

Luke 19:28-40

Introduction: Luke now shifts from recording Jesus's teaching to recording the events of Jesus's last days that will culminate in His death. The journey narrative ends and the passion narrative begins. Up till now He has warned people not to call Him Messiah, but now He allows it and even encourages it. (BKC)

- 1) Review of Luke until now
 - a) Preparation—Jesus's pre-public ministry life—1:1-4:13
 - b) Ministry—Jesus's ministry in Galilee—4:14-9:50
 - c) Journey—Jesus's journey to Jerusalem—9:51-19:27
 - d) Passion—Jesus's last days in Jerusalem—19:28-24:53
 - i) Matthew—1/3 of his book; Mark—1/3 of his book; John—nearly ½ of his book; Luke—1/4 of his book.
 - ii) 29 of 89 chapters (1/3) in the Gospels are devoted to Jesus' final week.
- 2) The setting: the uphill journey from Jericho—19:28
 - a) ²⁸ *And after He had said these things, He was going on ahead, ascending to Jerusalem.*
 - i) Covering @ 18 miles, rising nearly 4,000'. This is called "The Ascent of Blood."
 - ii) The Sanhedrin is already planning His death (cf. John 11:53)
 - b) He finally arrives in Jerusalem in 19:45.
- 3) Preparation near the summit of the Mount of Olives—19:29-36
 - Mentioned in all 4 Gospels—Mt. 21:1; Mk. 11:1; and Jn. 12:12
 - This takes place on March 29, 33 AD
 - a) Jesus gives instructions, indicating His control over events—19:29-31
 - i) ²⁹ *And it came about that when He approached Bethphage and Bethany (about 1 ½ miles East of Jerusalem), at the place called the Mount of Olives, He sent [apostello] two of His disciples, ³⁰ saying, "Go into the village ahead, in which as you^{pl} enter you^{pl} will find colt tied, on which no one of man has ever sat. Having untied it, bring it here. ³¹ And if (3rd class, probable) anyone asks you^{pl}, 'Why are you^{pl} untying it?' thus you^{pl} shall say, 'Its Lord has need of it.'"*
 - (1) Mount of Olives mentioned 2x in the OT: 2nd Sam. 15:30; Zech. 14:4
 - (2) This is preparation for the fulfillment of Zech. 9:9
 - (3) This is consistent with the custom of their day (called "angaria") for a person of authority to temporarily use your animal.
 - ii) Jesus has planned the location of the animal (the city and tied up), the condition of the animal (never ridden), and the oversight of the animal (someone will question your actions). He knows what He is doing.
 - iii) This is the first time He refers to Himself as "Lord." He is the sovereign one who controls His own destiny. (ZSB)

- b) The disciples see exact fulfillment of His word, confirming His control over events—19:32-36
- i) Their discovery—19:32 ³² *And those who were sent [apostello] went their way and found it just as He had told them.*
(1) Jesus has all of this planned out. Nothing catches Him by surprise.
 - ii) Their obedience—19:33-35 ³³ *And as they were untying the colt, its owners of it said to them, ‘Why are you^{pl} untying the colt?’* ³⁴ *And they said, ‘Its Lord has need of it.’* (similar to a password needed when challenged) ³⁵ *And they brought it to Jesus, and having thrown their own robes on the colt, they helped Jesus mount it.*
(1) For Luke, Jesus’ word is enough; permission is not needed, only explanation. (Bock)
(2) Jesus is the real Lord of this colt, Lord even of its owners.
 - iii) Their declaration—19:36 ³⁶ *And as He was going along, they were spreading their robes in the road.*
(1) Similar to the OT account of Jehu being acknowledged as king (cf. 1st Kg. 1:33; 2nd Kg. 9:13)
(2) This is similar to our concept of giving someone “the red carpet treatment”. (Bock)
- 4) The descent to Jerusalem—19:37-40
- a) The disciples praise God—19:37-38 Here is Messiah approaching His capital!
 - i) ³⁷ *And as He was already approaching, near the descending slope of the Mount of Olives, the whole multitude of His disciples began to praise God joyfully with a loud voice for all the works of power [dunamis] they had seen,* ³⁸ *saying,* (Luke records 20 of them; cf. the recent raising of Lazarus from the dead about 1 month earlier)
 - ii) The content of their praise
 - (1) An OT quote with one exception—“*Blessed [pf. pass. ptc.] is the **King** who comes in the name of the Lord!*” (cf. Ps. 118:26)
 - (a) Remember their presuppositions (cf. 19:11)
 - (b) This is **not** fulfillment of 13:15, which is yet future.
 - (2) *Peace in heaven and glory in the highest!*
 - (a) Cf. what was stated at Jesus’s birth—Luke 2:10-14
 - (b) This is a statement of praise to God the Father, the God of peace and glory.
 - iii) They say the right words but not with the right heart attitude.
 - b) The Pharisees rebuke Jesus—19:39 (Not everyone agrees with this praise)
 - i) ³⁹ *And /but some of the Pharisees called to Him from the crowd, ‘Teacher, rebuke Your disciples.’*
 - ii) They thought the claims of the disciples were too great. (NET) They thought Jesus should calm them down. In essence they say, “Enthusiasm for Jesus is okay, as long as it meets acceptable cultural standards.”
 - iii) Jesus’s last interaction with the Pharisees concerned the Kingdom (17:20)

- iv) Remember God's prophecy through Simeon in Lk. 2:34-35
- v) This is the last reference in Luke's book to the Pharisees.
- c) Jesus rebukes the Pharisees, refusing their rebuke of Him—19:40
 - i) ⁴⁰ *And having responded, He said to them, "I tell you^{pl}, if (3rd class condition, possible) these (people) kept silent, (then) the stones will cry out!"* (cf. Gen. 4:10; Hab. 2:11)
 - ii) Even inanimate creation knows what is taking place, but the Pharisees adamantly refuse to accept it. Ironically, what the leadership cannot see, creation can. That which is lifeless knows life when it sees it, even though that which is living does not. (Bock)
- 5) Jesus weeps over Jerusalem, which we will look at next time (Lk. 19:41-44)
- 6) Events from this Sunday that Luke does not include
 - a) Jesus went into the Temple, healed many, and was rebuked by the Sadducees (Mt. 21:10-11, 14-16; Mk. 11:11)
 - i) Both of the two main religious groups rebuke Jesus on this Sunday.
 - b) Jesus returned to Bethany (Mt. 21:17; Mk. 11:11)
- 7) Things we need to remember
 - a) Dr. McCune reminds us: The triumphal entry was the official offer of the kingdom to Israel and gave Israel an opportunity to register an official response, even though Israel had sealed their doom at the incident of the unpardonable sin. (3:395)
 - b) Doug Bookman reminds us: The decision as to what to do with Jesus now rests with the leaders of the Jews; He has made clear for all to see the substance of His claims concerning Himself and the proof of those claims.