

## Neglectful Stewards

### a. Son(s) of David, Sons of Abraham (18:35-19:10)

**18:35-39** What does this blind man see which is hidden from most Jewish eyes? (v.34, cf. 10:21, 6:42; John 9:39-41)

[1] [18:38,39] Luke does not tell us how the blind man might have expected that Jesus would help him. Evidently His reputation had preceded Him. The blind man seized his chance and called on Jesus as *Son of David*, the only one in this Gospel to address Jesus in this way (the expression is found also in 20:41; Mark has a similar usage, but the title is used more often in Matthew). The title is Messianic and Jesus' healing of the man in response to its use looks like an acceptance of its implications. **Leon Morris** *Luke* p.270

[2] [18:38] This expression is remarkable, because the preceding verse informs us distinctly that the blind man was told that "Jesus of Nazareth" was passing by. To call our Lord the "Son of David" was a sign of faith, and showed that the blind man had some idea that Jesus was the Messiah. When the Pharisees were asked whose son Christ would be, they replied at once, "The Son of David." Matt. 22:42. The fame of our Lord as a mighty worker of miracles, had probably reached the blind man's ears, and made him believe that He who could do such great miracles, must be one sent from God. **J.C. Ryle** *Luke* Vol. 2 p. 289

**18:40-43** What 'faith' has made him well?

**19:1-5** This little man was not a nobody to Jesus!

[3] [19:2] Jericho, as a large frontier city, through which much of the carrying trade passed, and which had a large local trade in costly balsams, would be a likely place for a commissioner of taxes. This is the sixth notice of the tax-collectors, all favourable, in this Gospel (3:12; 5:27; 7:29; 15:1; 18:10). **Alfred Plummer** *Luke* p.433

[4] [19:5] Let it be noted, that this is the only case in the Gospels, in which we find our Lord offering Himself uninvited to be a man's guest. In this point of view the expression is a very precious one. Christ sometimes comes to those who seek Him not. (Isa. 65:1) ... Nothing is so frequently found to turn the hearts of great sinners, as the unexpected and undeserved tidings, that Christ loves them and cares for their souls. These tidings have often broken and melted hearts of stone. **J.C. Ryle** *Luke* Vol. 2 p. 295

**19:6,7** Contrast the attitudes of Zacchaeus and 'they'



[5] [19:1-4] It is no surprise that Zacchaeus was *rich*. In this spot with this occupation he could scarcely be anything else. But he must have been unpopular and would have had little social life. This man heard of Jesus and wanted to see Him. But he had a problem, for he was *small of stature*. He could not see over people's heads, and few would make room for such an unpopular man. But Zacchaeus was clearly a man of resource (he had not become chief tax collector for nothing), and he was untroubled by any concern for dignity. **Leon Morris** *Luke* p.272

**19:8-10** Who are the 'sons of Abraham'? (John 8:31-47)

[6] [19:8] The narrative represents this declaration as the immediate result of personal contact with the goodness of Christ. He is overwhelmed by Christ's condescension in coming to him, and is eager to make a worthy acknowledgment. **Alfred Plummer** *Luke* p.434

[7] [19:9] He walked in the steps of Abraham's faith and works, which they did not do. He was one in heart with Abraham as well as in blood. **J.C. Ryle** *Luke* Vol. 2 p. 297

[8] [19:9] ... it is to be noted that it is the house which has suddenly lost half its wealth, and not the poor who have the promise of abundant alms, that Jesus declares to have received a blessing. To this occasion we may apply, and possibly to this occasion belongs, the one saying of Christ which is not recorded in the Gospels, and which we yet know to have been His, "It is more blessed to give than to receive" (Acts 20:35). **Alfred Plummer** *Luke* p.436

[9] [19:1-10] ... a believer should so live that all may know that he is a believer. Faith that does not purify the heart and life, is not faith at all. Grace that cannot be seen, like light, and tasted, like salt, is not grace, but hypocrisy. **J.C. Ryle** *Luke* Vol. 2 p. 294

[11] [19:1-10] If ever there was a soul sought and saved, without having done anything to deserve it, that soul was the soul of Zacchaeus. Let us grasp these doctrines firmly and never let them go. Their price is above rubies. Grace, free grace, is the only thought which gives men rest in a dying hour. Let us proclaim these doctrines confidently to every one to whom we speak about spiritual things. Let us bid them come to Jesus Christ, just as they are, and not wait in the vain hope that they can make themselves fit and worthy to come. **J.C. Ryle** *Luke* Vol. 2 p. 292

**"Grace, free grace, is the only thought which gives men rest in a dying hour."**

## Zacchaeus a Liberal Christian!?

[10] [19:1-10] A more unlikely event we cannot well imagine! We see the "camel passing through the eye of a needle," and the "rich man entering the kingdom of God." We behold a plain proof that "all things are possible with God." We see a covetous tax-gatherer transformed into a liberal Christian! **J.C. Ryle** *Luke* Vol. 2 p. 290

## b. 'Conservatives' & 'Liberals' in the Master's Service (19:11-27)

**19:11-13 As usual, what is the kingdom about for Jesus, if not for the crowd? (4:42,43; 17:20,21)**

[12] [19:12] Herod the Great had received his kingdom that way. In his will he divided his realm between three of his sons, all of whom in due course went to Rome to press their claims. Archelaus had been left Judea with the title of king, but the people detested him and sent representatives to ask that he be not given the kingdom. He had given them good reason for hating him. At the first Passover after his accession, for example, he had massacred about 3,000 of his subjects (Josephus, *Bellum* 2:10-13). ... There would be special fitness in an allusion to Archelaus in this region, for he had built a magnificent palace in Jericho and also made an aqueduct for irrigation purposes (Josephus, *Antiquities* 17:340). **Leon Morris** *Luke* p.274

**19:14,15 What is the first concern of the 'nobleman'? (10:2)**

**19:16-19 What is the foremost reward of faithful service?**

[13] [19:16-19] The people of God receive little apparent recompense in this present time. Their names are often cast out as evil. They enter the kingdom of God through much tribulation. Their good things are not in this world. The gain of godliness does not consist in earthly rewards, but in inward peace, and hope, and joy in believing. But they shall have an abundant recompense one day. They shall receive wages far exceeding anything they have done for Christ. They shall find, to their amazement, that for everything they have done and borne for their Master, their Master will pay them a hundredfold. **J.C. Ryle** *Luke* Vol. 2 p. 301

**19:20-24 Who gets the Master's approbation, the 'conservative' or the 'liberal'?**

[14] [19:20-23] The excuses with which so many content their consciences now, shall prove unavailing at the bar of Christ. The most ignorant shall find that they had knowledge enough to be their

condemnation. The possessors of buried talents and misused privileges will discover at last that it would have been good for them never to have been born. **J.C. Ryle** *Luke* Vol. 2 p. 302

[15] [19:20,21] His declared motive was fear. He described his master as a *severe man*, using the adjective [*austere*] whose meaning is "strict, exacting," a man who expects to get blood out of a stone' [*Vocabulary of the Greek NT*, Moulton\Milligan]. Taking up what one did not put down and reaping what one did not sow are evidently proverbial expressions for making gain through other people's efforts. **Leon Morris** *Luke* p.275

[16] [19:21] The heart of the unconverted man is figured in a very striking manner in this expression. Like Adam and Eve, when they had eaten the forbidden fruit, he is afraid of his Master in heaven, and does not love him. Like the murmuring Israelites in the wilderness, he finds fault with God's appointments and dealings, and charges Him with hardness and injustice. Hard thoughts of God are a common mark of all unconverted people. They first misrepresent him, and then try to excuse themselves for not loving and serving Him. **J.C. Ryle** *Luke* Vol. 2 p. 305

**19:25,26 Human justice may be horrified, but why does the Master give to the 'haves'?**

[17] [19:26] They have a mighty gift from God, and make no use of it. This will prove at last their eternal ruin. **J.C. Ryle** p. 307

**19:27 What do the enemies of the Master have in common?**

[18] [19:27] The point is that *to neglect opportunities is to lose them*; and that *to make the most of opportunities is to gain others*. The main lesson of the parable is *the long period of Christ's absence*, during which there will be abundant time for both service and rebellion. There is not to be, as the disciples fancied, *immediate triumph and joy for all*; but, first a long time of probation, and then triumph and joy for those only who have earned them, and in exact proportion to their merits. **Alfred Plummer** *Luke* p.444

**'... most of us, it may be feared, have little idea of the extent of our responsibility'**

[19] The countless privileges which Christians enjoy, compared to the heathen, are "pounds" given to them by Christ, for which they must one day give account. We shall not stand side by side in the judgment day with the African and Chinese, who never heard of the Bible, the Trinity, and the crucifixion. The most of us, it may be feared, have little idea of the extent of our responsibility. To whomsoever much is given, of them much will be required. **J.C. Ryle** *Luke* Vol. 2 p. 299

