

Luke 19:28-44
June 14, 2020

Open with Prayer

HOOK:

Here's your trivia question for this morning: "If you were a Jew, and you saw a man sitting on a cloak riding a donkey, all the while men were laying their cloaks or palm leaves on the ground ahead of him, what conclusion do you think you would draw? [Let people engage]

A: Most likely, if you were a Jew who knew your history from the OT, someone riding on a donkey would symbolize a coronation of a victorious king!

Transition: Jesus is headed to Jerusalem with the realization that He will not be celebrated as the Messiah, but rather as the Passover Lamb, who will be slain for the sins of the world. But his disciples don't know that yet.

We have been on this journey with Jesus, and we have observed his unwillingness to announce **publicly** that He is the Messiah because His "time had not yet come." But NOW IS THE TIME! The most public demonstration He could make is to ride on a colt from the tops of the Mount of Olives and descend, riding a colt, while a crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen!

But if you were a religious leader, like a Pharisee, you can only imagine how disruptive it would be to them to see Jesus being announced as the Messiah!! Let's read and see how they respond. Would someone read Luke 19:28-44 to get us started?

BOOK:

The Triumphal Entry

²⁸ After Jesus had said this, he went on ahead, going up to Jerusalem. ²⁹ As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, ³⁰ "Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ³¹ If anyone asks you, 'Why are you untying it?' tell him, 'The Lord needs it.'"

³² Those who were sent ahead went and found it just as he had told them. ³³ As they were untying the colt, its owners asked them, "Why are you untying the colt?"

³⁴ They replied, "The Lord needs it."

³⁵ They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. ³⁶ As he went along, people spread their cloaks on the road.

³⁷ When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

³⁸ "Blessed is the king who comes in the name of the Lord!" (Ps 118:6)
"Peace in heaven and glory in the highest!"

³⁹ Some of the Pharisees in the crowd said to Jesus, "Teacher, rebuke your disciples!"

⁴⁰ "I tell you," he replied, "if they keep quiet, the stones will cry out."

⁴¹ As he approached Jerusalem and saw the city, he wept over it ⁴² and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. ⁴³ The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. ⁴⁴ They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you.”

Process Observations/Questions:

Q: What did you most like about this passage? What resonated with you? [Let people engage]

Q: What did you least like about this passage? [Let people engage]

Q: What did you find in this passage that you didn’t understand? [Let people engage]

Q: What do we learn about Jesus in this passage? [Let people engage]

LOOK:

Jesus is the eternal king, the promised Messiah, who comes in the name of the Lord.

Close in Prayer

Commentaries for Today's Lesson:

Wiersbe, W. W. (1996). The Bible Exposition Commentary (Vol. 1, pp. 254-255). Wheaton, IL: Victor Books.

The King Who Offers Peace (Luke 19:28–48)

The traditional calendar for the events of our Lord's last week of ministry looks like this:

- Sunday—Triumphal Entry into Jerusalem
- Monday—Cleansing the temple
- Tuesday—Controversies with the Jewish leaders
- Wednesday—Apparently a day of rest
- Thursday—Preparation for Passover
- Friday—Trial and Crucifixion
- Saturday—Jesus rests in the tomb
- Sunday—Jesus raised from the dead

Keep in mind that the Jewish day went from sundown to sundown, so that our Thursday evening would be their Friday, the Day of Passover.

Preparation (vv. 28–36). The owners of the donkey and the colt were disciples of the Lord and had everything ready for Him. The plan was executed quietly because the Jewish leaders had let it be known that anyone confessing Christ would be excommunicated (John 9:22). The fact that the rulers planned to kill Jesus made it even more important that the owners be protected (John 7:1, 19, 25; 8:37; 11:47–57).

We think of the donkey as a lowly animal, but to the Jew it was a beast fit for a king (1 Kings 1:33, 44). Jesus rode the colt (Luke 19:35) while the mother walked along with it. The fact that the colt had never been ridden and yet submitted to Jesus indicates our Lord's sovereignty over His creation. The laying of garments on the animals and on the road and the waving and spreading of branches were all part of a traditional Jewish reception for royalty.

Celebration (vv. 37–40). This is the only time that Jesus permitted a public demonstration on His behalf, and He did so for at least two reasons. First, He was fulfilling prophecy and presenting Himself as Israel's king (Zech. 9:9). How much of this the crowd really understood we cannot tell, even though they responded by quoting their praises from a messianic psalm (Ps. 118:25–26). No doubt many of the Passover pilgrims thought that Jesus would now get rid of the Roman invaders and establish the glorious kingdom.

The second reason for this demonstration was to force the Jewish religious leaders to act. They had hoped to arrest Him *after* the Passover (Matt. 26:3–5), but God had ordained that His Son be slain *on* Passover as the “Lamb of God, who taketh away the sin of the world” (John 1:29; and see 1 Cor. 5:7). Every previous attempt to arrest Jesus had failed because “His hour had not yet come” (John 7:30; 8:20; also see John 13:1; 17:1). When they saw this great public celebration, the leaders knew that they had to act, and the willing cooperation of Judas solved their problem for them (Matt. 26:14–16).

The theme of the celebration was *peace*. Dr. Luke opened his Gospel with the angel's announcement of “peace on earth” (Luke 2:14), but now the theme was “peace in heaven.” Because the King was rejected, there could be no peace on earth. Instead, there would be constant bitter conflict between the kingdom of God and the kingdom of evil (Luke 12:49–53). There would be no peace on earth but, thanks to Christ's work on the cross, there is “peace with

God” in heaven (Rom. 5:1; Col. 1:20). The appeal today is, “Be ye reconciled to God!” (2 Cor. 5:17–21)

Lamentation (vv. 41–44). While the crowd was rejoicing, Jesus was weeping! This is the second occasion on which our Lord wept openly, the first being at the tomb of Lazarus (John 11:35). There He wept quietly, but here He uttered a loud lamentation like one mourning over the dead. In this, He was like the Prophet Jeremiah who wept bitterly over the destruction of Jerusalem (Jer. 9:1ff; see also the Book of Lamentations). Jonah looked on Nineveh and hoped it would be destroyed (Jonah 4), while Jesus looked at Jerusalem and wept because it had destroyed itself.

No matter where Jesus looked, He found cause for weeping. If He looked *back*, He saw how the nation had wasted its opportunities and been ignorant of their “time of visitation.” If He looked *within*, He saw spiritual ignorance and blindness in the hearts of the people. They should have known who He was, for God had given them His Word and sent His messengers to prepare the way.

As He looked *around*, Jesus saw religious activity that accomplished very little. The temple had become a den of thieves, and the religious leaders were out to kill Him. The city was filled with pilgrims celebrating a festival, but the hearts of the people were heavy with sin and life’s burdens.

As Jesus looked *ahead*, He wept as He saw the terrible judgment that was coming to the nation, the city, and the temple. In A.D. 70, the Romans would come and, after a siege of 143 days, kill 600,000 Jews, take thousands more captive, and then destroy the temple and the city. Why did all of this happen? Because the people did not know that God had visited them! “He came unto His own, and His own received Him not” (John 1:11). “We will not have this man to reign over us!” (Luke 19:14)

Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 253-254)

A. *Jesus’ entry into Jerusalem as Messiah (19:28–44) (Matt. 21:1–11; Mark 11:1–11; John 12:12–19)*

Up to this time Jesus had not sought to be openly called Messiah. But now He allowed it and even encouraged it. Everything He did over the course of these days was designed to call attention to the fact that He is the Messiah.

1. THE PREPARATION FOR ENTRY (19:28–34).

19:28–34. Luke noted that it was now time for **Jesus** to go **up to Jerusalem** and He prepared His way for the entry. Jesus had come from Jericho (18:35–19:10) and was a short distance from Jerusalem at **Bethphage and Bethany**. At that point He stopped until the way could be prepared so that when He entered the city people would know He was presenting Himself as the Messiah. His command to **two of His disciples** was to **find a colt** and **bring it here**. Jesus was fulfilling Zechariah 9:9–10, which predicted the Messiah would ride on a donkey (cf. comments on Matt. 21:2, which refers to a donkey *and* a colt). As is evident (Luke 19:38) the crowds would understand the message behind the symbolism. Apparently even the **owners of the colt** understood for they allowed the donkey to go with the disciples when they were told, **The Lord needs it**.

2. JESUS' ADVANCE INTO THE CITY (19:35–40).

19:35–40. **Jesus** advanced **down** the west side of **the Mount of Olives** (v. 37) toward the city and was praised by the crowd as their Messiah. The act of spreading **their cloaks on the road** (v. 36) in front of **Jesus** was a sign of respect. **The whole crowd of disciples** (*mathētōn*) **began joyfully to praise God ... for all the miracles** (*dynameōn*, “evidences of spiritual power”) **they had seen**. These believers quoted (v. 38a) from Psalm 118:26, a messianic psalm of praise. **The Pharisees** understood the meaning of what was going on, for they told **Jesus** to **rebuke** His followers, so they would stop calling him Messiah or King.

Jesus responded that there must be some proclamation that He is the Messiah. **If** not, even inanimate objects (**stones**) would be called on to testify for Him. All history had pointed toward this single, spectacular event when the Messiah publicly presented Himself to the nation, and God desired that this fact be acknowledged.

3. JESUS' S PROPHECY ABOUT JERUSALEM (19:41–44).

19:41–44. Jesus showed compassion on **Jerusalem** but He also foretold that **days** would **come** when it would lie in ruins. Jesus rejected Jerusalem because Jerusalem rejected Him. **He wept over** the city because its people did not understand the significance of what was going on that day—that national acceptance of Him on that day **would bring** them **peace**. Because the people **did not recognize the time of God's coming** to them (v. 44), the city would be totally destroyed. Roman soldiers did this starting in A.D. 70.

Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (pp. 1552-1553). Nashville, TN: Holman Bible Publishers.

19:29–40 On the question of the number of animals, see note on Mk 11:2–3.

19:38–40 There is nothing historically implausible about the triumphal entry. It is independently attested by all four Gospels and, with the cleansing of the temple, provides the best justification for Jesus' arrest and execution. Jesus' disciples and Galilean pilgrims familiar with His ministry and convinced of His messianic status would hail His entrance into Jerusalem as they thronged to the city for Passover, particularly if Jesus had now encouraged their acclamation after so long deflecting it in Galilee (see note on Mk 1:44).

19:42–44 Jesus prophesied the destruction of Jerusalem, an event that would occur at the hands of the Romans 40 years later. The vague language is typical of any siege (though it has precedents in the OT; e.g., Is 29:1–4), and this argues against a “prophecy after the fact.” One would expect more detail from the actual destruction of the city if the latter were the case.

Butler, T. C. (2000). *Luke* (Vol. 3, p. 320). Nashville, TN: Broadman & Holman Publishers.

C. The Glory Recognized (19:28–40)

SUPPORTING IDEA: *Jesus is the eternal king, the promised Messiah, who comes in the name of the Lord.*

19:28. Jerusalem! The goal is attained. Now the tension mounts. How will the Messiah be received in God's holy city? Have we been listening to what Jesus said? Are we ready for the events to follow in swift order? Jesus has established himself as the king in the preceding narrative, but a king who had to go into the far country before returning in power. He has shown the nature of his kingdom—a kingdom different from that expected by the religious establishment. He had shown who would participate in the kingdom—those faithful to him, who had given up everything to follow him rather than those who had the religious system locked up in their own hands.

How would this idea of the kingdom play out? Jesus knew what would happen (9:22, 44–45; 12:49–50; 13:32–33; 17:25; 18:31–34). Still, the crowds and the disciples were not ready for Jerusalem, the city of David.

19:29. Approaching Jerusalem, Jesus passed through two small villages east of the holy city on the Mount of Olives, which looked down on the city and the Kidron Valley. The Mount of Olives, the central of three peaks rising east of Jerusalem, stands 2,660 feet above sea level. Standing on it, a person faced the temple. Zechariah 14:4–5 situates the final battle on the Mount of Olives (cf. Acts 1). The king stood with the holy city at his feet.

19:30–31. The king sent two of his disciples on a mission: “Find a donkey that has never been ridden before and bring it to me. If you face questions, just say, ‘The Lord needs it.’ ” Jesus acted in regal manner but commandeered a lowly animal.

19:32–35. Events occurred just as Jesus described. So the disciples brought the donkey to Jesus, threw their robes on it as a saddle, and set Jesus on it (cf. 1 Kgs. 1:33 for the coronation of Solomon on a mule). Zechariah 9:9 used poetic parallelism to describe the messianic king riding on a donkey to bring salvation to his people. His coming would break all instruments of war and bring peace to the city of peace.

19:36. The disciples also spread their robes on the street, signifying a royal procession (cf. 2 Kgs. 9:13).

19:37. The crowd of disciples, indicating a group beyond the Twelve, joined the procession, praising God for all the miraculous signs Jesus had given (cf. 7:22; 13:10–17; 14:1–6; 17:11–19; 18:35–43).

19:38. They praised Jesus as king, citing Psalm 118:26. Finally, Jesus' glory was openly recognized (cf. 1:32; 18:38–39). He was more than the babe of Nazareth or the Galilean rabbi. He was more than a miracle worker. He was a royal figure entering the royal city down the royal road. He came as God's representative, God's chosen king. He showed that the hopes of Israel are being fulfilled. God has sent the messianic king to bring peace, a peace that only heaven can establish, and a peace established in heaven that cannot be negated on earth. This means that the angels who rejoice over one sinner who repents now see all the heavenly glory of God's plan of salvation brought to fruition. As earthlings praise the king on a donkey, so heaven glories in God's great work of salvation.

19:39. This was too much for the Pharisees. They came to crucify Jesus, not to praise him. They asked Jesus to silence the disciples. Do not let such blasphemy continue, they said. They showed themselves to be the enemies opposing Jesus so aptly described in the previous parable.

19:40. Impossible, replied Jesus. This is the moment God ordained for me to receive praise. If human voices were silent, nature would shout its praise. The Pharisees just do not understand the nature of the God they spend so much time talking about. They are evil servants as in the parable. The king has come. They see only a false teacher on a donkey. But for those who do see

the king, praise is the language of the day. Such language will lead to eternal rewards and responsibility.

D. The Glory's Results: Death of a Blind City (19:41–44)

SUPPORTING IDEA: *Jerusalem's blindness to God's Messiah means absolute destruction for the city, bringing pain and tears to the Messiah who loves the blind city.*

19:41. Luke has begun the Jerusalem story (19:28), but he has not yet let Jesus reach Jerusalem. The recognition and praise of Messiah comes from disciples outside the city, not from the religious crowds or religious power brokers inside the city. Jesus knew that the city of Jerusalem and its power structure—both Jewish and Roman—would reject him. They would take him to the cross. So he wept, not for his immediate fate but for the stubborn, sinful blindness of the city. The city God loves had no love for him.

19:42. He had come with peace from heaven. They could not see or understand. They did not act responsibly and intelligently, just as the parable described. Why? It was hidden from their eyes. Here is the biblical teaching on hardening in another guise. Irresponsible use of religious power finally separated the Jerusalem establishment from God. Thus, his revelation no longer came to them. He hid his plans from their eyes. As in the parable, they would rise up in outrage: unfair! No, God was just giving them what they deserved, taking away responsibility and privilege from those who misused it because they could not learn to recognize him and how he acted.

19:43–44. Hidden revelation was only the beginning of Jerusalem's troubles. Jesus looked ahead to A.D. 70, when the Roman government would have enough of Jewish rebellions and would destroy the city. The inhabitants would not escape. Jesus made special mention of the children, since caring for the helpless was the center of his ministry. God had visited his people as he had promised. Messiah had come to seek and to save the lost. They refused to recognize they were lost. They refused to see God's glory in Jesus or to give God glory for sending Jesus. Their beloved temple and all the glorious architecture of Jerusalem would fall, not one stone attached to another, no hope for rebuilding and renewal.

The Holy Bible: New International Version. (1984). (Lk 19:28-44). Grand Rapids, MI: Zondervan.