

Luke 19:28-48

Verses 28-31: When He had said this, He went on ahead, going up to Jerusalem. And it came to pass, when He drew near to Bethphage and Bethany, at the mountain called Olivet, that He sent two of His disciples, saying, "Go into the village opposite you, where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring it here. And if anyone asks you, 'Why are you loosing it?' thus you shall say to him, 'Because the Lord has need of it.'"

--(28) **When He had said this.** . . . That the kingdom was not yet, but when the King finally did return, He would have all His enemies brought before Him and slain. What a backdrop for the Triumphal Entry!

--This account is in all four gospels (**Mt. 21:1-11; Mk. 11:1-11; Jn. 12:12-19**).

--This is the climax of the journey that began in **Lk. 9:51**. The next section of the gospel takes us through to the end.

--This was a Sunday, and the beginning of what we call Passion Week.

--**He went on ahead.** . . . there was a profundity to the moment that could be sensed.

Mark 10:32: Now they were on the road, going up to Jerusalem, and Jesus was going before them; and they were amazed. And as they followed they were afraid.

--(29) The location of Bethphage is unclear historically. There is an obscure reference in the Talmud that leads Lightfoot and others to infer it was a district of Jerusalem extending between Jerusalem and Bethany.

--Bethany was a smaller village located about two miles from Jerusalem (**Jn. 11:18**), where Mary, Martha, and Lazarus lived. That was where Jesus stayed during the week.

--(30-31) I find it interesting that there isn't a single expression of doubt or question from the disciples regarding this command. You have to wonder if they are getting used to things like this by now. Who knew what would happen when you obeyed Jesus?!

--**Because the Lord has need of it.** . . . Jesus publicly claims His rightful position as Lord.

Verses 32-36: So those who were sent went their way and found it just as He had said to them. But as they were loosing the colt, the owners of it said to them, "Why are you loosing the colt?"

And they said, "The Lord has need of him." Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him. And as He went, many spread their clothes on the road.

--Things happen just as Jesus said. Wonderfully, there are many people who are still ready and willing to give whatever the Lord needs! *Peter's boat, home, five loaves and two fish, a coin, an upper room, etc.*

--Jesus sits on the donkey, who recognized its Creator, and begins His trek toward Jerusalem.

--The other gospel writers clearly mark this moment as a fulfillment of prophecy (**Mt. 21:4-5; Jn. 12:14-15**) as was written in **Zechariah 9:9**: *“Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.”*

--The approach of a king on a donkey was a sign of peace. The approach of a king on a horse was typically a sign of war. *Jesus’ Second Coming will be on a white horse as in **Rev. 19***
Zechariah 10:3: For the LORD of hosts will visit His flock, The house of Judah, And will make them as His royal horse in the battle.

Verses 37-40: Then, as He was now drawing near 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 they had seen, saying: ‘Blessed is the King who comes in the name of the LORD!’ Peace in heaven and glory in the highest!”

And some of the Pharisees called to Him from the crowd, “Teacher, rebuke Your disciples.” But He answered and said to them, “I tell you that if these should keep silent, the stones would immediately cry out.”

--**(37)** Jesus, riding the donkey, is nearing the descent of the Mount of Olives, surrounded by the multitudes. They are placing their clothes and palms (**Jn. 12:1+12-13+18**) in the road and rejoicing.

--Jesus is taking deliberate, public action. This day, of all days, He wants to be seen and known. All eyes are on the Lamb of God before He is lifted up on the cross!

--**(38)** The crowd begins to chant a known Messianic psalm—**Ps. 118:26**.

--Peace in heaven is what we needed before any peace on earth! God the Father is in Christ, reconciling the world to Himself.

--**(39)** The Pharisees are well aware of the connotations of the psalm being applied to Jesus and they command Jesus to rebuke His disciples. They were convinced Jesus needed to calm their wild enthusiasm.

--What they didn’t know was that the psalmist also prophesied of their rejection!

Psalm 118:22: The stone which the builders rejected has become the chief cornerstone.

--The religious leaders had no actual concern for the truth. They were envious that Jesus was usurping their authority and afraid He would ruin their comfortable lifestyle (**Jn. 11:48; 12:19**).

--**(40)** Jesus wasn’t much of a King to the human eye (donkey, dirty clothes as saddle, normal man, rag-tag followers, etc.), but His kingly speech couldn’t be hidden!

--The reference to stones crying out was likely a proverbial saying (**Hab. 2:11**).

--We sometimes rebuke this crowd for their ignorance—which was present—but I don’t think we should. Their immature faith in Christ was a smoking flax or a bruised reed.

Verses 41-44: Now as He drew near, He saw the city and wept over it, saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."

--(41) Once the city comes into view, Jesus begins to literally sob. Imagine the confluence of expression and emotion: Jesus is weeping, the crowds are rejoicing, and the Pharisees are seething.

--(42) Jesus is weeping because of the consequences of what they didn't know. They didn't know **this your day**. Why should they have known the day? Because it was clearly prophesied in the Word of God!

--In Daniel chapter 9, Daniel is reading the Word of God as written by Jeremiah, and realizes the literal 70 years prophesied by Jeremiah before the return of the people (**Jer. 25:11-12; 29:10**) had passed. So Daniel began praying and fasting to seek God and His wisdom.

--In response, Daniel receives a prophecy from the Lord that also includes literal years of timing, and would refer to the very day Jesus says they were too blind to recognize!

Daniel 9:25: Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times.

--From the decree of Artaxerxes in 444 B.C., followed by 173, 855 days (7 weeks +62 weeks=69 weeks—which would be 483 years of 365.242 days), we come to the very day that Jesus Christ rode into Jerusalem.

--Side Note: If you want to study the math for yourself, you can study the works of: Sir Robert Anderson (who used a solar year calendar) and began the chronological work on Daniel's prophecy in his book *The Coming Prince*. Also, his work has since been refined by Dr. Harold Hoehner (who used a sabbatical year calendar) in his book *Chronological Aspects of the Life of Christ*.

--Even if a Jew struggling with Daniel's math couldn't work out the exact day, but had just the year correct (483 years later), and honestly looked around to determine if there was a figure who fulfilled the Scriptural passages regarding the Messiah, Jesus would have been easy to spot.

--Ignorance is not an excuse. In fact, the Israelite ignorance was willful and a part of their sin. Are we responsible with the truth and light afforded to us?

--**the things that make for your peace**. . . Jesus is heartbroken that His people are blinded to the truth that would bring them peace! They would have found peace in becoming servants of the Prince of Peace.

--(43-44) Instead, judgment would come to them in the form of a Roman siege in 70AD.

--Jesus is sobbing because He is literally living in the moment of their judgment! *Very similar to Elisha in **2 Kings 8:7-13**.*

*Hallesby (God's Word For Today, pg. 222): *"Jesus stood helpless. He no longer had any means of helping His people. And when love can no longer come to the rescue of the loved one who is in mortal danger, love weeps."**

--Is Jesus weeping for the judgment of those elected to reprobation? No! Jesus Christ is the fullness of the Godhead bodily. In Him, theology is perfectly embodied. In the epistles, theology is explained, but in the gospels, the apostles witnessed divinity lived in human flesh before they ever comprehended Jesus intellectually.

--Why is this important? Because Jesus doesn't only weep for Jerusalem then. His heart is for all the hard-hearted people of Jerusalem in the past as well:

Luke 13:34: O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing!

--Amazing, isn't it! No man today would willingly compare himself to a mother hen, but the perfect Son of Man and Son of God does. In His divine heart, so wide and deep, the pure mothering instinct of all mothers finds its quintessential source.

--F.W. Boreham tells a story about a farmer in his congregation named Harry Sligo, who, after a brush fire on his property, was inspecting the blackened and charred remains. He saw what he thought was a burned piece of clothing and moved it aside with his foot, and to his surprise, out came six or eight little chicks. It was the remains of a mother hen that had died protecting her young from the devouring flames.

--How should a rejected king act? Look at **19:27** or **20:16**. But how does this rejected King act? Look at **23:26-31, 34, 43**.

--What is Jesus' heart for us today? It is the same as this humble King! He still desires to cover us from judgment, warns us, and weeps for us.

2 Peter 3:9: The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

--For those of us who are His disciples, do we have Christ's heart for the lost souls we draw near? If we want, we can insulate our hearts and lives from a lost world to save ourselves quite a bit of trouble, but we will not be much like Christ or in much fellowship with Him and His purposes! *Moses (**Ex. 32:32-33**) + Paul (**Rom. 9:1-2**)*

--***because you did not know the time of your visitation.*** . . For those of us who are not saved, do we know the time of our visitation?! There are unique times of visitation from God (**Jer. 8:12; 1 Peter 2:12**). We all only have so much *time*.

Verses 45-48: Then He went into the temple and began to drive out those who bought and sold in it, saying to them, "It is written, 'My house is a house of prayer,' but you have made it a 'den of thieves.'"

And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him, and were unable to do anything; for all the people were very attentive to hear Him.

--(45-46) Between 44 and 45, we have a night in Bethany. We are told by Mark (**Mk. 11:11**) that Jesus entered the temple on Sunday, looked around, and then left for Bethany before returning on Monday and cleansing the temple court.

--Jesus did this once before at the beginning of His public ministry (**Jn. 2:13-17**).

--Big business was happening as vendors were allowed in the court of the Gentiles (which was a massive 35-acre area). The majority of traveling pilgrims who came to worship during Passover needed to buy a sacrificial lamb. The vendors ripped them off coming and going. Of course, the religious leaders allowed the bazaar for a cut in the profits.

--The circus had nothing to do with helping worshipers. Worship and sanctity were being sacrificed for financial considerations. It was all about making money.

--Jesus' indictment is twofold, and encapsulated by two Scriptures:

1) **Isa. 56:7: My house is a house of prayer.** . . . was a prophetic word that included the worship of Israel, but also referenced the sons of foreigners coming to join themselves to the LORD and serve Him.

--The buyers and sellers were hindering the true prayerful and worshipful spirit God desired from His people and the Gentiles (**1 Kings 8:41-43**)!

2) **Jer. 7:11: den of thieves.** . . . was a prophetic word to the people of Jerusalem who were stealing, murdering, committing adultery, swearing, and worshipping idols, and then coming to worship God in the temple and imagining they were forgiven to continue in their sinful lifestyle. God then asks: **Has this house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen it.**

--They had turned the house of God into a criminal hideout. The crime of ripping people off was bad enough, but the daring pride of setting up a base for it in the very house of God was even worse!

--Even Jesus' cleansing of the temple was a prophetic marker of His true character.

Malachi 3:1: "Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming," says the LORD of hosts.

--Do we have any zeal for His house? Or only for our own homes?

--(47-48) **And He was teaching daily in the temple.** . . . Rejected as King, Jesus continues His teaching ministry, going in and out of the city at night (**21:37-38**).

--The teaching ministry of Christ was so important! The truth of His words would be ***the things that make for your peace!*** That is why Jesus continued His teaching ministry until the cross, and beyond the cross **(24:32, 44-49)**.

--The commandments of Christ are still what we live by and pass on **(Mt. 28:19-20)**.

--The religious leaders hated His teaching ministry (and were about to get taught quite a few things themselves!), but the people ***were very attentive***, which is a single word in the Greek (*ekkremamai*) used only here in the NT. It describes an audience literally hanging on every word the speaker says. *How do we respond to His Word?*