



19. Luke 19:11-21:38

Triumphal Entry

Luke's Jerusalem Ministry

Structure

- Parable of the Pounds (19:11-27)
- Triumphal *approach* to Jerusalem (*narrative*, 19:28-40)
- Jesus and Jerusalem (*narrative*, 19:41-48)
- Teachings in the Temple (*teaching discourses*, 20:1-21:4)
- Eschatological Sermon (*apocalyptic discourse*, 21:5-38)
- Daily Ministry in the Temple Summarized (*narrative transition report*, 21:37-28)

Parable of the Pounds (19:11-27)

- “And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and **because they thought that the kingdom of God should immediately appear.**” (19:11)
 - *Corrects misunderstanding about the present mission and the final coming of the kingdom of God*
- “He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and **delivered them ten pounds**, and said unto them, Occupy till I come. **But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.**” (19:12-14)
 - Pounds = Greek minas (each worth about three months’ wages)
 - **Unlike parable of the talents, each here receives the same amount**
 - Allusions to various Herodians, esp. Herod Archelaus
 - How does he represent Christ? Again, **like with unlike . . .**
 - **But also, most of the world does not accept Christ!**
- Alludes to **Jesus’ own imminent departure, exaltation, and return**
 - *Also destruction of those who do not accept him*

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Jesus and Jerusalem (19:41-48)

- Preceded by **Triumphal Approach to Jerusalem** (19:28-40)
 - Much abbreviated, **takes place completely before Christ enters Jerusalem and the temple**
- **Prophecy** of the Destruction of Jerusalem (19:41-44)
 - “For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; **because thou knewest not the time of thy visitation.**” (19:47-48)
 - Luke has already used the “as mother hen gathers her chicks” motif earlier in the Peraean Ministry
- **Cleansing of the Temple** (19:45-46)
 - Once again, the cleansing of the temple is as much **a symbol of the destruction of the temple** and Jerusalem as it is about **the sanctity of the Lord’s house**
- **Jesus Teaches in the Temple** (19:47-48, **narrative transition report**)

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Teachings in the Temple (20:1-21:4)

- Luke has little unique information in the rest of the Jerusalem ministry and draws his material almost completely from Mark
 - Authority of Jesus Questioned (20:1-8)
 - Parable of the Wicked Tenants (20:9-19)
 - Question about Paying Tribute to Caesar (20:20-26)
 - Question about the Resurrection (20:27-40)
 - Question about David's Son (20:41-44)
 - Jesus Denounces the Scribes (20:45-47)
 - **The Widow's Offering (21:1-4)**
 - *Mark and Luke have this, Matthew does not (a bit of a problem for the Three Stage theory)*

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Eschatological Sermon (21:5-38)

Luke's account is, by and large, shorter than Matthew or even Mark's

- **Destruction of the Temple** (21:5-6)
- **Deceptive Signs of the End** (21:7-11)
- **Persecution of the Disciples** (21:12-19)
 - "In your patience possess ye your souls" (KJV) = "By your endurance you will gain your souls" (NRSV)
- **Destruction of Jerusalem** (21:20-24)
- **The Coming of the Son of Man** (21:25-36)
 - **parable** of the fig tree (21:29-33)
 - be prepared (21:34-36)
- Daily Ministry in the Temple Summarized (**narrative summary report**, 21:37-28)
 - "And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives. And all the people came early in the morning to him in the temple, for to hear him."

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