

Luke 19B

- We come back into Luke today for what will be the beginning of the end of Jesus' earthly ministry
 - Looking back on Luke's Gospel from this point, we can see several periods or stages unfold within Jesus' ministry
 - Early in His ministry, Jesus focused on calling disciples and selecting the apostles
 - Then He used these disciples to declare the arrival of the kingdom and need for the Jewish nation to repent and receive Him
 - Then at a point in chapter 13 we saw the Jesus declare the opportunity for Israel to receive Him in their day to be lost, leaving only judgment
 - This was followed by a period in Jesus ministry where he emphasized training the disciples for their work in His absence
 - Even as Jesus continued to perform signs and present teaching that proved His identity and gave opportunity for men to believe in Him
 - Now we enter the final period of His ministry
 - Christ's entry in Jerusalem, his Passion, resurrection and appearances

[Luke 19:28](#) ¶ After He had said these things, He was going on ahead, going up to Jerusalem.

[Luke 19:29](#) ¶ When He approached Bethphage and Bethany, near the mount that is called Olivet, He sent two of the disciples,

[Luke 19:30](#) saying, "Go into the village ahead of *you*; there, as you enter, you will find a colt tied on which no one yet has ever sat; untie it and bring it *here*."

[Luke 19:31](#) "If anyone asks you, 'Why are you untying it?' you shall say, 'The Lord has need of it.'"

[Luke 19:32](#) So those who were sent went away and found it just as He had told them.

[Luke 19:33](#) As they were untying the colt, its owners said to them, "Why are you untying the colt?"

[Luke 19:34](#) They said, "The Lord has need of it."

[Luke 19:35](#) They brought it to Jesus, and they threw their coats on the colt and put Jesus *on it*.

[Luke 19:36](#) As He was going, they were spreading their coats on the road. Jesus continues His ascent into Jerusalem

- This is only the second event up to this point in Jesus ministry to be found in all four gospels (feeding of the 5,000)
 - It's interesting to note in passing that from the Jewish perspective, Jerusalem was the high point on the earth
 - To Jerusalem = up
 - Away = down
 - Jesus has left Jericho, passes through the area between Bethphage and Bethany
 - Bethany is about 2 km to the East of Jerusalem – maybe a 40 minute walk
 - And Bethphage lay between Bethany and Jerusalem
 - Today there is only Bethany, possibly because the town grew to encompass both towns
 - In all likelihood, it was in Bethphage that the disciples found the colt mentioned in these verses (Matt 21:1 seems to refer to this town specifically)
 - Bethany means house of affliction
 - This was the base of operations for Jesus during his time in Jerusalem before His death
 - He would retreat there in the evenings
 - Bethphage means house of unripe figs
 - And it would be from this town which lay within sight of the Temple walls, that Jesus rode into Jerusalem on the week prior to His crucifixion
- As we look as these verses, we want to examine the events described here both from both an immediate perspective and a prophetic perspective
 - Jesus' last days were filled with one prophetic fulfillment after another

- All working together to make clear that Jesus was the Messiah
 - And as Jesus begins His entry into the city, He is care to observe all that was written about this time
 - We're seeing a man utterly obedient to His father, obedient to the point of death, Phil 2:8
- So in the immediate context, we see Jesus instruct His disciples to go into the village opposite them
 - Again, this was most likely Bethphage, a small one-street town
 - Being a small town, it would have been easy to find the colt Jesus had in mind
 - Matt's account tells us that there was actually a colt and her mother
 - The disciples were to take both, so that Jesus rides the colt while the mother walks along side
 - Mark and Luke simplify the story to include only the reference to the colt
- Though the disciples might have been a little perplexed by Jesus' instructions, it wasn't altogether unusual
 - Just as we have rent a car services today, it was common to have rent a mule services for travelers
 - Mules and donkeys were the typical transportation in that day
 - Common near a large city like Jerusalem
 - Horses were extremely rare in common day life
 - Almost exclusively used for war
 - In fact, mules and donkeys were associated with peace
 - Kings and princes would commonly ride mules and donkeys in peace time for that reason
 - Solomon rode a mule to his inauguration (1King 1)
 - It was not associated with poverty nor degradation, but rather was the appropriate way for a king to enter Zion

- Jesus tells the disciples that the colt they find will never have been sat upon
 - This is like getting a rental car with zero miles on it
 - Only in this case, the significance of a an unriden colt was much greater than merely guaranteeing that it had that new-mule smell
 - In Jesus day, when an animal was use by a royal person, it was typically not used again for common purposes
 - So by selecting an animal that had not yet been used for a common purpose, Jesus ensured it was suitable for use by royalty
- On the other hand, it might have surprised the disciples to hear Jesus say just take it and say that the Lord has need of it
 - What if the owner didn't like that reason?
 - But I find it notable that they obeyed perfectly despite the odd direction
 - Luke goes out of his way to describe how closely these men obeyed Jesus' instructions
 - Everything was just as Jesus said it would be
 - And when they took the colt without offering payment, Jesus had prepared them with the right words
 - The Lord had need of the colt
 - And when they spoke as Jesus instructed, the owners gave permission
 - We know this from Mark 11:6 - once the owners heard the disciples' response, the owners agreed to let the colt go
 - And in every detail here Jesus once again demonstrates His omniscience and sovereign control over all events in the world
- There's an easy lesson for us all in these verses

- First, these verse demonstrate once again that God has perfect knowledge of all that will happen to us
 - In fact, He has perfect knowledge because He has complete control
 - So when he directs us into action, we should never hesitate to obey Him
 - Even when we question the sensibility of His instructions as the disciples might have done here
 - We need to remember that He has already taken into account all that we may encounter,
 - And He's made accommodation for those circumstances
 - As He did here with the disciples
 - He told them what to look for and where to find it
 - He told them what to say
 - His only expectation is that we obey His commands
 - We can trust that His ways are not our ways
 - It shouldn't surprise us when His directions fly in the face of what we would choose to do were it up to us
 - How could it be considered an act of faith if we were to comply with God's instructions only when they agree with our own sensibilities or expectations
 - That isn't faith
 - What if the disciples had decided that Jesus' instructions made no sense and so had not followed orders?
- So since we know it is God's intention to give us opportunities to prove our faith through acts of obedience
 - And faith is shown when we obey in ways that run counter to our own understanding

- Then God must be necessity direct us in ways that go against our own instincts
- Therefore, we can't simply trust our instincts
 - We should expect that there will be times when His instructions to us will not seem sensible in some respect
 - But our trust in Him is tested in those circumstances
- You only need to remember examples from the Bible to see this pattern repeated
 - Noah and the Ark
 - Joshua and the walls of Jericho
 - Gideon's 300 men against the Midianites
 - Esther and King of Persia
 - And on and on
- What is God asking you to do as a test of your faith and trust in Him?
 - And perhaps we're using the counterintuitive nature of the request as our excuse for not obeying
 - We can't just ask someone for their colt? Who is just going to give us their colt?
 - We can't just invite that stranger to church?
 - We can't just sign up for that mission trip, we don't have a way to pay for it
- So, the disciples obey and bring the colt
 - And then in an act of homage, the disciples take their outer garments and place them on the colt to make a saddle for Jesus
 - And the other disciples in the crowd desiring to show respect in a similar way spread their own coats on the ground in front of the approaching colt

- Matt and Mark tell us that some people were cutting branches and laying them on the road in front of Jesus – also an honor for an arriving king
 - It's clear enough that the disciples saw Jesus' entry into Jerusalem as the entry of a king into His kingdom, even if the rest of the nation and world were not prepared to accept it in that day
 - And this leads us to the prophetic perspective reflected in these verses
- Based on the day of Jesus' death, we know that this is the 10th day of Abib, the first month of the Jewish religious calendar
 - This was the month that Israel left Egypt and God began the Exodus
 - Corresponds roughly to April
 - And on the 10th day of Abib, God commanded the nation of Israel to take for itself a Lamb
 - And they were to bring this Lamb into their home and make it a part of the family essentially
 - This began a four day period when the family was to inspect the lamb carefully looking for spot or blemish
 - During Jesus' four days in the city and temple, He was inspected by four groups
 - Pharisees, Sadducees, Scribes, and Herodians
 - None found fault with him
 - If the lamb was found without a blemish, it would be sacrificed on the fourteenth day to be eaten on the Passover meal
 - The fourteenth day began on Wednesday evening, at sundown, the family was to share in the Passover meal and remember the death of the first born of Israel and that death passed over Israel that day
 - This is the moment of the Last Supper, as Jesus instructs His disciples to eat of His body

- We'll study the connections between the Last Supper and the Passover in greater detail in Luke 22
- Then the following morning at 9:00 am, the priesthood would conduct a special sacrifice of a single lamb for the nation
 - As we will study later, this is the moment of Christ's death on behalf of the nation
- So as Jesus enters into Jerusalem, He visibly displays Himself to be the Lamb of God as John the Baptist described Him
- The second way in which His entry fulfills prophecy is in the way he entered
 - Riding on the colt was a fulfillment of the OT prophecy of how the Messiah would arrive

[Zech. 9:9](#) Rejoice greatly, O daughter of Zion!
 Shout *in triumph*, O daughter of Jerusalem!
 Behold, your king is coming to you;
 He is just and endowed with salvation,
 Humble, and mounted on a donkey,
 Even on a colt, the foal of a donkey.

- In verse 9, Zechariah announces the coming of the king
 - He gives the king's attributes
 - He is just
 - He is endowed with salvation
 - Endowed with salvation = yasha = to deliver, to save
 - Therefore just and coming to save
 - Mounted in a humble way on the colt of a donkey
 - Here we see another prophecy fulfilled by Jesus
 - Interestingly, if we go on to read the next verse in Zech, it says this

[Zech. 9:10](#) I will cut off the chariot from Ephraim
And the horse from Jerusalem;
And the bow of war will be cut off.
And He will speak peace to the nations;
And His dominion will be from sea to sea,
And from the River to the ends of the earth.

- This verse is also talking about the Messiah's arrival
 - But notice the detail here
 - War is put to an end
 - Notice the reference to chariots and horses being cut off from Jerusalem
 - Further evidence of how the horse was closely associated with war
 - The bow of war will be cut off
 - The Messiah will speak peace to the nations
 - And He will establish His dominion from sea to sea
 - But these things didn't happen when Christ road into Jerusalem
 - Zech 9:9-10 is a good example of the Law of Double Reference
 - These two verse both refer to the Messiah, but they speak of different points in time
 - Verse 9 is Christ's first coming and verse 10 is His second coming
 - Until we had the full revelation of Christ's ministry, we couldn't have known on the basis of Zech 9 alone that these were two separate times
 - Only in retrospect can we understand them entirely
 - So now we look back on Jesus' fulfillment of verse 9 and we look forward to His fulfillment of verse 10
- Jesus enters into Jerusalem as God promised the Messiah would

[Luke 19:37](#) As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen,

[Luke 19:38](#) shouting:

“BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD;
Peace in heaven and glory in the highest!”

[Luke 19:39](#) Some of the Pharisees in the crowd said to Him, “Teacher, rebuke Your disciples.”

[Luke 19:40](#) But Jesus answered, “I tell you, if these become silent, the stones will cry out!”

- Luke describes Jesus’ approach to Jerusalem as he arrives from the east coming down the Mt of Olives and into Jerusalem through the Beautiful Gate on the east wall of the city
 - This gate has since been walled up by the Muslims who occupied the city in the fourth century
 - Furthermore, they placed a cemetery immediately outside the wall in front of the gate
 - And the reason they did these things was because of Biblical prophecy
 - Zech 14 describes an eastward approach by the Messiah
 - As does Isaiah in chapter 41:2
 - So they assume they the wall and cemetery will prevent the Messiah’s arrival
 - First, the wall blocks His entrance
 - And a Jewish Messiah would never walk through a cemetery and be defiled
 - The whole thing is quite comical
 - First, they missed the first coming, so they’re too late to stop that arrival
 - And Christ’s second arrival will be on a white horse when he will slay all His enemies by the power of His word

- So they're efforts are not only pointless, but they completely misunderstand who the Messiah is and how He derives His power
 - Who would have bothered to spend the time and effort to build a wall and establish a cemetery if you knew you were in a fight with God Himself?
 - But here you see a simple example of what drives ungodly men and the devil himself
 - An arrogance and pride that believes they can be equal to God
 - And that they might have the power to overthrow Him
 - It's a good example of the self-deception of the evil heart
- Now as Jesus enters, the crowd of disciples begins to declare that the king of Israel, the Messiah, has arrived
 - And they speak from scripture to declare the truth of who Jesus is

[Psa. 118:19](#) ¶ Open to me the gates of righteousness;
I shall enter through them, I shall give thanks to the LORD.

[Psa. 118:20](#) This is the gate of the LORD;
The righteous will enter through it.

[Psa. 118:21](#) I shall give thanks to You, for You have answered me,
And You have become my salvation.

[Psa. 118:22](#) ¶ The stone which the builders rejected
Has become the chief corner *stone*.

[Psa. 118:23](#) This is the LORD'S doing;
It is marvelous in our eyes.

[Psa. 118:24](#) This is the day which the LORD has made;
Let us rejoice and be glad in it.

[Psa. 118:25](#) O LORD, do save, we beseech You;
O LORD, we beseech You, do send prosperity!

[Psa. 118:26](#) Blessed is the one who comes in the name of the LORD;
We have blessed you from the house of the LORD.

- Psalm 118 is a Messianic psalm, and in these verse we have the prophetic picture of how the nation would receive their Messiah in His day
 - Look at how these verse describe that moment

- The righteous entering through the gate of the Lord
- You have become my salvation
- You are the stone the builders rejected
 - The chief corner stone
- This is the Lord's doing, marvelous in our eyes
 - This is the day the Lord has made
- And blessed is the name of the Lord
- Have we heard that verse before?
 - Chapter 13
 - Turn there now

[Luke 13:33](#) “Nevertheless I must journey on today and tomorrow and the next *day*; for it cannot be that a prophet would perish outside of Jerusalem.

[Luke 13:34](#) “O Jerusalem, Jerusalem, *the city* that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen *gathers* her brood under her wings, and you would not *have it*!

[Luke 13:35](#) “Behold, your house is left to you *desolate*; and I say to you, you will not see Me until *the time* comes when you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’”

- When Jesus withdrew His offer to the nation for the kingdom He brought, Jesus declared the basis for how He might return to the nation
 - He would not return until the nation received Him with the words from Psalm 118
 - Now when Jesus spoke this requirement in Chapter 13, He was speaking with the leaders of the nation, who represented the nation as a whole
 - And so His requirement was that the nation as a whole would receive Him in this way

- As we studied back then, this will not happen until the end of tribulation when the nation is brought to their knees by an outpouring of the Holy Spirit (Zech 14)
 - Consequently, the moment described here in Luke 19 does not fulfill the requirement Jesus gave back in Chapter 13
 - This is merely Jesus disciples giving Him the required praise
- In fact, look at the leaders reaction to hearing the disciples making this statement to Jesus
 - In verse 39, the Pharisees ask Jesus to rebuke His disciples
 - What they want Him to do is stop the crowd from declaring Him to be the Messiah in the way they are doing
 - In that statement alone, you see how the leaders were set against Jesus
 - They gave absolutely no credit to the possibility that Jesus was the Messiah
 - They only saw Him as a fraud
 - So when Jesus' disciples declare Him to be the Messiah and praise Him in words reserved for the Messiah, they object
 - Yet they don't do it for no reason, we're told
 - They do it because of all the miracles they've seen
 - Nevertheless the leaders will not accept it
 - And this is why the nation will be judged over their rejection of the Messiah
 - And it awaits for a future day for the nation to receive their king, when once again these words will be spoken
 - But this time by the entire nation
- Because it can be no other way
 - Look at Jesus' response to the Pharisees

- If these disciples had somehow remained silent in that moment
 - God's word would have no less power
 - God's word has declared that in His day, the Messiah would be received gladly and that He would receive praise
 - So God's word will not be broken
 - It cannot be opposed, it cannot be voided
- So Jesus tells these leaders that there is no possibility that this praise would not be heard
 - That even when human obedience fails, God will make a way for Himself
 - Remember Jesus' words to the Pharisees who were so proud to be Abraham's children

[Matt. 3:9](#) and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you that from these stones God is able to **raise** up children to Abraham.

- Jesus reminded them that God was fully capable of raising up new children for Himself from stones
 - Reminding us that the first man came from dust anyway
- Likewise here, God's word is the most powerful force in God's creation, and it will have it's intended effect
 - And even if these people hadn't spoken it, it would be spoken somehow
 - And men are privileged to be God's instrument for declaring His glory
 - But we are not the power, He is

[Luke 19:41](#) ¶ When He approached *Jerusalem*, He saw the city and wept over it, [Luke 19:42](#) saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.

[Luke 19:43](#) "For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side,

[Luke 19:44](#) and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.”

- We will come back to these verses next week as we transition into chapter 20, but for today we can see the general meaning and intent of what Jesus is saying here
 - Jesus approaches the city and begins to cry
 - Can you imagine watching this scene if you had been one of the crowd
 - Jesus pronounces here the judgment that the city and the nation would experience in response to their rejection of Him in chapter 13
 - In fact, Jesus mentions that the truth of who He was has been hidden from them now
 - But now they have been hidden, because they weren't received earlier
 - And Jesus even describes the events that will take place some 40 years later
 - Roman soldiers under Titus lay siege to Jerusalem and eventually overrun it, leveling it and murdering most of its inhabitants
 - We will take a closer look at these events when Jesus speaks of them again in chapter 21
- There is and always has been a consequence for rejecting God's offer for rescue