LUKE 19

The King Comes to His City

a little man in a sycamore tree, ten minas, a borrowed colt, and tears over Jerusalem

> *"For the Son of Man has come to seek and to save that which was lost."*
> LUKE 19:10

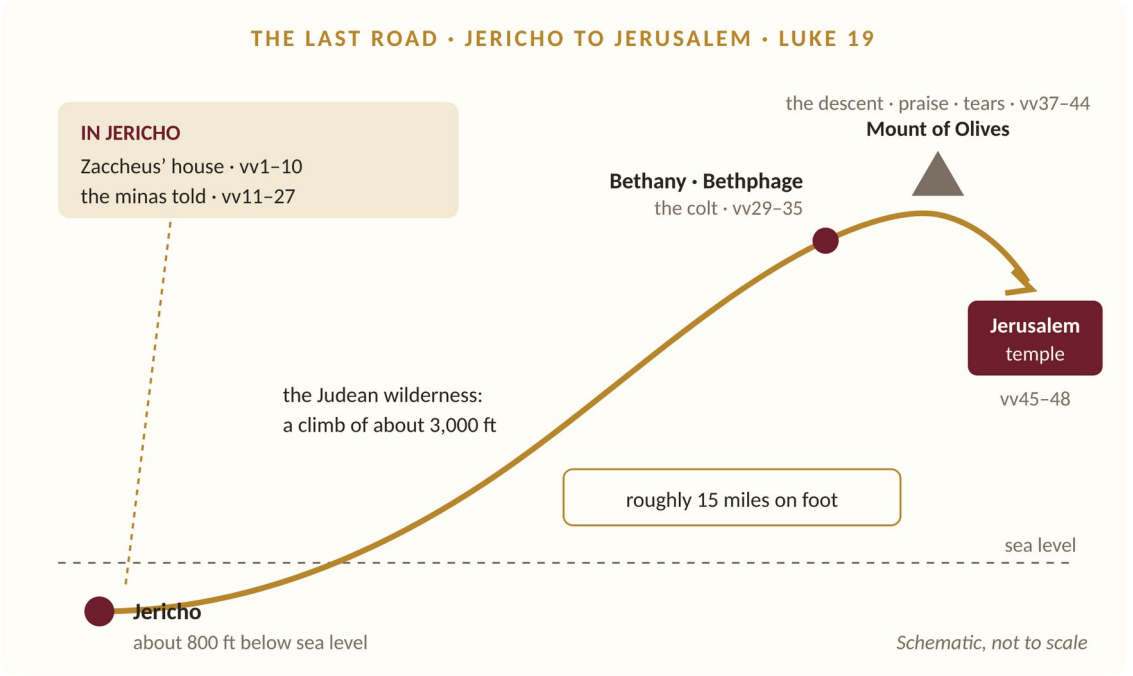
A SMITH FOR CHRIST STUDY · FOUR VOICES: GUZIK · SPROUL · SPURGEON · HENRY

Where we are in Luke

1. Since 9:51, when "He was determined to go to Jerusalem," Luke has told the story as one long journey.

2. Jericho was a rich town in the Jordan valley, on the main road from Perea into Judea, and a natural place for a customs office.

3. The parable of the minas has history behind it.



Today Salvation Has Come to This House

A chief tax collector in a sycamore tree, a Savior who must stay, and a changed man

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."

DAVID GUZIK

A model of how to receive Jesus; joyful to receive sinners.

R.C. SPROUL

Traitors to their people; "must" means urgency; repentance is fruit, not price.

C.H. SPURGEON

God calls in units; down he came at once; salvation comes to stay.

MATTHEW HENRY

Christ came to save even the chief of publicans; allow room for repentance.

ἀρχιτελώνης

ARCHITELŌNĒS · "CHIEF TAX COLLECTOR"

From archē (first, chief) and telōnēs (tax collector).

Do Business Until I Come Back

A nobleman goes to receive a kingdom, ten slaves, ten minas, and citizens who will not have him

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.'

DAVID GUZIK

Same gift to each; the reward for service is more service.

R.C. SPROUL

Archelaus behind the story; an interim; God owns everything.

MATTHEW HENRY

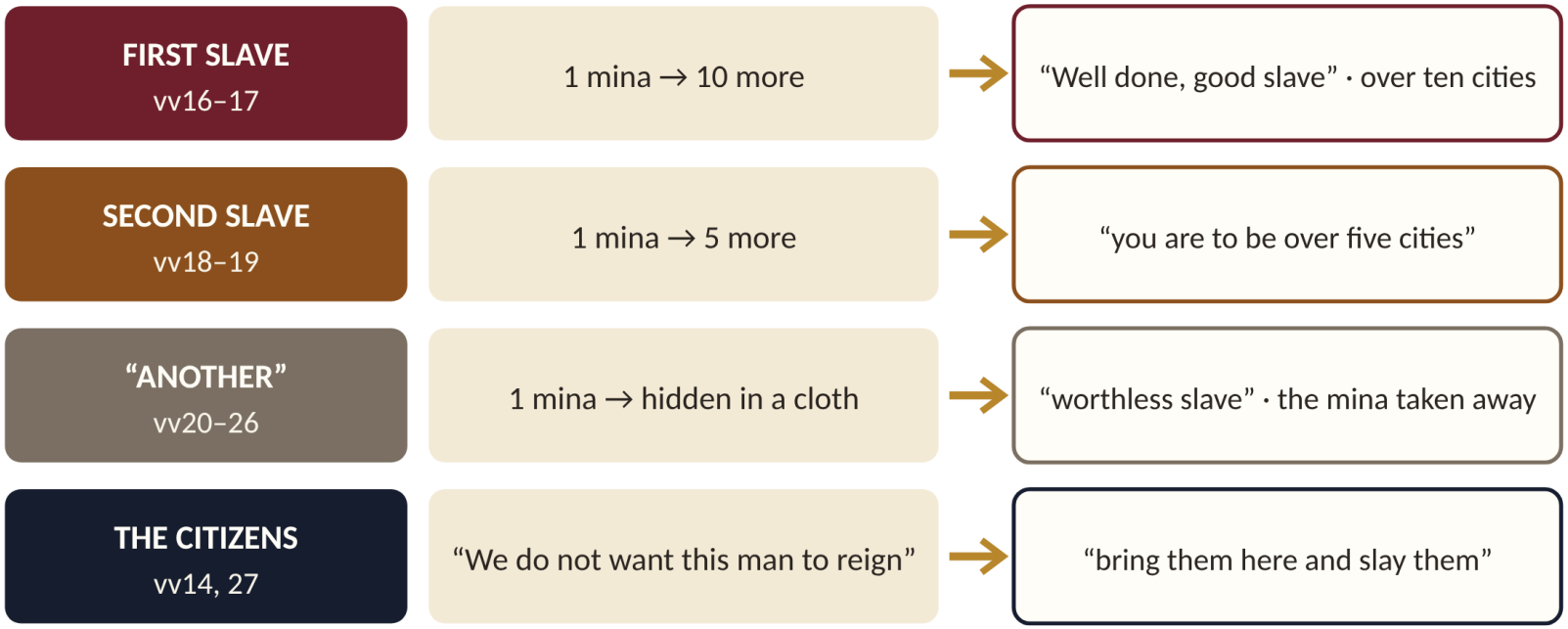
All Christians have business for Christ; grace or wrath.

μνᾶ
MNA · "MINA"

A Greek unit of money worth one hundred drachmas — about a hundred days' wages for a laborer.

The minas and the citizens

THE KING RETURNS AND SETTLES ACCOUNTS · LUKE 19:15–27



Each slave got the same mina (v13); what differed was what he did with it while the master was away (v26).

Read across each row: same mina, different use, different outcome — and the citizens who refused the King face a harder end than the lazy slave.

Blessed Is the King

A colt no one had ridden, coats on the road, and stones ready to shout

LUKE 19:38

shouting: "BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!"

DAVID GUZIK

Admire, not pity; a humble, motley escort; mindless praise indicted.

R.C. SPROUL

He staged the prophecy; a heavy heart under the cheers.

MATTHEW HENRY

Willing to suffer; He will, and shall, and must be praised.

πῶλος
PŌLOS · "COLT"

A young animal, a foal; in the Gospels, the young of a donkey (Matthew 21:2, 5 makes the donkey explicit, and John 12:14–15 quotes Zechariah).

He Saw the City and Wept

Tears over Jerusalem, a siege foretold, and a house of prayer made a robbers' den

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.

DAVID GUZIK

Wailing over lost opportunity; a house of prayer for all nations.

R.C. SPROUL

The siege of AD 70; the visitation missed; sorrow turned to fury.

C.H. SPURGEON

A king by acclamation, a king of grief; come to a weeping Saviour.

MATTHEW HENRY

Cities to be wept over; let other nations take warning.

ἔκλαυσεν

EKLAUSEN · "HE WEPT"

Aorist of klaiō, to weep aloud, to sob — not the quiet tears (dakryō, G1145) of John 11:35 at Lazarus' tomb.

Two kinds of peace



On the same slope the disciples sing of peace in heaven while Jesus weeps for a city that missed the peace He brought; the bottom panel shows what His tears foresaw.

What to carry from this chapter

1

The camel goes through the needle.

Right after “how hard it is for those who are wealthy to enter the kingdom” (18:24), Luke shows a rich chief tax collector saved.

2

He was seeking; Jesus was seeking him.

Zaccheus “was trying to see who Jesus was” (v3), but the last word is Jesus’: “the Son of Man has come to seek and to save” (v10).

3

Restitution is fruit, not price.

Zaccheus promises half to the poor and fourfold back to anyone he cheated (v8) — the law’s penalty for a stolen sheep (Exodus 22:1).

4

“Lost” is a Luke 15 word.

Apolōlos (v10) is the lost sheep, the lost coin and the lost son.

More to carry

5

The kingdom comes after a journey.

The parable answers those who thought “the kingdom of God was going to appear immediately” (v11).

6

The reward for faithfulness is more work.

Ten cities, five cities (vv17, 19).

7

Fear is not an excuse.

The third slave blamed the master’s character — “I was afraid of you” (v21).

8

A King on a colt.

Zechariah 9:9 promised a King “humble, and mounted on a donkey.”

Talk it through

1. Zaccheus climbed a tree and did not care who laughed. What has it cost me — pride, reputation, comfort — to get close enough to see Jesus?

2. Jesus called a man everyone hated by name and went to his house. Who is the “sinner” I would grumble about if Jesus went home with him?

3. Zaccheus made things right with the people he had cheated. Is there someone I need to pay back or make amends to?

4. The King has given me a mina and gone away for a while. What has He put in my hands, and what am I doing with it until He comes back?

5. The third slave hid his mina because he thought his master was harsh. Where has a wrong picture of God made me afraid to act?

CLOSING

Luke 19 begins with one lost man found in a tree and ends with a whole city that did not know its day. In between, the King tells His servants to get to work until He returns and rides into Jerusalem on a borrowed colt. Come down quickly and receive Him gladly; then do business with what He has given you until He comes again.

Teaching the Word. Watching the Times. — Smith For Christ

Full Deep Dive, O·I·A study and reflection journal: see the Luke study page.