

181125-1 Luke Series, 19, 28-48, The King Rides into Jerusalem – Craig Thurman

In the previous text of Luke (19.12-27) we need to recall that there was a nobleman that was to go away to receive a kingdom and then return. While he is away there are several servants appointed to conduct business in his behalf. There were also citizens of his country that rejected the nobleman's right to rule. The parable of a certain man that had a vineyard illustrates the very same things. (20.9-16) These things unfold in the chapters which remain.

Jesus leads the way to Jerusalem with a multitude of disciples, some of whom are apparently Pharisees. (28, 37, 39)

Once coming near to Bethphage and Bethany He sends two disciples to acquire a young donkey for him to ride into Jerusalem.

Christ begins his ascent into Jerusalem from the Mount of Olives and the multitude of disciples begins to glorify God on account of His mighty works.

Then the Pharisees complain that Christ should stop them from saying the things that they were of Him.

Christ weeps over Jerusalem's unbelief and foretells its destruction.

Christ, second cleansing of the temple, and daily teaches the people.

The chief priests, scribes, and leaders of Israel seek to destroy Jesus but cannot because the people heard Him.

28 ¶ And when he had thus spoken, he *went* *before,*
ἐπορεύετο ἔμπροσθεν
proceeded in [their] presence

went, ἐπορεύετο, 3rds. imperf. of πορεύομαι.

before, ἔμπροσθεν, ἐν + πρόσθεν; KJV, *before, in the sight of, in the presence of, against.*

ascending up to Jerusalem.

28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα

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,*

These two disciples remain anonymous in every account of this in the gospels. (Mt. 21.1-11; Mk.11.1-10; Lk. 19.28-40). In 22.8-13 we have two disciples named, Peter and John, which Jesus shall send ahead to prepare them for observing Passover. Notice the omniscience of the Lord Jesus here.

Lk.22.10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

Jesus knew all things because He is the Son of God come in human flesh. (1Jn.5.20) There was nothing that He did not know, because as He was before all things created, being Creator, so by Him all things consist. (συνέστηκε, 3ps. perf. ind. of συνίστημι, *stand together, continue together*) He upholds all things by the word of His power. (He.1.3, φέρων, nom. sing. masc. part. pres. act. of φέρω, *to bear, carry, drive, uphold*) He knew who His people were, and who His people were not.

Joh 10:14 I am the good shepherd, and know my sheep, and am known of mine.

Joh 8:44 Ye are of your father the devil, and the lusts of your father ye will do.

29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθθαγῆ καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν ἀπέστειλεν δύο τῶν μαθητῶν αὐτοῦ,

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.*

go, ὑπάγετε, 2nd pl. pres. imper. of ὑπάγω, ὑπό among, by, from, under, with + ἄγω, to lead; KJV, *to get, to get hence, to go, to [a certain] way, to go away, to depart*; this imper. is found 14 times in the N.T.

a colt, πῶλον, acc. of πῶλος, and always tss. *colt*.

colt, in Scripture, is applied to the young of the horse *kind*; said also to apply to the camel. (?) It refers to the untried, young animal still with the dam.

Ge.49.10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Shiloh, שִׁילֹה, masc. sing. noun, שָׁלוֹם; a bringer of safety, prosperity. A prophecy that hails all of the way back to the days of Jacob, when, before his death he prophesied concerning the 12 tribes of Israel. (2,255 yrs. since creation, or c.1684 B.C.)

In other words, in Judah is coming the King who will bring peace and prosperity; and no other King succeeds this King.

11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes ...

The ass, like a horse, camel, swine, etc., was an unclean animal. (Lev.11) I *think* that this ass's colt is symbolic of another people among the Gentiles being brought into the covenant blessings of Israel. (comp. Ro.11.7-12, 24, 25)

Zec 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem (referring to those who are living within these places; some rejoice, others reject [cf. Is.37.22; Lam.2:13, 15): behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. (Zechariah's prophecy is about 550 yrs. before Christ's earthly ministry began.)

Joh 12:15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

30 εἰπὼν, Ὑπάγετε εἰς τὴν κατέναντι κώμην ἐν ἧ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν λύσαντες αὐτὸν ἀγάγετε

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.

31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ Διατί λύετε οὕτως ἐρεῖτε αὐτῷ, ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει

32 And they that were sent went their way, and found even as he had said unto them.

32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

33 λυόντων δὲ αὐτῶν τὸν πῶλον εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς Τί λύετε τὸν πῶλον

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

The Lord Jesus sent out His disciples. He told them where to go; what they were to look for; what they should do; what they should say.

34 οἱ δὲ εἶπον Ὁ κύριος αὐτοῦ χρεῖαν ἔχει

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιρρίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν

36 And as he went, they spread their clothes in the way.

Casting their garment upon the colt and in the way was a sign of honor.

2Ki.9.11 ¶ Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

The gospels of Matthew, Mark and John adds that the multitudes cut down branches from the trees and strawed them in the way. (Mt. 21.8; Mk.11.8) John' gospel notes particularly that it was palm branches that were strewn in the way. This was done as they rejoiced in the coming of the King of Israel. Reference should be made to Re.7.9 and the occasion when there is a sudden appearance of an innumerable company of the saints take up palms in their hands and begin to rejoice at the presence of the Lord Jesus.

Re.7.9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

...

13 ¶ And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Is this another scene, or another explanation of the same?

Re.15.1 ¶ And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory (νικῶντας, acc.pl. masc. part. pres. of νικάω) over (ἐκ) the beast, and over (ἐκ) his image, and over (ἐκ) his mark, and over (ἐκ) the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

judgments, δικαίωμα, nom. and acc. pl. of δικαίωμα; KJV, righteousness (4), ordinances (3), judgment (2), justification (1); means, the standard set by the Lord.

are made manifest, ἐφανερώθησαν,,

36 πορευομένου δὲ αὐτοῦ ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ

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;

The recent works of Christ as He drew near to Jericho and where He gave sight to the two blind men, (Mt.20.30) one of whom was Bartimaeus. Then, as Christ came through the same city we see that with purpose He came there to find and save the chief of the Publicans, a man of little stature, named Zacchaeus. (Lk. 19.9) And then many remembered that it was probably only weeks earlier that Christ had raised his dear friend Lazarus from the dead. (cf. Jn.11.45, 54; 12.9) At this the multitudes were ...

37 Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων

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

Mt 21:9 And the multitudes that went before, and that followed, cried, saying, Hosanna (save now!) to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

Ps 118:25 Save now (אֶשְׂחֶה, ho-shee-[g]a na), I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity (Hiphil imper. of אָשַׁח, to prosper, profit, promote).

26 Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

save, אֶשְׂחֶה, ho-shee-[g]a, Hiphil (causative active) imper. sing. masc. of the verb root, אָשַׁח, ya-sha[g]; KJV, to save, help, deliver, defend, make safe, to avenge, to preserve, to rescue.

38 λέγοντες Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι κυρίου εἰρήνη ἐν οὐρανῶ καὶ δόξα ἐν ὑψίστοις

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke (aor. imper.) thy disciples.

rebuke, ἐπιτίμησον, 2ps. aor. imper. of ἐπιτιμάω, ἐπί among, on, upon, at + τιμάω *honor*, (19), *value*, (2); ἐπιτιμάω, KJV, *rebuke* (24), *charge* (4), *straitly charge* (2).

Christ had rebuked the winds and they ceased. He rebuked the demons and they came out of the possessed. He rebuked fevers in the sick and they recovered. At times He even charged His disciples not to tell certain things until He raised again from the dead. But the Pharisees would have the Lord Jesus rebuke His disciples so that they might cease from attributing to Him His right to the throne of David. He would not!

39 καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν Διδάσκαλε ἐπιτίμησον τοῖς μαθηταῖς σου

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

should hold [their] peace, σιωπήσωσιν, 3ppl. aor. subj. of σιωπάω; KJV, *to hold [their] peace, to be at peace, to be dumb* (Lk.10.20, thou shalt be *dumb*, and then defined ... *and not able to speak*).

would immediately cry out, κεκράξονται, 3ppl. fut. of κράζω; *to cry* (40), *cry out* (19).

40 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Λέγω ὑμῖν ὅτι, ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται

41 ¶ And when he was come near, he beheld the city, and wept over (ἐπ') it,

[he] wept, ἔκλαυσεν, 3ps. aor. ind. of κλαίω; KJV, *weep* (38), *bewail* (1).

In Jo.11.35, *Jesus wept*, ἐδάκρυσεν, 3ps. aor. ind. of δακρύω; KJV, this verb only by Luke; the noun, δάκρυ, is always tss. with the English, *tears* (11).

Here is a manifest weakness of the flesh in our Lord Jesus being in a human body.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

He could sympathize with others in anticipation of the pain, the loss, and the destruction that lies ahead for national Israel. Parents may feel this for their children when they manifest behaviors that they know will bring them much hurt except they be corrected. And Christ could feel this for the natural seed of Abraham.

Correction is hard to watch in our children, in our family, in our friends, in our brethren. Christ had this sense for those among whom He came, both for the believing and unbelieving. It would be *unnatural* not to have these feelings. We feel for those of our kindred when they suffer loss and hurt, though some evidently do not know the grace of God through our Lord Jesus Christ. And here, Christ wept for those that remained hardhearted and in unbelief, though they rejected the warnings that He gave: he shed real tears for them. Many would lose their houses, lands, and lives. The temple, Jerusalem, and the whole country would be destroyed by the hand of the Lord through His sword, the Romans. Even the Jewish remnant, would suffer having to forsake their homeland and come into the nations. Christ's weeping over Jerusalem diminishes nothing of who He is. But it does show that that the Son of God came to us a merciful and faithful Savior.

41 Καὶ ὡς ἤγγισεν ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτή,

42 *Saying, If thou hadst known, even thou* (singular for Israel as a whole), *at least in this thy day, the things which belong unto thy peace!* (An exclamatory

statement: had they known it they would have repented.) **but now they are hid from thine eyes.**

are hid, ἐκρύβη, 3ps. aor. ind. pass. of κρύπτω; KJV, to hide (13), to be in secret (2).

If thou hadst known, The LORD hid these things from the eyes of the main part of national Israel. They could not know them so that the purpose of God should be accomplished.

Another Greek word used like to κρύπτω is καλύπτω: to conceal or veil.

*2Co.4.3 But if our gospel be hid, it is hid to them that are lost:
4 In whom the god of this world hath blinded (τυφλώω, in the aor. ind. act: below in Jn.12.40) the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

Jn.12.37 ¶ But though he (the Lord Jesus) had done so many miracles before them, yet they believed not on him: (Why?)

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore (for this reason) they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

*has blinded, τετύφλωκεν, 3ps. perf. ind. act. of τυφλώω;
always has blinded (3)*

It was ordained of the Lord that Israel could not perceive who Jesus was or hear that gospel which tells sinners who the Savior is. All the LORD need do is leave men as they are and none can hear the truth of Christ in the gospel, or perceive Him to be the Son of God come in human flesh. Natural reason only understands God as He is revealed through nature.

Ro 1:20 For the invisible (ἀόρατος, ἄ + ὁράω) things of him (God) from (ἀπό, since) the creation of the world are clearly seen (καθοράω, κατά + ὁράω, reduced to perception), being understood (νοούμενα, part. pres. pass. of νοέω, to understand, perceive, consider) by the things that are made, even his eternal power and Godhead; so that they are without excuse ...

The unseen God is revealed through the works of creation. It is so obvious that God is that it is the fool which says, *there is no God.*

But to know God beyond Creator requires a special revelation by His Spirit.

1Jo 5:20 And we know that the Son of God is come, and hath given us an understanding, (in order) that (ἵνα) we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

1Co 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (In other words, those that love God do not understand the things that God has prepared for them because of any natural ability or intellect.)

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

In about 40 years the destruction described by the Lord Jesus in the following verses shall come upon Israel.

42 λέγων ὅτι Εἰ ἔγνωσ καὶ σὺ καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτῃ τὰ πρὸς εἰρήνην σου νῦν δὲ ἐκρύβῃ ἀπὸ ὀφθαλμῶν σου

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,

A trench would be digged so that the aggressor could maintain a siege.

43 ὅτι ἤξουσιν ἡμέραι ἐπὶ σὲ καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν

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.

Lu 21:6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

The Lord hid these things from Israel. They could not perceive that the prophecies of the Lord Jesus could be true. Yet Christ spoke with absolute certainty. There was no doubt that what He said to them was going to come to pass. Whether or not we can understand or explain how God could on one hand blind Israel and bring her into judgment for their unbelief does not change the truth. But what we should not do is be reject That God is sovereign. He does as He will with whom He will at all times. Otherwise, like those who believe in the heresies of evolution and Arminianism do, all of their theories only push back the problems. They don't solve anything. How did everything originate? How do men believe and be saved.

Israel stood condemned already because of unbelief, and that unbelief was condemned by God. It was not a fault with God that they were in unbelief. But it is the power of God, and the grace of God which grants to sinners repentance unto life.

44 καὶ ἔδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον ἐπὶ λίθῳ ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

The first cleansing of the temple is recorded in Jn.2.13-17. At this time he drove out those which sold oxen and sheep, and also the animals, poured out the money of those that were charging usury and overturned their tables. Then He commands those which sold doves to take these things out of here. At this Christ said, Destroy the temple and in three days I will raise it up, speaking, not of Herod's temple, but of the temple of His body.

This text of Luke chapter 19 is the second instance of Christ cleansing the temple. (cf. Mt.21.12-16; Mk.11.15-18)

45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας,

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

46 λέγων αὐτοῖς, Γέγραπται ὁ οἶκός μου οἶκος προσευχῆς ἐστίν, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν

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,

47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ

48 And could not find what they might do: for all the people were very attentive to hear him.

were very attentive, ἐξεκρέματο, 3ps. imperf. of ἐκκρέμαμαι, ἐκ from, of, out, out of, forth + κρέμαμαι, to hang; George Wigram's Englishman's Greek Concordance has for ἐξεκρέματο αὐτοῦ ἀκούων, 'hung on him hearing him.'

There was a time when none could touch the Lord Jesus to hurt Him:

Joh 7:30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

Joh 8:20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

Joh 10:39 Therefore they sought again to take him: but he escaped out of their hand ...

But now it is time:

Mt 26:18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

Mt 26:45 ... behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

The will of God was that the Son of God should come and die to redeem His people from their sins so that they might be freed from sin and live with Him for all of eternity. That will could be frustrated, and all of the elect shall be saved. All others shall perish. But, the truth is, had it not been for the grace of God no man would have been saved. Have we believed that Jesus Christ is the Son of God come to die for sinners; for me?

48 καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων