



“Jesus Enters Jerusalem”

Luke 19: 28-44

February 23, 2020

Welcome once again to this gathering of Bethel Grace Baptist Church. It is good to be together. It is our desire to see Jesus Christ as we open the pages of Scripture together. As we see Jesus, it is our desire to know Him and to love Him as we come to understand how much He first loved us. That is why we dig into Scripture. study it. and seek to understand all that is there. This morning we have Luke Chapter 19 and Verses 28 through 44 ahead of us. Please join me there.

I wonder how many of you know what it means to wear many different hats in life. I think that you know that I am not talking about your hat collection, which might include a cowboy hat and a straw hat and a beanie cap and a baseball cap. When I use that expression, I am talking about the fact that many of us, if not most of us, have many different roles and responsibilities that we carry out in life.

Some of you may know what it is to wear the handyman hat, the coach hat, the breadwinner hat, the yard worker hat. These hats might be carried out by a man during the week. Some of you might know what it is to have the wife hat, the counselor hat, the administrator hat, the nurse hat, the interior designer hat, the taxi driver hat—all the different hats a person care wear through the course of a given week. We have different responsibilities that we carry out in the different spheres of life.

As we dig into the portion of God’s Word that we have before us this morning, we enter into the scene of First Century Israel. Here in this very special portion of Scripture, we are going to see Christ, we are going to see Jesus in various aspects of His person in ministry.

I don’t want to say that Jesus was here trying to struggle and juggle different responsibilities, taking off this hat and putting on that hat. Instead, as we see Jesus in these different aspects of His person and work, we understand that He is all of these things for us at once.

In this very special portion of Scripture, we see what Jesus is to us and what He is for us. I pray that as we do, we will see His love for us and, again, that worship and love and obedience prompted by the Spirit of Jesus will be triggered in our hearts. It is all about a relationship of love with the One that we read about in the pages of Scripture.

The scene before us this morning is the so-called Triumphal Entry into Jerusalem. We have been studying the Gospel of Luke. In our time digging into this book, we spent much time up in northern Israel in the rolling hills of Galilee, where we observed Christ. We saw the Lord Jesus in His ministry of mercy and miracles and teaching and preaching. Then in the next phase of the Gospel of Luke, we followed Jesus and His disciples as they took that meandering, but sure and steady road to Jerusalem where the cross was calling.

Now as we come to the end of Luke Chapter 19, we see that Jesus had arrived in Jerusalem. He was moving into the final week of His life. It was a monumental moment as Jesus entered Jerusalem, the City of Peace. As He did, He deliberately presented Himself as Messiah. As He did, we see multiple aspects of His Person and His grace.

In this portion of Scripture this morning, we are going to see Jesus Christ as Lord. Brothers and sisters, we are going to see Jesus Christ as King. We are going to see Jesus Christ as Prophet, and Jesus Christ as Savior.

As we see Him, I pray that His Spirit will be at work in the pews in this house of worship. I also pray that there would be a fount of love opened for the Lord as we see our Savior placed before us in Scripture.

Let's go into the Word of God. In the first section, let's see:

1. Jesus is Lord (19:28-36)

He is the Lord! Luke Chapter 19, starting in Verse 28:

**²⁸And when he had said these things, he went on ahead, going up to Jerusalem.
²⁹When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, ³⁰saying, "Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. ³¹If anyone asks you, "Why are you untying it?" you shall say this: "The Lord has need of it."**

All throughout this book on the life of Christ, we have seen others refer to Jesus as Lord. All along the author, Luke, as he narrated the story and spoke about the things that happened, he referred to Jesus as the Lord. Then in the actual storyline, we see the disciples and different people of perceptive faith referring to Jesus as Lord.

So this here is a very special moment in the Gospel of Luke because here we see Jesus using this language of lordship of Himself. He told them that the Lord had need of it. Understand, on a certain level this was a bold statement that He made.

That statement was absolutely true, but given the context that He was in, there was some boldness to it because this statement would render Him guilty of blasphemy in the eyes of the Jews, who did not believe in Him because this was title of deity.

This statement would render Him guilty of treason by the Romans, who would only declare Caesar as lord. And Jesus said, *You go into that town and you let them know that the Lord needs it.* In this language of *lordship*, the word *lord*, it means master, ruler, sovereign.

It is a title that is given and used of one who is in charge, and here we have Jesus using this title of Himself: Christ is Lord. He is Master. Brothers and sisters, He is owner and here in this text,

we see Him exercising a prerogative of His Lordship, as he called to His own use this pristine colt.

We don't know if Jesus prearranged with the owners of the animal, or if somehow it was just impressed upon his consciousness in a supernatural way where this animal was going to be. I like to think that it was the latter, but what we do see is that Jesus assumed full right to the use of this pristine colt. Jesus said, *Go and get the colt. If they ask, let them know the Lord has need of it.*

Just like we read this morning, all things were created through Him and for Him. This One who was going to attain this colt, He is the One who is the Lord of all creation. In Him all things hold together. He is the source of it all, and, brothers and sisters, He owns it all! It all belongs to Him. He is the Lord.

Within the heart of every Christian, this prayer must rise up that we go to the Lord and we lay before Him acknowledgement and the gratitude that all we have is from Him, and all that we have is for Him. It is all His. Brothers and sisters, how do you view your possessions?

Do you view them as your possessions, or do you view them as things that have come into your life by the providential hand of a God who loves you, who wants to provide for you, and who also wants to use the things that He has placed under your care for the purposes and the expansion and the glory of His Kingdom? How do you view your possessions?

This is coming straight out of *The Parable of the Ten Minas*. In the very opening line of Verse 28 it says:

²⁸And when he had said these things...

After He said what thing? Let's strain our brain power to think all the way back to last week to *The Parable of the Ten Minas*, where Jesus taught that He was a nobleman going away to attain His Kingdom. In the meantime, he was entrusting His servants with resources.

And King Jesus has entrusted His servants, His church, with resources, with spiritual gifts, with possessions, with income. All of these things are to be offered under the Lordship of Christ. In His goodness, He has given them to us, and in His goodness, He has entrusted them to us.

So, the heart of the believer goes before the Lord, saying, *Lord, in view of this text, Father, I might not have a donkey, but I have a truck. Lord, thank you! How do You want it to be used? Lord, I have a house with a dining room with a table and a coffee maker, and in the kitchen is a crockpot, how do You want it to be used? How will it advance Your purposes? Lord, you have entrusted so much into my care, how do You want me to use the things that are entrusted to me?*

This will become the perspective of the one who has a growing understanding of the Lordship of Jesus Christ. He is the Lord of all! All things are through Him and for Him. We continue in this text and what we see is that there is a spirit of generosity toward the Lord that spreads.

There is not only the colt but there is more. Notice also the cloaks. We continue in the section under His Lordship, picking up again in Verse 32:

³²So those who were sent went away and found it just as he had told them. ³³And as they were untying the colt, its owners said to them, “Why are you untying the colt?” ³⁴And they said, “The Lord has need of it.” ³⁵And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. ³⁶And as he rode along, they spread their cloaks on the road.

They were giving Jesus the Lord the red-carpet treatment. I might even say that this is better than the red-carpet treatment. Who owns the red carpet anyway? Is the red carpet something that somebody wears, an intimate garment? I think not.

Don't just scan over the significance of what they were doing with their cloaks. They did not have a cloak closet. I bet a great number of people in this church, they have a house with a closet close to the front door. That is called a coat closet. In that coat closet, most people keep their coats because they have more than one coat. They have several types of coats.

These people did not have a cloak closet with the whole assembly of cloaks that they had. Most of them would have had a single cloak, a very important garment that would have functioned as a blanket and a coat in one. Here they took their personal items of clothing.

It began with the disciples throwing their cloaks onto the animal, so that Jesus could sit upon it in comfort. Then others took these cloaks, these personal garments of theirs and they began spreading them on the ground before the Lord Jesus Christ because the praise of Him was in their hearts. They had come to see how good the Lord is. It was in their hearts to honor Him with their possessions under the Lordship of this One who is good.

What is so interesting to me here is that this all started with the disciples. I would understand that to be the inner circle. There was His twelve. From there was a broader gathering of disciples. There were about seventy of them. Then there were more and more people that started gathering together.

Laying their cloaks began with those closest to Jesus, honoring the Lord with what they had. Then others started to jump too. Pretty soon garments were being spread on the ground before Jesus. This is just a picture of leadership among the people of God.

You get a few people whose hearts are stirred and they want to honor the Lord with what they have and what they do, it gets contagious. The Spirit starts to move and other people begin doing the same things as well. You never know how your influence is going to affect other people. Here we see that time of praise to Jesus spreading.

You never know how you might influence other people, but there is a time when you will. Last week we were talking about the Believer's Judgment in addition to the Great White Throne Judgment. In the Believer's Judgment, a time of review is coming. We are going to come to

understand how our walk with the Lord and our ministry unto the Lord and others affected the lives around us. There is going to be reward for that. That is an amazing thing to think about.

My understanding is that the Bema Seat, the Believer's Judgment, is not immediately upon death but at the end of the age, because who knows how long the ripple effect of our devotion and service, by the power of the Holy Spirit, are going to take in the centuries ahead of us.

We do it out love for the Lord because we know He has first loved us, understanding that we have lives of influence. That is how the minas multiply. The one servant had one mina, and it turned into ten. You have the Holy Spirit and the ability to serve Him and it expands. I just thought that was an interesting manifestation of that type of thing here in our text of Luke.

First we see Jesus is Lord, and we saw how He took that title upon Himself. Now as we continue, we see just what kind of Lord He is. He is a good Lord. We see that as we consider how:

2. Jesus is King (19:37-40)

Let's read what is laid before us in Verses 37 through 40:

³⁷As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, ³⁸saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” ³⁹And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” ⁴⁰He answered, “I tell you, if these were silent, the very stones would cry out.”

Here we have the scene of exuberant praise that King Jesus is willing to receive, even though the Pharisees wanted Him to put an end to it. This praise was fitting because here at this moment, Jesus was deliberately presenting Himself as King in fulfillment of Messianic prophecy.

We go back to the donkey. When many citizens of Southern California in the year 2020 think of a donkey, they might think of something like the official animal of the Democratic party. Some might think of the donkey character on Shrek.

But the people in Israel, they would have thought Messianic prophecy. They would have thought Zechariah 9:9 and the prediction that is found there. We read:

⁹Rejoice greatly, O daughter of Zion! Shout daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey on a colt, the foal of a donkey!

The Old Testament was pointing to this day when the Anointed One, the Messiah, the Unique King, would come and present Himself. It was happening right there before their very eyes. Brothers and sisters, we see what kind of king He is. Humility is at the heart of this way of

transportation and this mode of presentation. That is what this colt, this foal, this young donkey was all about.

This would have been in such contrast to what the people of Jerusalem were used to seeing from the governing authorities, because the Roman overlords came marching in on their war horses, high and mighty. Yet, the Messiah came in riding on a young donkey, an animal lower to the ground, an animal that brought Jesus down to the level of the people. It is a presentation of humility and a gentle spirit that He came riding in in this way.

Brothers and sisters, there is a point of application for all of us who are in Christ and look to and follow Jesus, because what we have pictured here is the humility that is to characterize and to pervade His people. We are to be humble.

I know that there are times where there needs to be manifestation of firm strength, even rebuke, but the character of God's people, even in those times is humility. The way of the men and women of God is the way of a gentle spirit. That is all the way through the pages of the New Testament.

In the various spheres of life, with the different hats that we wear, if we want to be like Jesus, we must get off our high horse and get on the level of people. We must get down on the lower level and come forth as a servant who wants to lift other people up. We come forward with grace and with gentleness.

Be a servant. Church, don't think more highly of yourself than you ought. Don't think more highly of your opinions and preferences than you ought with such an assertive manner. Don't march into different situations, having to have your way all the time, because the people of the Lord are to be characterized by a gracious and a gentle spirit. Not as those who insist upon their own way.

In the things of the Lord, in the doctrines of the faith, in the picture of the Christian life, we are to be firm and unbending. But there are so many arenas of life where the fruit of the Spirit of gentleness is to be produced from us.

Here we see this King riding in in this way. Make no mistake about it, this is a picture of humility, but it is a picture of humble strength. Yes, humility and strength do come together. Why were the disciples praising Jesus, as pictured here?

It says in this text that they were praising Him for the mighty works that they had seen Him do. Casting out demons. Feeding multitudes. Healing the sick. Raising the dead, most recently, his friend, Lazarus as we read in the Gospel of John. The disciples were praising the humble King for His mighty works. There is such a beautiful complement to those things.

They were praising Jesus like this when His mightiest works had still yet to be accomplished. The best was still yet to come, because there were two thick wood beams that were going to be formed as a cross and were going to be soaked in His redeeming blood. There was a freshly

hewn grave there in the garden that His body would temporarily be placed in. Then that tomb would be vacated as King Jesus conquered death with His resurrection.

They were praising Him for all of His mighty works, yet the mightiest works were still to come. Brothers and sisters, how about us? Now that we are in view of those mighty works, now that Christ has put away our sin, now that Jesus has blown open the tomb, now that Jesus has conquered death, ought not we be characterized as people of mighty praise?

I think that we need to be praying for fresh wind and fresh fire from the Holy Spirit to be filling up this house of worship when we gather together, so that there is some energy in this place because we have a King who has done some mighty works. We need to come in attune and prepared.

Did you know that worship in the congregated gathering of believers, it starts before we come together. We got to get our hearts attuned to praise the Lord so that when we come together, we might be praising the Lord and encouraging those who come, because they can see that the Lord is truly enthroned upon the praises of His people.

There is something powerful when people come in to praise God with a fervent spirit. We need to come in with that intent. I know that there are times when we come in with very heavy hearts. I have been there. I have been there often. But I think most of the time, we are not lifting the roof in praise simply because we are not attune. We have been goofing off and our heads and hearts have been in other things.

We need to come in filled with the Spirit because there is a King that is worthy of our praise. There are people sitting around us who need to be encouraged as we come with praise. We better not be that kind of congregation where somebody comes in actually filled with the Spirit, lifting their hands and maybe even turning around in a circle in that song that says to do so.

They are filled with the Spirit and everybody else who looks upon them looks like they have been baptized in lemon juice. Read through the Psalms. Read through the joy that is to characterize the people of God. The one who has a happy heart and lifting their hands in praise, that is the normal one. The one with a lemon juice face is the abnormal one.

We need to come in filled with the Spirit! Then we get even more of the Spirit and go out and serve Him as we walk with Him day by day. We need to be like the disciples, praising Him with might because our eyes are on Jesus. Who are you more like? The disciples or the Pharisees? Verses 39 and 40:

³⁹And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” ⁴⁰He answered, “I tell you, if these were silent, the very stones would cry out.”

How many of you have ever hear that phrase, he is dumber than a box of rocks? I know you have only heard it, because none of you would ever use it. You are good Christian people. You

don't say those kind of things, right? These Pharisees were not men dumber than a box of rocks. These were men who were brilliant in so many ways.

Instead the phrase that might actually characterize them is that their hearts were harder than a box of rocks. It is because of the curse of sin. It is because of the hardness toward the Lord. The lack of faith and trust in the Lord.

Now all creation is waiting in eager expectation for the sons of God to be revealed at the return of Jesus Christ. In Romans 8, the creation is going to be set free from its bondage. The created realm is going to flourish along with the people of God who are going to be set free in an even greater way to give praise to the Lord.

For now, Jesus was saying to the Pharisees, *The inanimate world is more attune with the things of the Lord than you wise men.* Jesus Christ is King. He is a good King. He is a worthy King. There something so very special when the people of God come together and their eyes are focused on that King, understanding how much that King Jesus has first loved them. They respond in love together for Him with one voice.

This is just an amazing picture of a worship service that is taking place there in the region of Jerusalem. The Lord is worthy of praise! As we move forward, the response of the Pharisees it would seem triggered something in Jesus. I think that Jesus even in the midst of all this, He was carrying something heavy within Him, because He knew what the week ahead held for Him.

He knew the mission that He was on. He knew the price of redemption. He knew what was coming. Yet, still at that moment, He was reminded with vivid clarity that most of Israel would follow in the way of the Pharisees. Many would come to faith in the Messiah, but most would reject Him.

Most would reject Him and they would excommunicate anybody who believed in Him. They would ostracize the followers of Jesus Christ, and they would persecute them. There would be a church in Jerusalem, a healthy and vibrant church, but a persecuted church, suffering at the hands of the Pharisees and the Sadducees.

In view of their rejection of the Christ, and their treatment of His people, a time of judgment would come upon Israel, so the mood changed as we now see:

3. Jesus as Prophet (19:41-44)

The prophecy is stunning. What we have before us in Verses 41 through 44 is a point by point prediction of the strategy employed beginning in AD70 by Titus in his conquest of Jerusalem. Jesus Christ is prophet! Luke 19:41 through 44:

⁴¹And when he drew near and saw the city, he wept over it, ⁴²saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. ⁴³For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side.

⁴⁴and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation.”

This is stunning. If you want to dig into the history of how this played out, you can look up Josephus in his record of history that he called, *The Jewish Wars*. What you will find is that this went down just as Jesus predicted, just as He said it would. It is a stunning prophecy, but the only thing more stunning than the prophecy itself is the manner of its delivery through a weeping Messiah.

There are a number of words for weeping or crying in the Greek language. The one used here is the strongest of them all. It would be the equivalent to the language of sobbing. It is very strong. It is a heaving, agonizing, wrenching expression of sorrow. Jesus was racked with agony at the tremendous loss that was happening in Jerusalem.

So, in the midst of all that was happening at His triumphal entry, there would have been a scene of joy, but as the camera zoomed in closer upon the Messiah, we see Him in His sorrow as He embodied the Spirit of God expressed through Ezekiel, where God said I take no pleasure in the death of the wicked, but would that they would turn from their ways and live.

That heart is expressed in Verse 42, where the Messiah said:

⁴² “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes.

People of Jerusalem did not see the Messiah. I was reflecting upon this and I was thinking about how there is a similarity between the hippies of the 1960s and the Jews of First Century Jerusalem.

Going to San Francisco in the 1960s, people were saying peace and love, man. Peace out! All we are saying is to give peace a chance. Going into the streets of Jerusalem at time of Christ, people greeted each other by saying Shalom. Shalom! God’s peace be with you. In both cases, you had people who prided themselves in their understanding of peace, but didn’t know the way of peace at all.

Moving into our day, you have the intolerance of the tolerant. Those on the right start pointing fingers at those on the left. All across the United States, you have conservative people splitting churches.

All of this comes in keeping with how the whole human race left to itself, without the redeeming movement of the Holy Spirit, this is how we all are. Paul described it Romans 3 and Verses 9 through 18:

⁹What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, ¹⁰as it is written:

11 **“None is righteous, no, not one;
no one understands;
no one seeks for God.**
12 **All have turned aside; together they have become worthless;
no one does good,
not even one.”**
13 **“Their throat is an open grave;
they use their tongues to deceive.”
“The venom of asps is under their lips.”**
14 **“Their mouth is full of curses and bitterness.”**
15 **”Their feet are swift to shed blood;
16 in their paths are ruin and misery,
17 and the way of peace they have not known”**
18 **There is no fear of God before their eyes.”**

There you have this portrait of the human race left to itself apart from the redeeming grace that is found in Christ and Christ alone.

Brothers and sisters, make no mistake about it. Every last one of us, we are born in sin. We are all sinners by nature and by choice. Day in and day out, every last one of us breaks the Holy Law of the Lord. We live at enmity with God. We don't do what is right. We don't live as we ought. We don't speak as we ought. We do the opposite. This is in our hearts apart from the grace of Jesus Christ.

The way of peace we do not know, but, praise God, there is a way of peace. Left to ourselves in our sin, we are under the judgement and wrath of God. But, praise God, there is a way of peace. There is a way of harmony. There is a way of reconciliation that begins vertically and then spreads horizontally.

There is a way of peace and that way of peace is a Person. He has a name. His name is Jesus Christ. He is the Prince of Peace. He is the Savior. He came into the world to save sinners by paying the price for our sin. By enduring the judgment due our sin. By intercepting the righteous indignation of a Holy God toward our sin.

Jesus went to the cross and He took the judgment that is due us for our sin, that we might be forgiven, that we might be set free, that we might receive His Spirit into our hearts, that we might be saved. Jesus Christ is Savior! In all of these things, He is Savior.

He came into the world to pay the price for our sins and He came to also send His Spirit into our hearts that we might be made new, that we might be transformed by grace, that we might be agents of His peace by the power of the Holy Spirit for real and in truth.

Jesus is Lord. Jesus is King. Jesus is Prophet, and:

4. Jesus is Savior (19:38)

Men and women, boys and girls, brothers and sisters, we need to come to Him in faith, saying, *Forgive me. Make me new. Take my life and let it be Yours. Lead me every step of the way along Your path of peace.* Jesus Christ, He is King! Jesus is Savior.

Not only was He riding on that colt as King, but He was riding into Jerusalem approaching the Passover Feast as the great and final Sacrificial Lamb for sin, where He came to die for us. So great was His love, and He came to bring us into His new life.

Very quickly in response. As it was expressed so joyfully and exuberantly, it is in Christ that the praises of the people is true. Peace in heaven and glory in the highest. There is peace in Heaven from God toward us because of all that Jesus is.

We need to worship Him. We need to praise Him. We need to say, *Lord, I need for You to transform me from the inside out, that I might an agent of Your Kingdom.* First and foremost receive the peace. Receive the peace through faith in Jesus.

Second, portray the peace. Be one who lives in the peace of the Lord Jesus Christ. If you are here and you have not been baptized, we are planning for baptisms very soon. Baptism is the way that Jesus has His people display visually and publicly before the people. They are immersed into His saving grace. They are those cleansed of sin.

They are counting themselves dead to a life of sin, and raised up in new life in Christ. Portray the peace. Then we spread the peace. We say, *Lord, help me to be an agent of peace in a world that is lost in sin.*

Brothers and sisters, Jesus Christ is so much for us and He is these things and He is even more. Let us praise Him. Let us give Him the honor that He is due. Let us walk in His ways.

Let's close in a word of prayer.