the Israelites in a similar way, giving the reason why this would occur to them, **Deut 4:25-27; 28:64**;

29:28; Neh 1:8.

**Deut 4:25-26, “When you become the father of children and children’s children and have remained long in the land, and act corruptly, and make an idol in the form of anything, and do that which is evil in the sight of the LORD your God so as to provoke Him to anger, <sup>26</sup>I call heaven and earth to witness against you today, that you will surely perish quickly from the land where you are going over the Jordan to possess it. You shall not live long on it, but will be utterly destroyed. <sup>27</sup>The LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD drives you.”**

“**Will draw out a sword after you**” uses the Verb RIQ that means, “to pour out or empty.” It speaks to unsheathing a “**sword**,” CHEREV, “sword or knife,” which means even when they are in foreign lands, they will be persecuted, as we have seen with anti-Semitic actions throughout history, including the Spanish Inquisition and Nazi holocaust. Wherever they are, there will be unrest from time to time.

“**As your land becomes desolate and your cities become waste**” tells us that all of that anti-Semitism will occur while their land sits “**desolate**,” SHEMAMAH, and their “**cities**,” IR, “**become a waste**,” HAYAH CHAREBAH, “ruins.”

**Jer 25:11, “This whole land will be a desolation, (CHAREBAH), and a horror, and these nations will serve the king of Babylon seventy years.”**

**8. Lev 26:34, “Then the land will enjoy its Sabbaths all the days of the desolation (SHAMEM), while you are in your enemies' land; then the land will rest and enjoy its Sabbaths.”**

“**Enjoy**” in both instances is the Hebrew Verb RATSAAH that means “to be pleased or delight.” The Jews had ignored seventy Sabbatical years, not giving the land its “**Sabbaths**,” SHABBATH, as God commanded them to. The Sabbath rest for the land meant that one in every seven years they would not plant or harvest the land. It would rest for that year, **Lev 25:4.**

**Lev 25:4, “But during the seventh year the land shall have a Sabbath rest, a Sabbath to the LORD; you shall not sow your field nor prune your vineyard.”**

“**While you are in your enemies' land**,” AYAV ERETS tells us that the remaining population of a client nation can be enslaved in a foreign land by its conquerors.

Because the Israelites had not observed the Lord’s mandate to give the land rest every 7<sup>th</sup> year for the previous 490 years, the Southern Kingdom was overthrown by the Babylonians and given 70 years of slavery in Babylon while the land rested during that time, cf. **2 Chron 36:21.**

“**Then the land will rest and enjoy its Sabbaths.**” In essence, the Lord promised to repay the land; He punished Israel by exiling them from the land and letting the land delight in its “**rest**,” SHAVATH, “to cease or rest.”

**2 Chron 36:20-21, “Those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, <sup>21</sup>to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days of its desolation it kept Sabbath until seventy years were complete.”**

**9. Lev 26:35, “All the days of its desolation, (Fifth Cycle), it will observe the rest which it did not observe on your Sabbaths, while you were living on it.”**

“**All the days of its desolation**,” KOL YOM SHAMEM speaks of the duration of being under the Fifth Cycle; their time in exile.

“**It will observe the rest which it did not observe on your Sabbaths**” in the Hebrew it literally reads, “It will rest that which it did not rest.” Because the Israelites lacked the faith necessary to obey the Law of the sabbatical year, God would be faithful to the land and give it its Sabbath rest. To observe God’s Law regarding the land, the Israelites had to be very

faithful, because in the Sabbath year, they could not harvest to feed themselves or sell their produce to earn money. As such, God would bless them in the previous year with enough to sustain them through the Sabbath year. Therefore, because of a lack of faith in God to provide in the 6<sup>th</sup> year to support them in the 7<sup>th</sup>, or due to greediness to earn even more in the 7<sup>th</sup> year than they otherwise would not have, God disciplined them and blessed the land.

In addition, they may not have observed the Sabbath year due to greediness to earn more in the 7<sup>th</sup> year than they otherwise would have. That would be a 14.3% gain on investment than they otherwise would have realized. In either case, God disciplined them for their unfaithfulness and blessed the land.

### **Principle:**

- The client nation needs to trust in God to provide for all of the material needs rather than in themselves. But if they trust in themselves and have inordinate greediness, God will discipline them.

**“While you were living on it”** means during its time of occupation by the Israelites when they did not faithfully observe the Sabbath rest for the land.

Remember that this was the “Promised Land” that God gave to them that was “flowing with milk and honey.” Cf. **Ex 12:25; Deut 6:3; 27:3; Joshua 23:5; Neh 9:23.**

**Ex 12:25, “When you enter the land which the LORD will give you, as He has promised, you shall observe this rite.”**

**Deut 6:1-6, “Now this is the commandment, the statutes and the judgments which the LORD your God has commanded me to teach you, that you might do them in the land where you are going over to possess it, <sup>2</sup>so that you and your son and your grandson might fear the LORD your God, to keep all His statutes and His commandments which I command you, all the days of your life, and that your days may be prolonged. <sup>3</sup>O Israel, you should listen and be careful to do it, that it may be well with you and that you may multiply greatly, just as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey. <sup>4</sup>Hear, O Israel! The LORD is our God, the LORD is one! <sup>5</sup>You shall love the LORD your God with all your heart and with all your soul and with all your might. <sup>6</sup>These words, which I am commanding you today, shall be on your heart.”**

It was a super-productive land, much like the United States of America. If God had blessed them with that land as He promised, it would be a land of abundance throughout their days. Therefore, they needed to keep trusting in God, His provisions, and His instructions. In addition, they needed to be very thankful to Him for all He has provided, is providing, and will provide in the future. This is the basis for our current national Holiday of “Thanksgiving,” which is currently under attack regarding its root meaning of giving thanks to God for the provisions He has given to the people of this nation as a result of our belief in Him and faithfulness towards Him.

**10. Lev 26:36, “As for those of you who may be left, (after the Fifth Cycle), I will also bring weakness into their hearts in the lands of their enemies. And the sound of a driven leaf will chase them, and even when no one is pursuing they will flee as though from the sword, and they will fall.”**

**“As for those of you who may be left”** uses the Hebrew Verb SHA’AR that means, “to remain and to be left behind.” It speaks to those who have not been killed by the famines, diseases, and warfare that have struck the country.

It is the root Verb for SHE’AR and SHE’ERITH that means, “remnant,” cf. **Isa 10:20-22.** It tells us that God has also promised the Israelites that they will have a people for all of eternity as promised to Abraham, in the unconditional Abrahamic Covenant, **Gen 12:1-3; 26:3-4; 35:12; Ex 6:2-8.** Cf. **Gen 13:14-16; 15:18-21** for the land Covenant. This promise will be fulfilled regardless of the nation going under the Fifth Cycle of Discipline. God will always be faithful to His covenant and keep a remnant of Israelites alive throughout history. At the Second Advent of our Lord, God will regather the faithful remnant of true Israel (Jewish believers in the Messiah Jesus Christ, **Rom 9:6f.**), and bring them into the Promised Land for the Millennial Reign and on into eternity, cf. **Isa 11:11-16; 28:5.**

**Isa 10:20, “Now in that day the remnant of Israel, and those of the house of Jacob who have escaped, will never**

again rely on the one who struck them, but will truly rely on the LORD, the Holy One of Israel.”

**Isa 28:5, “In that day the LORD of hosts will become a beautiful crown and a glorious diadem to the remnant of His people.”**

Next, we have, **“I will also bring weakness into their hearts in the lands of their enemies.”** This phrase is similar to that in the last part of vs. 17, **“You will flee when no one is pursuing you,”** but here it is while they are enslaved or occupied by their enemies.

The Hebrew word for **“weakness”** is the Noun MOREKH that means, “cowardice.” It is only used here in the OT. It means that because of the hardness of their hearts towards God, they will be cowards, timid, fearful, weak, and feeble while occupied or in captivity. The horrors that they have experienced or understand from their ancestors will so affect their heart that this will be the mentality of their souls, **Ezek 21:7.**

**Ezek 21:7, “And when they say to you, ‘Why do you groan?’ you shall say, ‘Because of the news that is coming; and every heart will melt, all hands will be feeble, every spirit will faint and all knees will be weak as water. Behold, it comes and it will happen,’ declares the Lord GOD.”**

Next, we have, **“And the sound of a driven leaf will chase them, and even when no one is pursuing they will flee as though from the sword, and they will fall.”** They will be extremely paranoid in every situation. They will think they are constantly being chased or pursued when they are not. They will become so skittish that the smallest unexpected sound or thing will drive them to panic as if an army were pursuing them. The sound of blowing leaves will chase them away as though it was a sword, and they will stumble and fall over each other. People will die of sheer fright. Therefore, extreme paranoia, cowardice, and fear will grip their souls, so much so that many will die from this imagined fear.

**11. Lev 26:37, “They will therefore stumble over each other as if running from the sword, although no one is pursuing; and you will not (have strength to) stand up before your enemies.”**

This is the double emphasis of the cowardice and fear that will grip their hearts while in diaspora, in that they will **“stumble over each other,”** KASHAL, “stumbling or staggering.” In the Qal (Active) form it may also mean, “to be feeble or tottering.” It implies not only the action of falling but also the action leading up to the fall. It is an interesting metaphor, in that because they have stumbled in their spiritual life, they will literally stumble physically in fear of imagined pursuers, **“as if running from the sword.”** Cf. **Isa 8:14; Rom 9:31-33; 1 Peter 2:8.**

**Isa 8:14, “He will be as a sanctuary, but a stone of stumbling and a rock of offense to both the houses of Israel, as a trap and a snare to the inhabitants of Jerusalem.”**

**Rom 9:31-33, “But Israel, pursuing a law of righteousness, did not arrive at *that* law. <sup>32</sup>Why? Because *they did not pursue it* by faith, but as though *it were* by works. They stumbled over the stumbling stone. <sup>33</sup>Just as it is written, “Behold, I lay in Zion a stone of stumbling and a rock of offense, and he who believes in him will not be disappointed.”**

**1 Peter 2:8, ““A stone of stumbling and a rock of offense;’ for they stumble because they are disobedient to the word, and to this doom they were also appointed.”**

Therefore, because the client nation does not pursue God, His Word, and His Son Jesus Christ in faith, but instead looks at them as some kind of offensive thing, they will be literally tripping and trampling over each other to escape in fear for their lives when no one is **“pursuing,”** RADHAPH, “to pursue or persecute,” that is chasing after them. As a result, because of their fear and paranoia of imaginary persecutors, they will actually be bringing harm to each other, **Isa 3:8; 8:15; Jer 6:21; 46:16; 50:32; Prov 24:16.** It’s like two men running from a lion; you don’t have to be faster than the lion, you just have to be faster than the other guy.

**Prov 24:16, “For a righteous man falls seven times, and rises again, but the wicked stumble in time of calamity.”**

**Isa 3:8, “For Jerusalem has stumbled and Judah has fallen, because their speech and their actions are against**

the LORD, to rebel against His glorious presence.”

Jer 6:21, “Therefore, thus says the LORD, “Behold, I am laying stumbling blocks before this people. And they will stumble against them, fathers and sons together; neighbor and friend will perish”.”

Isa 8:15, “Many will stumble over them, then they will fall and be broken; they will even be snared and caught.”

Jer 46:16, “They have repeatedly stumbled; indeed, they have fallen one against another. Then they said, ‘Get up! and let us go back to our own people and our native land away from the sword of the oppressor’.”

Jer 50:32, “The arrogant one will stumble and fall with no one to raise him up; and I will set fire to his cities and it will devour all his environs.”

“**And you will not** (*have no strength to*) **stand up before your enemies**” uses the Noun TEQUMAH for “standing,” that is only used here in the OT. Here it is God’s prophetic words about the fate of His people should they reject Him and His Law that includes the picture of a weak and powerless nation, as Israel would not be able to withstand the invasions of their enemies (as happened with the collapse of both Hebrew kingdoms in 722 and 586 B.C. and again in 70 A.D.), but also as here, post exile. Therefore, it means there is no patriotic motivation and no military establishment for freedom. It is too late in the Fifth Cycle of Discipline, because it takes a long time to train a military establishment. Therefore, they will be subservient to their occupiers, doing as they please, unable to resist or rebel against them. This is in contrast to God’s promise to provide them peace and safety, as well as tremendous military victory, if they would be faithful to Him, **Lev 26:6-13**. Cf. **Prov 28:1a**, “**The wicked flee when no one is pursuing, but the righteous are bold as a lion.**”

This is some of the reason why it was so easy to corral the Jews during the Holocaust of W.W. II. Just as in the Babylonian captivity, they greatly feared their occupiers and never mounted a rebellion that was successful against them nor the Medo-Persians. It was only by the hand of God that they were allowed to return to Jerusalem and rebuild the city and Temple. It was only by the hand of God post W.W. II, that the Jews were able to go back to and reestablish the state of Israel in 1948.

Interestingly, there was great resistance by the Jewish peoples in the United States at the end of W.W. II to establish the nation Israel in 1948. There was no patriotic motivation or military establishment at the time. Yet, as God had done at the end of the Babylonian captivity, He was faithful to His covenant promise and brought a remnant back to establish the nation once again, by the hands of Gentiles who were victorious.

12. **Lev 26:38**, “**But you will perish among the nations, and your enemies’ land will consume you.**”

As God had warned the Israelites many times that He would scatter them among the nations for their wrong-heartedness towards Him and His Word, **Deut 4:25-27; 28:64; 29:28; Neh 1:8**.

**Deut 4:25-27**, “**When you become the father of children and children’s children and have remained long in the land, and act corruptly, and make an idol in the form of anything, and do that which is evil in the sight of the LORD your God so as to provoke Him to anger,** <sup>26</sup>**I call heaven and earth to witness against you today, that you will surely perish quickly from the land where you are going over the Jordan to possess it. You shall not live long on it, but will be utterly destroyed.** <sup>27</sup>**The LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD drives you.**”

He also warned of their continued punishment while in exile as in this passage.

“**Perish**” is the Verb AVADH that means, “to be destroyed, annihilated, ruined, exterminated,” or to simply “perish.” Here, it means that even while in exile they will die in the foreign country; not allowed to return to their home land.

“**Among the nations,**” BE GOY, means among the Gentile peoples. Enslaved by conquering armies, they would die in foreign lands. For the Israelites, they would suffer and die at the hands of the Gentile peoples even after their defeat and diaspora. As we have noted previously, this brings to mind the Spanish Inquisition and Nazi Holocaust where millions

of Jews were hunted and killed almost to extinction.

**“And your enemies’ land will consume you”** uses the Verb AKHAL for “consume” that means, “to eat, consume, or devour.” Enemies of the Jews were those like Assyria, Chaldea, and Rome. This tells us that rather than perishing in their homeland and being buried in the tombs of their fathers, which was prestigious, cf. **1 Kings 11:43**, they would die and be buried in foreign soil, in unmarked graves. As the Israelites were in exile, they would die in those lands rather than in the Promised Land of Israel. This was a humiliating or dishonorable place to die and be buried.

As another form of vengeance, although they may survive in the exiled land for a time, they will eventually die in their capturers’ land(s). Prior to this, God stated they would be destroyed either by famine or sword, but now, lest they should boast that they had escaped death by those culprits, He states they would die in foreign lands too, and in a manner of a lingering death, **vs. 39**. This passage shows that the more the wicked hard-hearted have contempt for God and His Word, the weaker they will become. Therefore, we see that many times people weather through adversities without turning to God and think they have escaped the worst of it and that things will get better. Yet, if they continue to reject God and His Word, the punishment will continue, even in foreign lands.

**13. Lev 26:39, “So those of you who may be left will rot away because of their iniquity in the lands of your enemies; and also because of the iniquities of their forefathers they will rot away with them.”**

**“So those of you who may be left (SHA’AR - remaining),”** once again speaks of a remnant, according to God’s promise, will be left after the destruction of the nation. This remnant may be left behind in the country or taken into captivity in the foreign land, as in this verse. Never-the-less, even the remnant will continue to be under God’s discipline if they are unrepentant.

**“Will rot away”** is used twice in this passage. Both usages are the Verb MAQAQ in the Imperfect Tense for incomplete action, which means it will continue or is ongoing. MAQAQ means, “to waste away, decay, or rot,” which speaks of a lingering type of death in the foreign lands. As the KJV states, they will “pine away.” MAQAQ is also in the Niphal stem, which is the Passive Voice that tells us they receive the action of dying slowly over time.

**“Because of their iniquity”** uses the Noun AWON that means, “iniquity, sin, or guilt,” which speaks of their continued sinfulness towards God and His Word. The etymology of this word gives us a vivid picture regarding sin as it is often a “twisting” of something that was intended as good, like God’s Law. In that it denotes actions that would normally be considered good, like the acts of keeping the Law, but fall under the category of iniquity because of a wrong bent in motivation or an attitude of self-will. Therefore, the action becomes human good at best and sin at worst. Sometimes these actions become perversions, because they are a twisted caricature of something good. Therefore, we see the ongoing negative mental attitude towards God and His Word as “sin,” even after their exile. They still have not learned from the discipline of the nation and act wickedly towards God, even in the use of His Word or the Temple. As such, these exiles still have not repented and maintain the hardness in their heart towards God. As such, the OT clearly takes the position that sin, guilt, and punishment always go together.

**“In the lands of your enemies”** tells us that as a result of their unrepentant hardened heart, they will perish or die in their exile; in the foreign lands of their conquerors.

**“And also because of the iniquities (AWON) of their forefathers they will rot away with them”** tells us that the sins of their forefathers continued in their generation and they too will be disciplined as a result, which here means they will perish in exile.

The generational warning of punishment for continued sinning was given in **Ex 20:5; 34:7b; Num 14:18b**. In those passages, the Lord warned that if the current generation continued the sins of their forefathers, they would be disciplined.

**Ex 34:7, “Who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.”**

**Num 14:18, “The LORD is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression;**

**but He will by no means clear the guilty, visiting the iniquity of the fathers on the children to the third and the fourth generations.”**

This is not a curse based on your ancestor’s sins. Each person or generation is responsible for their own spiritual life. If they are sinful, they will be punished just as their forefathers were for their sins. Yet, if they act righteously and keep God’s Word, they will be blessed unlike their sinful forefathers, **Ezek 18:20**.

**Ezek 18:20, “The person who sins will die. The son will not bear the punishment for the father’s iniquity, nor will the father bear the punishment for the son’s iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself.”**

In this last warning of the Fifth Cycle of Divine Discipline upon a client nation is the emphasis on individual accountability when it comes to sin. The reason the subsequent generations will die on foreign enemy soil is because of their current sins and unrepentant heart. It is a warning to repent or continue to suffer as your sinful forefathers had. Therefore, in conclusion of the Fifth Cycle of Discipline, the people of the once client nation are warned to not continue the sins of their forefathers and instead repent, otherwise the discipline will continue while they are in exile.

**In summary, the Fifth Cycle of Divine Discipline includes:**

1. The seven-fold amplification of the Fourth Cycle of Discipline, **vs. 28**.
2. Wide spread cannibalism amongst the people, **vs. 29**.
3. Destruction of their false worship places, **vs. 30a**.
4. They will be slain in the places of their dead idols, **vs. 30b**.
5. God will reject / abhor them, **vs. 30c**.
6. The nation will be overthrown as their cities and towns will be completely destroyed, **vs. 31a**.
7. Their places of false worship, (including the Temple), will also be completely destroyed, **vs. 31b**.
8. God will not accept their false worship or prayers, **vs. 31c**.
9. The land will also be physically destroyed, **vs. 32a**.
10. Their enemies will be utterly shocked at the destruction of the land, **vs. 32b**.
11. The people will be enslaved and scatter among the other nations, **vs. 33a**.
12. The people will be persecuted in foreign lands, **vs. 33b**.
13. The land and cities will continue to be desolate after their destruction, **vs 33c**.
14. While the people are in exile, the land will enjoy its Sabbath rest, **vs. 34-35**.
15. A remnant will survive, but be in exile or enslaved, **vs. 36a**.
16. While in exile, they will be cowards and unable to rebel or defend themselves, **vs. 36b**.
17. The people will have great paranoia, thinking they are being attacked when they are not, **vs 36c**.
18. They will die from this paranoia, with self-inflicted wounds, **vs. 36d**.
19. The paranoia will also lead them to cause harm to their fellow citizens, **vs. 37a**.
20. They will not be able to rebel or refuse their captors, **vs. 37b**.
21. They will die on foreign soil, **vs. 38**.
22. They will die slowly, generation after generation, for being unrepentant, **vs. 39**.

Interestingly, if you remove the first, the multiplier of the 4<sup>th</sup> Cycle, you have  $21 = 3 \times 7$  punishments, which are the numbers of Divine Perfection and Spiritual Perfection respectfully. This once again tells us that these are God’s Divine perfect disciplines intended to bring His people to repentance and back to a place where He can once again bless them in spiritual perfection.

## **K. Summary and Conclusion**

1. In the Five Cycles of Discipline, God was stating that He would give His people opportunity after opportunity to turn from their sin and repent. But, if they continued to be unfaithful, more judgment would come to them. God’s judgment would grow more and more severe, and the Fifth Cycle would be the worst, causing the finality of the Nation.
  - a. **Neh 9:26-37**, is a summary of Israel’s history of unfaithfulness, also in five cycles, and **Deut 28:15-68**, is another horrible description of the Fifth Cycle of Discipline.

- b. Isaiah warned the Northern Kingdom and Jeremiah warned the Southern Kingdom during the first administration of the Fifth Cycle of discipline to each of these nations, and Jesus prophesied another administration of it that occurred in 70 A.D., **Luke 19:43-44; 21:20-24**. They were also warned by the teaching of Paul. The gift of tongues was also a warning to Israel that they were about to lose their status as a priest nation to God.
2. Never-the-less, God does not end with this warning and destruction, but gives the opportunity for grace, if they would repent and confess their sins to God, **vs. 40-46, cf. Jer 3:12-15**.
- a. God, as always, provides a means by which sin and iniquity are forgiven. **Ex 34:7**, declares that He is not only a God who brings the consequences of sin on the guilty, but One who forgives iniquity, transgression, and sin, cf. **Ex 20:6; Deut 5:10; 7:9; Psa 103:3; 130:3-4; 1 John 1:9**.

**Ex 34:7, “Who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.”**

**Ex 20:6, “But showing lovingkindness to thousands, to those who love Me and keep My commandments.”**

**Psa 103:3, “Who pardons all your iniquities, Who heals all your diseases.”**

In **Psa 85:1-3**, the Lord forgives the iniquity of his people, cf. **Zech 3:4; Psa 51:1-4**.

**Psa 85:1-3, “O LORD, You showed favor to Your land; You restored the captivity of Jacob. <sup>2</sup>You forgave the iniquity of Your people; You covered all their sin. Selah. <sup>3</sup>You withdrew all Your fury; You turned away from Your burning anger.”**

- b. God’s forgiveness is described further in **Num 14:18; Psa 65:3; 78:38; 103:3; Prov 16:6; Isa 6:7; Jer 32:18; Dan 9:24; Micah 7:18f; Zech 3:4, 9**.

**Micah 7:18, “Who is a God like You, who pardons iniquity and passes over the rebellious act of the remnant of His possession? He does not retain His anger forever, because He delights in unchanging love.”**

- c. He not only forgives, but He cleanses from iniquity, **Psa 51:2; Isa 44:22; Jer 33:8; 50:20; Ezek 36:25, 33; Micah 7:18-19; Zech 13:1; Heb 9:11-14**.

**Jer 33:8, “I will cleanse them from all their iniquity by which they have sinned against Me, and I will pardon all their iniquities by which they have sinned against Me and by which they have transgressed against Me.”**

**Ezek 36:33-36, “Thus says the Lord GOD, “On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places will be rebuilt. <sup>34</sup>The desolate land will be cultivated instead of being a desolation in the sight of everyone who passes by. <sup>35</sup>They will say, ‘This desolate land has become like the garden of Eden; and the waste, desolate and ruined cities are fortified and inhabited.’ <sup>36</sup>Then the nations that are left round about you will know that I, the LORD, have rebuilt the ruined places and planted that which was desolate; I, the LORD, have spoken and will do it”.”**

- d. The requirements for forgiveness are confession of sins, **Gen 44:16; Lev 16:21; Jer 3:13; Neh 9:2; Psa 28:13; 32:5; 38:18; 1 John 1:9**.

**Psa 32:5, “I acknowledged my sin to You, and my iniquity I did not hide; I said, “I will confess my transgressions to the LORD;” and You forgave the guilt of my sin. Selah.”**

**1 John 1:9, “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”**

**Prov 28:13, “He who conceals his transgressions will not prosper, but he who confesses and forsakes them will**



**find compassion.”**

- e. When God allowed the Israelites to restore the Temple and city of Jerusalem, they acknowledged God with the confession of their sins, **Neh 9:2**.

**Neh 9:1-3**, “Now on the twenty-fourth day of this month the sons of Israel assembled with fasting, in sackcloth and with dirt upon them. <sup>2</sup>The descendants of Israel separated themselves from all foreigners, and stood and confessed their sins and the iniquities of their fathers. <sup>3</sup>While they stood in their place, they read from the book of the law of the LORD their God for a fourth of the day; and for *another* fourth they confessed and worshiped the LORD their God.”

- f. Confession of sin should be followed by a change of life style regarding the sin in your life, **Ezek 18:30; 36:31**.

**Ezek 18:30-32**, ““Therefore I will judge you, O house of Israel, each according to his conduct,” declares the Lord GOD. “Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you. <sup>31</sup>Cast away from you all your transgressions which you have committed and make yourselves a new heart and a new spirit! For why will you die, O house of Israel? <sup>32</sup>For I have no pleasure in the death of anyone who dies,” declares the Lord GOD. “Therefore, repent and live”.”

- g. This forgiveness is possible because of the provision of a substitute; the Lord Jesus Christ, **Lev 16:22; Isa 53:5f, 11; Ezek 4:4ff; cf. Rom 4:25; 1 Cor 15:3; Heb 9:28; 1 Peter 2:24-25**.

**Heb 9:28**, “So Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.”

**1 Peter 2:24**, “And He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.”

We will see this topic again when Jesus prophesizes about the end times in **Luke 21:20-24**.

## **V. The Condemnation of the Son of Man for Men, Luke 19:28-24:49.**

### **B. Monday; Luke 19:45-21:38.**

#### **1. Turning over the moneychangers’ tables; cleansing the Temple, vs. 45-48.**

This story is paralleled in **Mat 21:12-13; Mark 11:15-17**. Both of those passages give us a little more detail. This was the second time Jesus “cleansed” the temple, as He did at the beginning of His ministry according to **John 2:13-16**.

Interestingly, Jesus cleansed the temple at the beginning of His ministry to give the imagery of sanctifying His three year ministry, and at the end of His ministry just prior to going to the Cross to give the image of sanctifying His completed work upon the Cross, **Eph 5:26**. “Cleansing” by the completed work of Jesus Christ upon the Cross is what positionally sanctifies the believer at the moment of their conversion when they believe in Jesus Christ as their Savior, **1 Cor 6:11; Heb 10:10, 14**. It also cleanses the believer for experiential sanctification when they confess their sins post salvation, **1 John 1:9**, cf. **Heb 9:13-14; 2 Peter 1:9**.

**1 Cor 6:11**, “Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.”

**2 Peter 1:9**, “For he who lacks these qualities is blind or short-sighted, having forgotten his sanctification from his former sins.”

### **Vs. 45**

**Luke 19:45**, “Jesus entered the temple and began to drive out those who were selling.”

**“Jesus entered the temple.”** When Jesus’ procession, weeping, and prophesying had ended, He entered the temple, which was in fulfillment of the prophecy in **Mal 3:1**, which also speaks to His Second Advent.

**Mal 3:1, “Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,” says the LORD of hosts.”**

When He entered it, He observed all that was going on. Expecting to see joyful worshippers proclaiming the glory of God, instead He saw many offenses taking place. One was that animals were being sold for the sacrifices in the Temple in the court of the Gentiles. But, most likely, it was not the Gentiles who were selling them. This selling not only brought enormous profits, it also included the exchange of foreign monies for the temple gifts as worshippers came from all over the world for the Passover celebration and sacrifices. These sales were also subject to taxes and high exchange rates, never mind some underhanded exchanges taking place. The priests and the Pharisees were probably the recipients of much of this exchanging. Therefore, it is not shocking that Jesus was righteously angered by what He saw. The religious leaders were not only taking advantage of the poor, needy, and strangers, but they were also implying in their transactions that YHWH is a God who is expensive to worship.

In His righteous anger, as the Sovereign Lord God, Jesus **“began to drive out,”** which is the Aorist, Middle, Indicative of the Verb ARCHO for “rule, begin, or reign,” and the Present, Active, Infinitive of the Verb EKBALLO that means, “to throw out, drive out, send out, repel, or expel.” It is used as the act that separates one from another. In this case, the sin or sinners in the Temple were separated from the Temple. In other words, Jesus was cleansing the Temple by separating it from sin so that His sacrifice would be Holy and Pure.

**“Those who were selling”** is the Article HO with the Present, Active, Participle, Accusative of the Verb POLEO that means, “to sell, exchange, or barter.” Luke emphasizes the “sellers” of animals to be sacrificed in the Temple for the upcoming Passover Feast. These are the ones who are getting rid of the animals to be sacrificed, which is a picture of the Pharisees in Jesus’ day, who wanted to get rid of Him and sold Him for 30 pieces of silver, **Mat 26:15; 27:9**, as prophesied in **Zech 11:12-13**.

**Mat 26:15, “And (Judas Iscariot) said, “What are you willing to give me to betray Him to you?” And they weighed out thirty pieces of silver to him.”**

**Mat 27:9, “Then that which was spoken through Jeremiah the prophet was fulfilled: “AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel.”**

The quote in **Mat 27:9b**, is clearly a quote from **Zech 11:12-13**. Even though Jeremiah did write about a “Potter” and a “Potters field” in **Jer 18:2-12; 19:1-15**, the Jeremiah reference in **Mat 27:9a** is most likely due to the prophetic books of the Jewish Bible, (i.e., the Old Testament), being called the “The Book of Jeremiah,” as his was the first book in that collection. Their Bible was divided into three sections:

- 1) The Law, i.e., “The Book of Moses.”
- 2) The Poets, i.e., “The Book of Psalms,” as it too was the first of the poetical books.
- 3) The Prophets, i.e., “The Book of Jeremiah,” as in their Bible, it was the first of all the prophetic books.

Our current Old Testament is ordered much differently. It is more chronologically ordered than topically ordered, as theirs was.

In the other Gospel accounts, Jesus also cast out those who were **“buying”** in the Temple that uses the Verb AGORAZO, “to buy or purchase in the marketplace.” Some variant ancient Greek NT texts also include “in it and buying,” most likely to correlate to Matthew and Mark’s Gospels, but this is not found in Luke’s Gospel in the most reliable ancient Greek texts. Luke is only emphasizing the “sellers” to begin the analogy of the corrupted Pharisees.

Never-the-less, Jesus threw out both the buyers and the sellers. Therefore, He was not just targeting those selling products, but those buying them as well. If you do not have buyers, you do not have sellers, and vice versa. This

selling and buying would have been a good thing if it were conducted outside of the Temple walls in the streets of Jerusalem, or even outside of the city walls. But due to rampant corruption that crept into their religion over the years, they thought it was a good thing to do inside the Temple, because of its spaciousness and proximity to the place of sacrifice. Therefore, to them it made sense and was expedient, never mind it could be controlled by those who would profit the most, i.e., the Pharisees. Yet, the Temple of God was not designed or given to be a place of commerce. It was to be a place of worship and prayer.

### Principles:

- You can do a right thing in a wrong way. If you do, it is still wrong or sinful. A right thing must be done in a right way.
- What may make perfect sense logically in business, does not always align with what you should do in your spiritual life or church. Sometimes you have to keep the philosophies separate to do a right thing in a right way in each instance.
- Our Churches should not be run like a business for profit; looking for a return on investment financially or as a means of gain.
- The Temple of God and our churches today must be used according to God's Word, Will, and Plan as found in the Scriptures. We should never use "Maddison Avenue" or "Wall Street" principles and practices to run our churches, as unfortunately many are doing today, **1 Tim 6:4-5**, read **vs. 3-12**.

**1 Tim 6:3-12, "If anyone advocates a different Doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the Doctrine conforming to godliness, <sup>4</sup>he is conceited *and* understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, <sup>5</sup>and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain. <sup>6</sup>But godliness *actually* is a means of great gain when accompanied by contentment. <sup>7</sup>For we have brought nothing into the world, so we cannot take anything out of it either. <sup>8</sup>If we have food and covering, with these we shall be content. <sup>9</sup>But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. <sup>10</sup>For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs. <sup>11</sup>But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness. <sup>12</sup>Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses."**

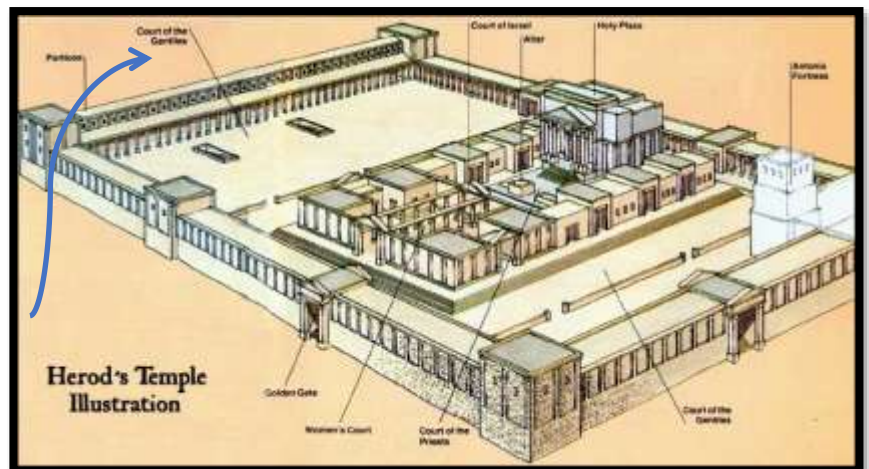
Because the Church leaders of Jesus' day were using their religion and church (The Temple), as a means of worldly gain, Jesus in righteous indignation, cleansed the Temple of the corruption that had set in. Unfortunately, the leaders did not learn from this and instead sought to get rid of Jesus, as we see below. Because of the hardness of their hearts, in just a few 40 years later, the Fifth Cycle would come upon them where they and the temple would be destroyed.

### Vs. 46

**Luke 19:46,**

**"Saying to them, "It is written, 'AND MY HOUSE SHALL BE A HOUSE OF PRAYER,' but you have made it a ROBBERS' DEN'."**

The "Court of the Gentiles" is where the sacrificial animals were sold and the moneychangers' tables were.





“It is written” is the Perfect, Passive, Indicative of the Verb GRAPHO that means, “written,” by the OT writers. This statement is from two OT passages, **Isa 56:7**, and **Jer 7:11**. This is one of over 300 OT prophecies that would be fulfilled in His First Advent. Therefore, it was prophesied hundreds of years prior to this as to how they would be treating the Temple of God in contrast to what God’s Word told them about how to treat it.

“My house” uses EGO with the Noun OIKOS, “house, dwelling, home, etc.,” which is a reference to the Temple in Jerusalem, which was “God’s House.” He is its true owner and dweller.

“Shall be a house of prayer” is the Future, Middle Deponent, Indicative of the Verb EIMI, “will be,” with the Nouns OIKOS and PROSECHOMAI. This is a sub-title and purpose for the Temple, the House of God. It is called this in **Isa 56:7**.

**Isa 56:7, “Even those I will bring to My holy mountain and make them (*Gentile believers*) joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples.”**

This speaks of the main function people should be using the Temple for, even in their actions of sacrifices, as all sacrifices were a petition to God for one thing or the other, predominately the forgiveness of sin. Therefore, we see the miss-use of the Temple of God. Rather than it being a place of prayer and worship to God, it became a place of business and profit; sin, wickedness, and evil.

This rendered the Temple of God as an idol for those using it in this manner, signifying the corruption in the mentality of their souls and in their worship towards God. It became no better than any other pagan temple throughout the world. That is why God would destroy it when the Nation went under the Fifth Cycle of National Discipline once again in 70 A.D., as Jesus prophesied in **vs. 43-44**.

**“But you have made it a ROBBERS’ DEN.”** This portion is from **Jer 7:11**, **““Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen it,” declares the LORD.”**

In Luke, the Greek is DE HUMEIS POIEO AUTOS SPELAION LESTES. The Noun SPELAION means, “a cave or den.” It means a place where animals live. In this case, the animals are the “robbers,” LESTES, “plunderers, robbers or thieves,” who were selling sacrificial animals in the Temple.

“Robbers,” LESTES, is used for:

1. This analogy in the other two Gospel Accounts, **Mat 21:13; Mark 11:17**.
2. The parable of the Good Samaritan, for the men who ambushed the traveler, beat him mercilessly, stripped him of every possession, and then left him for dead, **Luke 10:30, 36**.
3. False teachers of God’s Word, **John 10:1, 8, cf. Jer 23:1f; Ezek 34:2f**.
4. The treatment of the Pharisees towards Jesus when they arrested Him, **Mat 26:55; Mark 14:48; Luke 22:52**.
5. The thief Barabbas Jesus was traded for to be crucified, **John 18:40**.

6. The two thieves on each side of Jesus while they hung on Crosses, **Mat 27:38, 44; Mark 15:27.**

Therefore, as the Pharisees were treating Jesus like a common thief and wanted to destroy Him, He pointed out the real thieves; the teachers of false Doctrines and those using the Lord's house as a means of profit.

Interestingly, what should have been a place of refuge for prayer by the Gentiles (the outer court), was instead a place of refuge for robbers and thieves. Therefore, Jesus cleansed that place by throwing them out.

Sinful men have always made religion big business. People have always attempted to make money off of their gods. Such people are not true worshipers or teachers. These are the false teachers who worship mammon, **John 10:1, 8.**

Because they had made the Temple into this sinful place and did not learn from the lessons that Jesus taught them about how to use it, God would destroy it again under the 5<sup>th</sup> Cycle of National Discipline, as He prophesied, He would for similar reasons the first time they went under the 5<sup>th</sup> Cycle of Discipline in **Jer 7:12-15, 30-34.**

**Jer 7:12-15, ““But go now to My place which was in Shiloh, where I made My name dwell at the first, and see what I did to it because of the wickedness of My people Israel. <sup>13</sup>And now, because you have done all these things,” declares the LORD, “And I spoke to you, rising up early and speaking, but you did not hear, and I called you but you did not answer, <sup>14</sup>therefore, I will do to the house which is called by My name, in which you trust, and to the place which I gave you and your fathers, as I did to Shiloh. <sup>15</sup>I will cast you out of My sight, as I have cast out all your brothers, all the offspring of Ephraim”.”**

Therefore, the situation Jesus walked into was the opposite of what God intended His house to represent. God wanted His house to be a place where His people, (both Jew and Gentile), could meet Him through the prescribed worship, i.e., sacrifices and prayer. Therefore, because this was not what was happening in Jesus' day, He condemned the excesses, cleared the temple, and reaffirmed the truth and practice of an accessible God. The temple was to be a house of prayer and worship for all people, not just the wealthy Jews, just as our churches are to be a place where all people can come and worship God, rather than a place where the church is peddling its wares.

In addition, since you are now the temple of God, **1 Cor 3:9, 16; 6:19; 2 Cor 6:16; Eph 2:21-22,** you need to cleanse your temple as Jesus did in Jerusalem, of those sins that rob you from living the unique spiritual life of the Church Age that God has given to you.

**Eph 2:22, “In whom you also are being built together into a dwelling of God in the Spirit.”**

**2 Cor 6:16, “Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, “I will dwell in them and walk among them; and I will be their God, and they shall be My people”.” Cf. Ex 25:8; 29:45; Lev 26:12; Jer 31:1; Ezek 37:27; John 14:23.**

We do this by applying **1 John 1:9,** and continued walking in the light of Jesus Christ. Otherwise, Jesus will have to take matters into His own hand regarding His temple, (i.e., you), **1 Cor 11:28-32; Heb 12:5-12.**

**1 Cor 11:30-31, “For this reason many among you are weak and sick, and a number sleep. <sup>31</sup>But if we judged ourselves rightly (i.e., review our life for any recent sin(s) and if any confess it/them to God), we would not be judged (by God).”**

### Vs. 47

**Luke 19:47, “And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him.”**

Luke concludes this episode with a summary statement that leads directly into the next several scenes and chapters.

We see that after cleansing the, “**Temple,**” HIERON that Jesus was “**teaching,**” DIDASKO there “**daily**” HO KATA HEMERA, “the according to the day,” which comes to mean, “daily.” Therefore, we see that Jesus was

teaching in the Temple daily until His arrest. Cf. **Mat 26:55; Mark 12:35; 14:49; Luke 20:1; 21:37; John 8:2.**

**John 8:2, “Early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and began to teach them.”**

**Mat 26:55, “At that time Jesus said to the crowds, “Have you come out with swords and clubs to arrest Me as you would against a robber? Every day I used to sit in the temple teaching and you did not seize Me.”**

### **Principles:**

- Following the previous two verses, this shows us the analogy of cleansing prior to teaching for the Pastor and prior to learning for the students. We must apply **1 John 1:9**, if necessary, to ensure that we are cleansed of all unrighteousness by God in confessing any known sins we have committed since we last confessed our sins to God, to ensure we are prepared for the intake of God’s Word. If we have not sinned, we do not need to confess anything because there are no sins to confess and we continue to walk in the righteousness of God. But if we have sinned, we need to be cleansed so that we walk experientially sanctified when we learn and apply God’s Word.
- The second point is that Jesus taught daily. This reminds us that we need to take in God’s Word on a daily basis so that we **“grow in the grace and knowledge of our Lord and Savior Jesus Christ,” 2 Peter 3:18**, and have the power and strength of God through His Word in our souls to apply every day in the face of adversity, **Eph 6:10-11, 13**, cf. **Acts 17:10-12**.

**Acts 17:10-12, “The brethren immediately sent Paul and Silas away by night to Berea, and when they arrived, they went into the synagogue of the Jews. <sup>11</sup>Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily *to see* whether these things were so. <sup>12</sup>Therefore many of them believed, along with a number of prominent Greek women and men.”**

**Eph 6:10-11, 13, “Finally, be strong in the Lord and in the strength of His might. <sup>11</sup>Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. <sup>13</sup>Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm.”**

**“The chief priests,”** ARCHIEREUS meaning, “high priest,” is in the plural here and many other times in the NT. In the Law, there would only be one High Priest. The plural may refer either to the lineage of the High Priest, like Annas the former high priest and his son-in-law Caiaphas who was the current high priest in Jesus’ time, cf. **John 18:24**, or may be a council that had high priestly status. In the latter, the plural form frequently indicated a council which took administrative charge of the temple. This council directed worship, took charge of temple security, and collected the temple tax. Their prominent position in the Sanhedrin and the religious activities may be verified in that they stood at the head of the phrases “high priests and the scribes,” or “the high priests and the Pharisees,” as in our passage.

**“And the scribes,”** KAI HO GRAMMATEUS meaning, “secretary, clerk, or scribe.” It is used for the “Biblical scholars,” or “Law experts,” of the Jewish religion, and for those who translated the Bible from Hebrew to Aramaic of the common people, as after the Babylonian captivity when most Israelites could not read Hebrew. They were the lawyers in application and interpretation of the Law.

*“As “lawyers” they presented their rulings to the Sanhedrin, the highest council. They were involved in the administration of the council and the affairs of Israel. They performed the duties of a teacher, too, and they instructed especially in matters of the Law. On the whole, most of the education in Israel revolved around the wisdom of the experts in the Law. Their scope of teaching was comprehensive.”* (Complete Biblical Library Greek-English Dictionary)

In the Greek, it next states, **“were trying to destroy Him,”** and then adds **“and the leading men of the people.”** This presents greater emphasis on the Chief Priests and Scribes, as heading up the charge to destroy Jesus, but also makes the “leading men” complicit.

Luke adds to this narrative **“And the leading men of the people,”** KAI HO PROTOS HO LAOS. PROTOS means, “first, foremost, leading, most important, chief, etc.,” It is a superlative Adjective used pronominally to indicate many other prominent men of the Jewish society and/or religion that were in cahoots or collaborating with the Priests and Scribes to destroy Jesus. It indicates the other participants of the “Sanhedrin,” (the Jewish religious council made up of Sadducees, Scribes, and Pharisees, of which the High Priest would be selected to rule), and the “rich” among the society, including Herod, who were also seeking to get rid of Jesus because of His teachings against their actions, cf. **Luke 6:24; Mark 8:15.**

For most of His ministry, Jesus clashed with the Pharisees who were from the middle-class of society. Now He had upset the Sadducees, who were from the ruling-class aristocrats. *“These men possessed political power through their ties with Rome, unlike the Pharisees who enjoyed the support of the common people.”* (Swindoll's Living Insights New Testament Commentary).

**“Were trying to destroy Him”** is the Imperfect, Active, Indicative of the Verb ZETEO, “seek, look for, wish for, or desire,” with the Aorist, Active, Infinitive of the Verb APOLLUMI, “destroy, ruin, kill, put to death, etc.” and the Personal Pronoun AUTOS, “Him.” It tells us of the ongoing intention of the religious leaders to kill Jesus. Cf. **Mat 22:15; Luke 20:19-20.** Luke will speak more about their actions against Jesus in the next Chapters.

**Luke 20:19-20, “The scribes and the chief priests tried to lay hands on Him that very hour, and they feared the people; for they understood that He spoke this parable against them. <sup>20</sup>So they watched Him, and sent spies who pretended to be righteous, in order that they might catch Him in some statement, so that they could deliver Him to the rule and the authority of the governor.”**

**Mat 22:15, “Then the Pharisees went and plotted together how they might trap Him in what He said.”**

Initially, the religious leaders hoped to discredit Jesus to effectively nullifying His teachings and influence over the people, **Luke 11:53-54.** But His accuracy of the Word of God and wisdom applying it gave them no opportunity to criticize or accuse Him of a wrong doing.

**Luke 11:53-54, “When He left there, the scribes and the Pharisees began to be very hostile and to question Him closely on many subjects, <sup>54</sup>plotting against Him to catch Him in something He might say.”**

## Vs. 48

**Luke 19:48, “And they could not find anything that they might do, for all the people were hanging on to every word He said.”**

In this passage we will see that Jesus’ righteousness and teachings foil or frustrate their attempts to destroy Him at this time.

**“And they could not find anything that they might do,”** KAI OUK HEURISKO HO TIS and the Aorist, Active, Subjunctive of the Verb POIEO (i.e., “They could not find what they could do.”).

The reason they could not find anything to accuse Jesus of to get rid of Him, or justify their actions of killing Him was first, because He had no sin. He was always Experientially Sanctified, as signified through cleansing the Temple. Because they could not accuse Him of any wrong doing or sin, they could not arrest Him at this time.

This also tells us of the starting point of the scramble to find false accusations against Him, so that they could self-justify their actions. It shows the height of hypocrisy in their souls. They did not believe in Him or accept Him as their Savior / Messiah / King, and were highly jealous of Him and His ministry, as well as angered to the point of vengeance against Him because of His teachings, which were the absolute truth. As a result, they wanted to kill Him and began to plot against Him.

Another factor for why they could not seize Him at this time was the people. **“For all the people were hanging on to every word He said,”** GAR, “for,” HO LAOS, “the people,” HAPAS, “all, whole, every, all together, etc.,” with

the Aorist, Middle, Indicative of the Verb EKKREMANNUMI (from EK “out of,” and the Verb KREMANNUMI, “to hang”) means, “to hang on” and is only used here in the NT. Here, it is used figuratively regarding the attentiveness of the people listening to Jesus. They were “hanging on” to Jesus’ teaching, which is AKOUO AUTOS that means, “listening to Him.” Literally it reads, “For all the people together were hanging on listening to Him.” And we know that AKOUO has the sense of “learning through the ear gate,” as they were being taught by Jesus.

Here, we see that a majority of the people in the Temple were attentive to Jesus and His teaching. Many of those listening most likely believed in Him and what He was teaching. We see the positive volition of the “people,” as opposed to the negative volition of the Sanhedrin. We can assume that in Jesus teaching the truth, it was contrary to the narrow understandings of the Scriptures of the chief priests and scribes by their response in wanting to destroy Him. Luke records for us some of Jesus’ teachings in the Temple in the next two chapters which we will note.

### **Principle:**

- In teaching the truth of God’s Word, it is contrary to the narrow understandings of those steeped in Satan’s cosmic viewpoint, which frustrates them.

Yet, we see that though Jesus’ words angered the religious and social leaders, they pleased the general population, as Matthew and Mark record that Jesus’ words amazed or astounded the people, and Luke describes the people as hanging on to every word of Jesus, cf. **Mark 11:18b**.

### **Mark 11:18b, “For the whole crowd was astonished at His teaching.”**

The people that were oppressed by both their religion and government, who had no hope and no social standing, were now able to hear Jesus’ Words of encouragement. They heard the “good news” of the Gospel that is for all the people, not just the super elite.

Therefore, we see that Jesus continued to teach all the people even in the face of adversity. Jesus knew full well what the heart of the unbelieving Pharisees were intending to do to Him, which was culminated a few days later. Yet, He continued to teach in the Temple daily for their benefit and for all the peoples too. Therefore, we too must continue to be bold and courageous in the face of adversity and continue to teach the Word of God. Remember, it is not about you or how you are treated, but it is about every soul that you encounter.

Remember, Jesus came in peace to confront His covenant people, giving them ample opportunity to humble themselves, confess their sins, repent of their rebellion against God, seek God’s forgiveness, receive His grace, and enter His kingdom as true citizens. He did so through His teaching’s day in and day out. Now in His “Passion Week,” from this point forward all the way to the cross, He will use every means at His disposal to convince the nation, from the leaders down to its commoners, to embrace their Savior / Messiah / King and be saved. But in order for that to happen, they would have to humble themselves and give up the cosmic possessions they valued. If the rich young ruler struggled with that decision, how would the nation’s wealthiest and most powerful stand a chance?

Yet, as Jesus taught over and over again, the remedy to arrogance, selfish ambition, blindness, ignorance, and embittered revenge motivation is listening to God’s Word.

Another lesson we can take away from this narrative is to receive the teaching of God in the times of quiet and peace. In just a few days from this point, the religious leaders and crowds would be calling for the crucifixion of Jesus that would cause a traumatic upheaval in the city. So, before the storm comes, God gave them a time of peace to learn the Word of God, so they would be able to apply it during the storm to come. You and I should do the same. When we have times of “relative peace” that is the time to not rest on your laurels, but to double down on your intake of the Word. That is the time to store up the Word of God in your soul, so when the storm comes you have sufficient means to stand firm in your faith.

How are you doing at being captivated by the Word of God in your time of peace, even in the midst of chaos going on around you? Are you more focused on the chaos around you or on the Word of God? Be more focused on God’s Word, so that when the real storm comes you will maintain the peace of God throughout it.



As we conclude **Chapter 19**, we see from the story of the faithful rich tax-gather Zaccheus, to the parable about God's plan for the Kingdom to come at the Second Advent of Jesus Christ, along with His reward and judgment, to entering Jerusalem in the Triumphal procession, to weeping over the city and pronouncing the 5<sup>th</sup> Cycle of National Discipline upon Jerusalem, and to cleansing the Temple and teaching in the face of adversity, that God's plan is clearly laid out for us as to who Jesus is and why He had come in His First Advent. He came to bring the Good News of Salvation to all, rich or poor, Jew or Gentile, so that everyone had the opportunity to believe for salvation. And for those that do, to be rewarded in their spiritual walk as they enter the Kingdom of God.