

Luke 19

King James Version (KJV)

19 And Jesus entered and passed through Jericho. (Jericho = fragrance)

²And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. (Zacchaeus = pure)

(Publicans were tax collectors. They were looked down upon by the Pharisees and Sadducees – the so-called religious community)

³And he sought to see Jesus who he was; and could not for the press, because he was little of stature. (He was a short man)

⁴And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way. (sycamore - an Egyptian Fig tree)

(The fruit is pierced 3 days before it is harvested. The tree is fragrant, and makes a good shade tree. They planted them along the roads because it was a very leafy tree and cast good shade)

(It is being used as a type for Jesus; who was crucified 3 days before His resurrection. It is also mentioned in the Book of Amos)

⁵And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. (God works to a plan, and not at random. Jesus knew Zacchaeus' name; and knew that he was up in that tree. Jesus planned to lodge at his house that night)

⁶And he made haste, and came down, and received him joyfully. (Zacchaeus was a good man who loved Jesus by reputation. He had never met Him in person)

⁷And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. (These people are self-righteous hypocrites. Jesus said many times before that He was sent to teach publicans and sinners)

⁸And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. (accusation = a fig; it also means - to show <it is two Greek words>)

(Fig informer; It was not legal to export these figs to other lands. This Greek word is only used a couple of times in the Bible)

Also see Exodus-22:1 (Sheep stealer - for the law of restoring double, for any stolen lambs)

NOTE: (This man is no sinner, as they accuse him. He is both honest on his job and generous to the poor in charity. He may not speak God's Word like these holy Joes. Instead he lives God's Word. That is far better than just talking and doing nothing)

⁹ And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. (Abraham was made the father of many nations – even to the Gentiles, if they seek God. The publican didn't preach God's Word, but he lived by it every day)

¹⁰ For the Son of man is come to seek and to save that which was lost. (Lost - like this man; Jesus didn't come to the self righteous hypocrites who murmur about others. That still holds true today)

¹¹ 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. (They thought that Jesus would establish a kingdom in this world; possibly a revolt against the Romans)

(HE was here to establish a spiritual kingdom for this world and the next. In fact, Jesus said – render to Caesar what is Caesar's and to God what is God's) Matthew 22:21, Mark 12:17

¹² He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. (The return is symbolic of Jesus' Second Advent)

¹³ And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. (Occupy = trade with it; invest it to make a profit) (The money is symbolic of God's Word)

¹⁴ But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. (Kenites, atheists, etc)

¹⁵ And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to

whom he had given the money, that he might know how much every man had gained by trading. (This is symbolic for judgment day)

¹⁶ Then came the first, saying, Lord, thy pound hath gained ten pounds.

¹⁷ And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. (He received as he had earned)

¹⁸ And the second came, saying, Lord, thy pound hath gained five pounds.

¹⁹ And he said likewise to him, Be thou also over five cities. (He received as he had earned)

²⁰ And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: (He did nothing with it)

²¹ For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

²² And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

²³ Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? (At least, the bank would have returned interest)

²⁴ And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (No work, no reward for this man. The man who earned 10 pounds will put this one to good use also)

²⁵ (And they said unto him, Lord, he hath ten pounds.) (He's already rich)

²⁶ For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. (Everyone will get what they deserve)

²⁷ But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. (The Kenites & the atheists will die the second death, at the final judgment)

(We are not yet there, at the Second Advent. They still have a chance to change and accept God during the Millennium Period. If they still choose to reject God, then there is no salvation for them)

²⁸ And when he had thus spoken, he went before, ascending up to Jerusalem.

²⁹ And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, (Bethphage = house of figs) (Bethany= house of misery or house of dates)

(The Mount of Olives is just outside of Jerusalem – out the East Gate. This is where Jesus later ascended into Heaven. It is also where He will return at the Second Advent)

³⁰ Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

³¹ And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. (Again, God works to a plan, and not at random)

See Zechariah-9:9-10 (the First & Second Advent)

(What will happen in these verses is the First Advent. The Second Advent will happen when Jesus returns at the end of this Age, as Lord of lords, King of kings)

³² And they that were sent went their way, and found even as he had said unto them. (Preparing for Palm Sunday and the Passover)

³³ And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? (Just as Jesus had foretold)

³⁴ And they said, The Lord hath need of him.

³⁵ And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. (Although never been ridden, yet the colt accepted Jesus riding on it without bucking)

³⁶ And as he went, they spread their clothes in the way. (They were also singing "Hosanna, hosanna" – Praise ye the Lord)

³⁷ And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; (This is going to anger the Pharisees and the chief priests)

³⁸ Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

³⁹ And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. (They didn't want the people to call Jesus the Messiah)

⁴⁰ And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.
(Zechariah-9:9 -> the First Advent; Zechariah-9:10 -> the Second Advent) (As Paul later taught in Romans-8:22)

⁴¹ And when he was come near, he beheld the city, and wept over it, (This is where Satan, as antichrist, will set up his throne at the 6th Trump. The whole world will be deceived and worship him, thinking that he is Messiah)

⁴² Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. (Jesus is speaking to the city of Jerusalem itself, not to the people. Jerusalem means – city of peace)

⁴³ 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, Zechariah-14:2 (In the end days, all nations will turn against Jerusalem) Also see Mathew-24, Mark-13, Luke-21

⁴⁴ 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. (When antichrist sets up his church in Jerusalem, at the 6th Trump; people will think that he is Jesus, returned. They don't know the seasons because they never bothered to read the Bible)

⁴⁵ And he went into the temple, and began to cast out them that sold therein, and them that bought; John-2:14 (The Kenites were selling mite infested doves as sacrifices. They were also indulging in usury by the money changers)

(The people were supposed to offer the best that they had, not one of these overpriced doves. This was obviously a Kenite business, running in the temple)

NOTE: (Even today, Kenites are up to their necks in corruption; as lawyers and bankers – collecting usury by “legal means”. They have bribed corrupt lawmakers and judges to take advantage of honest working people, in order to become very wealthy)

⁴⁶ Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. *Isaiah-56:7, Jeremiah-7:11*

⁴⁷ And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, *(These are Kenites. The church had been fully infiltrated and taken over by this ilk. These priests and scribes want to murder Jesus. Actions speak louder than words)*

⁴⁸ And could not find what they might do: for all the people were very attentive to hear him. *(They can't kill Jesus in front of the people who love Him. People are instinctively drawn to hear truth, as in God's Word; not by the traditions of churches. These priests will work behind the scenes with lies and false accusations, in order to get the Roman government to execute Jesus. Lies, false accusations, false witnesses and treachery are the Kenites method of operation even today)*