

# Zechariah & Luke: The Returning King

## Lesson 14: The Eternal King

**Key Verse:** *Now he is not God of the dead, but of the living, for all live to him. ~Luke 20.38*

Never trust a skinny chef! The meaning behind this phrase is that one who does not eat what they cook cannot possibly make a great meal. However, a chef with some girth cooks a meal worth the extra calories! According to this turn of phrase, the body size of the chef proves their authority and wisdom in how to create and cook a delicious meal. Likewise, because Jesus left heaven to come to earth, He has authority and wisdom to teach his people what to expect at their **resurrection**. Because prior to His incarnation Jesus dwelt in the presence of the **Living God**, He alone has the wisdom and authority to cleanse His earthly temple for His Kingdom glory, to instruct on the eternal realities of heaven and hell, and to judge the heart condition of all people no matter their outward presentation. Jesus is not a skinny chef! 🍷

*Our Eternal King, Our Ruler of Eternity! What can we say? How can we stand before Your Throne? We praise you as the King who has come in the name of the Lord. We worship you as our Peace in heaven. We long to know Your glory in the highest today, and into eternity. As we enter Jerusalem as one of the crowd, open our eyes to the truth of You; open our ears to listen, no matter the sting of Your words; open our minds to deeper truths that anchor our souls in You; open our hearts to love You and trust You more and more. Use our impoverished spiritual state to reveal Your Glory in the highest to every person who merely glances our direction so that they too may be resurrected in Peace, not destruction.*

**Luke 19.28-21.4: CH 19.28** And when he had said these things, he went on ahead, going up to Jerusalem. **29** When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, **30** saying, "Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. **31** If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.'" **32** So those who were sent went away and found it just as he had told them. **33** And as they were untying the colt, its owners said to them, "Why are you untying the colt?" **34** And they said, "The Lord has need of it."

**35** And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. **36** And as he rode along, they spread their cloaks on the road. **37** As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, **38** saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!"

**39** And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." **40** He answered, "I tell you, if these were silent, the very stones would cry out." **41** And when he drew near and saw the city, he wept over it, **42** saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. **43** For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side **44** and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."

**45** And he entered the temple and began to drive out those who sold, **46** saying to them, "It is written, 'My house shall be a house of prayer,' but you have made it a den of robbers." **47** And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy him, **48** but they did not find anything they could do, for all the people were hanging on his words.

**CH 20** One day, as Jesus was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up **2** and said to him, "Tell us by what authority you do these things, or who it is that gave you this authority." **3** He answered them, "I also will ask you a question. Now tell me, **4** was the baptism of John from heaven or from man?" **5** And they discussed it with one another, saying, "If we say, 'From heaven,' he will say, 'Why did you not believe him?' **6** But if we say, 'From man,' all the people will stone us to death, for they are convinced that John was a prophet." **7** So they answered that they did not know where it came from. **8** And Jesus said to them, "Neither will I tell you by what authority I do these things."

**9** And he began to tell the people this parable: "A man planted a vineyard and let it out to tenants and went into another country for a long while. **10** When the time came, he sent a servant to the tenants, so that they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed. **11** And he sent another servant. But they also beat and treated him shamefully, and sent him away empty-handed. **12** And he sent yet a third. This one also they wounded and cast out. **13** Then the owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they

will respect him.'

**14** But when the tenants saw him, they said to themselves, 'This is the heir. Let us kill him, so that the inheritance may be ours.' **15** And they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? **16** He will come and destroy those tenants and give the vineyard to others." When they heard this, they said, "Surely not!" **17** But he looked directly at them and said, "What then is this that is written: 'The stone that the builders rejected has become the cornerstone'? **18** Everyone who falls on that stone will be broken to pieces, and when it falls on anyone, it will crush him."

**19** The scribes and the chief priests sought to lay hands on him at that very hour, for they perceived that he had told this parable against them, but they feared the people. **20** So they watched him and sent spies, who pretended to be sincere, that they might catch him in something he said, so as to deliver him up to the authority and jurisdiction of the governor. **21** So they asked him, "Teacher, we know that you speak and teach rightly, and show no partiality, but truly teach the way of God. **22** Is it lawful for us to give tribute to Caesar, or not?" **23** But he perceived their craftiness, and said to them, **24** "Show me a denarius. Whose likeness and inscription does it have?" They said, "Caesar's." **25** He said to them, "Then render to Caesar the things that are Caesar's, and to God the things that are God's." **26** And they were not able in the presence of the people to catch him in what he said, but marveling at his answer they became silent.

**27** There came to him some Sadducees, those who deny that there is a resurrection, **28** and they asked him a question, saying, "Teacher, Moses wrote for us that if a man's brother dies, having a wife but no children, the man must take the widow and raise up offspring for his brother. **29** Now there were seven brothers. The first took a wife, and died without children. **30** And the second **31** and the third took her, and likewise all seven left no children and died. **32** Afterward the woman also died. **33** In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife."

**34** And Jesus said to them, "The sons of this age marry and are given in marriage, **35** but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, **36** for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection. **37** But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. **38** Now he is not God of the dead, but of the living, for all live to him."

**39** Then some of the scribes answered, "Teacher, you have spoken well." **40** For they no longer dared to ask him any question. **41** But he said to them, "How can they say that the Christ is David's son? **42** For David himself says in the Book of Psalms, "'The Lord said to my Lord, "Sit at my right hand, **43** until I make your enemies your footstool.'" **44** David thus calls him Lord, so how is he his son?"

**45** And in the hearing of all the people he said to his disciples, **46** "Beware of the scribes, who like to walk around in long robes, and love greetings in the marketplaces and the best seats in the synagogues and the places of honor at feasts, **47** who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation."

**CH 21** Jesus looked up and saw the rich putting their gifts into the offering box, **2** and he saw a poor widow put in two small copper coins. **3** And he said, "Truly, I tell you, this poor widow has put in more than all of them. **4** For they all contributed out of their abundance, but she out of her poverty put in all she had to live on."

**Diamonds:** Jesus has arrived at His intended destination, Jerusalem, just in time for Passover (19.28-44). It is such an exciting time for the crowds and His disciples because the man from Bethlehem, of the line of David, who says He is the Son of Man, just may be the Messiah. They believed (and hoped) this meant He would destroy the Roman government and establish His people and their government forevermore, just like their favorite portions of prophecy stated.

1. The people's shouts of praise and expectation are from Psalm 118. These expectations are further solidified by Zechariah 9.9. Read Zechariah 9.9 along with Psalm 118. Why do you think it was easy for the people to celebrate Jesus's arrival according to what they thought they needed and wanted of the Messiah?

2. How does this reveal the importance of studying all of Scripture, as well as the importance of approaching God's word cautiously and with humility (even though you may have years of familiarity)?

In classic fashion, the Pharisees engage their well-developed instinct to criticize and rebuke Jesus's followers (19.39). Wouldn't they have made excellent leaders of a neighborhood HOA, or employees of city code enforcement?!?! Having only divine instincts, Jesus replies to their cries to turn the volume down with a prophetic lamentation of destruction of this very city, a city that He loves to the point of tears (19.40-44). His prophecy of total destruction occurred in A.D. 70, under the rule of Caesar Vespasian. General Titus led the destruction of Jerusalem under Caesar's rule. When General Titus visited Jerusalem, he became overwhelmed to the point of sorrow by the annihilation and devastation he led.<sup>1</sup>

3. According to Luke 13.34, what was Jesus's longing for His people?<sup>2</sup>

Consider the contrast of this King. He enters Jerusalem on Passover as a royal king in an assumed role and ready to conquer the enemies oppressing His people. Of course, the Romans are the embodiment of His enemies! But now, as He enters the temple, rather than conquering the Romans, He is attacking His own people! (19.45-46) While quoting Isaiah 56.7, He yells at the religious leaders and the vendors the same way He speaks to demons. While shocking, it is also compelling for those ducking to avoid the splinters of overturned tables and livestock flying, doing all they can to escape the chaos. It seems there is something wholesome about Jesus reshaping this Passover from the high priest's requirement of Passover as a "major tourist event" instead to an act of worship of God.<sup>3</sup>

4. Now you are "hanging on His words", too (V 48). The next events you witness are recorded in Luke 20.1-26. Once again, your best friend is not around to listen and experience Jesus's interactions with the Pharisees and scribes. What do you text her in the midst of these moments?

5. You were there at His royal entry. Next you were ducking from the flying shrapnel and chaos inside the temple. Now you are in that same temple, hanging on Jesus's every word. As you process all the drama of the past few days over a phone call to your best friend, what new questions, intrigue, misunderstandings are corrected, and/or mind-blowing insights have you reeling? How do you "fill in the blanks" from your text thread?

As you enter the temple to celebrate Passover, the persistent clinking of coins falling upon coins assaults your ears (21.1). Long lines have formed at each of the 13 collection boxes. Before you commit to standing in a line, you notice the clothing and purses of those in line, much like you check out the volume of items in people's grocery carts. Purple and gold lined clothes, larger tassels, clean feet and sandals, and a bigger purse holding the collection clearly communicate the many coins to be fed one-by-one through the narrow slot on top of the collection box.

Then you see her – a widow, you instantly know because, unlike you, there is no male alongside her. She is wearing simple clothes that are dulled by years of use alongside washings with poor quality water and soap. It is a 50/50 guess if she has sandals to wear. And, best of all for your time conscious mental logarithm, she is carrying a small, empty purse! Instantly you know it is best to stand behind her. Her almost invisible offering will save you time so you can get back to preparing for the Passover. Imagine how much more you could get done for Passover if the scribes would allow Venmo and personal checks!

6. What do you imagine the widow felt as she stood in this temple scene (21.1-4)? If you can, write a short storyline of her experience in this same temple:

---

<sup>1</sup>Phillips, p.341

<sup>2</sup>Recall that a mother hen relentlessly pursues her spastic and spirited children to get each of them under her wing! Once she has them all, she immediately moves them to her breast, placing them deep within her body. Not only does this provide an extraordinary amount of warmth, it also provides them with unflinching protection from predators! NOTHING will get to them, guaranteed!

<sup>3</sup> Phillips, p.343



i. Hosea 1.10 – His authority in our adoption as His children (an act of His grace and His mercy alone!)

9. What intrigued you most, or encouraged your faith as the sharing by your sisters in Christ increased your knowledge of God? (Yes, you will answer this question during your group discussion!)

**Doctrine: Resurrection~** (Luke 20.36-37 ) “The historical event and doctrine of Christ’s coming back to life on the Sunday following His crucifixion.”<sup>6</sup>

“Without the resurrection of Christ, His sacrificial death fails to provide the grounds for salvation from sin (1 Corinthians 15.13-19). Therefore, no consideration of the biblical teaching regarding the work of Christ can end with His atoning death...When Jesus rose from the dead, He experienced a bodily resurrection entailing His full humanity (Lesson 2, “The Omnipotent King”, Doctrine: Incarnation). His resurrection body allowed Him to digest food (Luke 24.41-43). Other human beings who were still in their mortal flesh could touch Jesus’s body (Luke 24.38-40). The wounds of Jesus’s crucifixion remained present and visible in his resurrected body, as witnessed by Thomas, the doubting disciple (John 20.25-29).

Jesus will forever be fully God as well as fully man. He is the last Adam, the Head of the church, and the representative Head of all redeemed mankind. This fact of His continuing humanity is as significant for the accomplishment of redemption as is His continuing deity. Christ had to be man to represent believers in living a holy life on earth that could be imputed to believers and to be their sacrificial substitute on the cross, He also had to be their leader through death into resurrection... There exists no greater event in redemption history than the resurrection of Christ, because it completes and validates His sacrificial death and advances the program of the kingdom with an eternally living King. The resurrection must be believed in order for someone to experience salvation (Romans 10.9-10).<sup>7</sup>

The Sadducees attempt to catch Jesus in a theological noose (20.27-40). It spectacularly backfired! (20.39-40). As Jesus clarifies why marriage is unnecessary in heaven (20.34-36), He also clarifies through the Greek verb *kataxiōō* that no one is worthy of heaven, rather that all must be “made worthy”. Also, His identification of heaven’s residents as being “equal to angels” (V 36) is not to be confused with heaven’s residents becoming angels. Jesus is using angels’ unnecessary need for marriage and their immortality to disprove the Sadducees’ belief that there is not a resurrection nor an eternal existence (Acts 23.7-8).

10. Rather than allowing their bad theology to rest with His correction, Jesus replies to the Sadducees' exaggerated scenario with a riddle directly from Psalm 110.1. Explain the riddle’s central question, or theme, using several translations for better understanding of David’s words. What conclusion do you think can be drawn from this riddle? How does the riddle prove a resurrection, and/or an eternal reality?

“Both the Old and New Testaments teach that one day believers will experience a resurrection of the body from the dead (Isaiah 26.19; Ezekiel 37.12-14; John 11). The promise of the resurrection is found in the resurrection of Christ from the dead, and it will take place at the future return of Christ. Because Christ was the firstfruits of the resurrection, Christians can be assured that their resurrection will be similar in nature, meaning it will be both bodily and glorious (Philippians 3.20-21; Romans 8.22-23). The hope of the future resurrection gives Christians confidence that death has been defeated in the death and resurrection of Christ.”<sup>8</sup>

“Bodily resurrection, though, is not just for believers...Just as righteous saints are raised, so too the wicked will rise and receive a body fit for punishment in the lake of fire (Revelation 20.11-15). In this present age, death brings a temporary separation between body and spirit (James 2.26), but with God’s resurrection program, all people – believers and unbelievers – will possess a body fit either for eternal life on the new earth or for eternal separation from God in the lake of

<sup>6</sup> MacArthur& Mayhue, p.936

<sup>7</sup> MacArthur&Mayhue, pgs. 315-321

<sup>8</sup> The Gospel Project, *The 99 Essential Doctrines*, LifeWay Christian Resources (2018), #97

fire...As eternal life is unending for believers, so too will eternal punishment for the unbeliever be unending.”<sup>9</sup>

11. Knowing that Jesus is not a “skinny chef”, what comes to mind when He discusses hell and the reality that our eternal bodies will be fit for eternal life with God or eternal separation from God?

12. How does the truth that the Living God is the Eternal King of all creation shape your understanding of eternity?

**Your Scripture-Soaked Prayer:**

**Lecture Outline:**

**Aim:** The triumph of Jesus belongs to those who are His by faith.

- I. Triumph & Tears (Luke 19.28-48) T1: God’s people triumph over worldly corruption by hanging on to God’s Word.
  - a. How thorough is your knowledge of God’s Word?
  - b. How clear is your picture of the prophecies that are still future to you?
  - c. What will you do to gain a fuller understanding of what God says will happen in the future? Are you ready to receive King Jesus when He returns in victory?
- II. Traps & Triumph (Luke 20.1-21.4) T2: God’s people triumph over death by Christ’s sacrificial gift of grace.
  - a. Have you, by grace through faith, been raised to new and eternal life in Christ?
  - b. How do you live differently in response to such an extravagant gift?
  - c. How are you attempting to do less and give less with silly, unbiblical arguments or justifications?

---

MacArthur, J. & Mayhue, R., *Biblical Doctrine*, A Systematic Summary of Bible Truth (Wheaton, Illinois: Crossway, 2017)

Ryken, Philip Graham, *Luke Volume 2*, Reformed Expository Commentary (Phillipsburg, NJ: P&R Publishing, 2009) pgs.328-409

Ryle, J.C., *Expository Thoughts on The Gospel of Luke*, Revised Edition (Abbotsford, WI: Andeko Press, 2020, First Edition 1858) pgs.405-434

Sproul, R.C., *Luke: An Expositional Commentary* (Sandford, FL: Ligonier Ministries, 2020 by R.C. Sproul Trust) pgs. 483-510

---

<sup>9</sup> MacArthur&Mayhue, pgs. 417, 439