

## Riding into Jerusalem

### a. The Triumphal Approach (19:28-40)

**19:28-31 A prime example of selective omniscience, and/or providential arrangement!**

[1] [19:31] it is not quite clear whether these words were meant to have a miraculous constraining influence on the mind of the master of the colt, or whether he would simply regard it as a case of borrowing for some eminent person's use. The former of the two opinions seems the more probable. It is clear that throughout the whole transaction of this last entry into Jerusalem, a constraining miraculous influence was exercised over the minds of many persons, showing plainly what our Lord might have easily done, if He had been minded to take to Himself a temporal dominion. **J.C. Ryle** Luke Vol. 2 p.311

**19:32-34 More strange circumstances!**

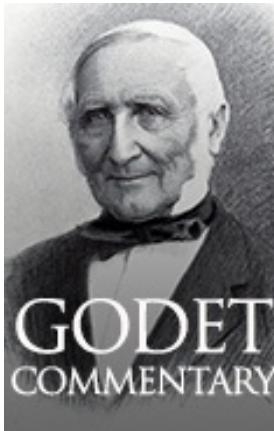
[2] [19:32-34] The disciples obeyed instructions and the colt's owners responded to the information that the Lord needed the animal. The plural, *its owners*, may point to poverty, Even so small an animal was shared. **Leon Morris** Luke p. 278

[3] [19:32] They could not have done and said just what He had commanded, unless the facts had been such as He had foretold. Luke and Mark, as writing for Gentiles, take no notice of the prophecy in Zech. 9:9, which both Matthew and John quote. **Alfred Plummer** Luke p. 446

[4] [19:30-35] Matthew not only mentions the colt, but also the ass. Accompanied by its mother, the animal, though not broken in, would go the more quietly. What are we to think of the critics (Strauss, Volkmar) who allege that, according to Matthew's text, Jesus mounted the two animals at once. The ease with which Jesus obtains the use of this beast, which does not belong to Him, is another trait of the royal greatness which He thinks good to display on this occasion. **Frederic Godet** Luke p. 425

**19:35-38 What verses are on the minds of the disciples? (Zech.9:9, Psalm 118:26)**

[5] [19:37] Luke nowhere explains the enthusiasm, but Methew and John both quote the prophecy of Zechariah 9:9 which speaks of Zion's king as coming on an ass's colt. There can be no doubt but that the multitude saw Jesus' entry to the city in the light of this prophecy and greeted Him as king. Now a king on an ass was



distinctive. The ass was the mount of a man of peace, a merchant or a priest. A king might ride an ass on occasion, but he would be more likely to appear on a mighty warhorse. Zechariah's prophecy saw Mossiah as the Prince of peace. **Leon Morris** Luke p 279

[6] [19:37-40] From this elevated point, 300 feet above the terrace of the temple, which is itself raised about 140 feet above the level of the valley of the Cedron, an extensive view was had of the city and the whole plain which it commands, especially of the temple, which rose opposite, immediately above the valley. All those hearts recall at this moment the miracles which have distinguished the career of this extraordinary man; they are aware that at the point to which things have come His entry into Jerusalem cannot fail to issue in a decisive revolution, although they form an utterly false idea of that catastrophe. **Frederic Godet** Luke p. 426

[7] [19:38] All four Evangelists tell us that the crowd cried *Blessed* and *he who comes in the name of the Lord* (cf. Ps. 118:26), but only Luke and John that they called Jesus *the King* (John adds 'of Israel'). Mark refers to the kingdom but not the King. But expressed or not, this is implied. The crowd wanted to see the Messiah claim His kingdom and their delighted delirium arose from the fact that they saw Him as doing this. Luke alone tells us that the acclamation included *Peace in heaven* (cf. 2:14). **Leon Morris** Luke p.279

[8] [19:37-40] Myriads of Jews from foreign parts came up to the holy city at the feast of the passover. There was probably not one among them who did not hear that a wonderful teacher had arrived, who claimed to be the Messiah, and rode into the city in the manner predicted by Zechariah. His death on the cross a few days after, would doubtless raise many thoughts in their minds, and in many cases would never be forgotten. **J.C. Ryle** Luke Vol. 2 p. 313.

**19:39,40 What is the Pharisees' problem?**

[10] [19:39,40] They are disgusted at seeing that, not content with setting Himself up as a prophet, He dares publicly to accept Messianic homage. The saying, *Rebuke thy disciples*, was doubtless accompanied with an irritated and anxious look toward the citadel of Antonia, the residence of the Roman garrison. **Frederic Godet** Luke p 427

**Thank God for the 'public' passion of the Lord!**

[9] For ever let us bless God that the death of our Lord Jesus Christ was so widely known and so public an event. Had He been suddenly stoned in some popular tumult, or privately beheaded like John the Baptist in prison there never would have been wanting Jewish and Gentile unbelievers who would have denied that the Son of God died at all. The wisdom of God so ordered events that such a denial was rendered impossible. Whatever men may think of the doctrine of Christ's atoning death, they never can deny the fact that Christ died. Publicly He was seen and heard in the city until the day that He was betrayed. Publicly He was brought before the High Priests and Pilate, and condemned. Publicly He was led forth to Calvary, and nailed to the cross. The cornerstone and crowning event in our Lord's ministry was His death for sinners. Of all the events of His ministry that death was the one most public, and the one witnessed by the greatest number of Jews. And that death was the "life of the world" (John 6:51) **J.C. Ryle** Luke Vol. 2 p. 310

## b. Christ Reveals the Heart of God (19:41-48)

**19:41,42 The pain of judgment -- for Christ! (Isaiah 63:7-10; esp. v.9)**

[11] [19:41,42] It forms a striking contrast to the joy of the crowd. *Wept* might be rendered 'wailed'. Jesus burst into sobbing. He lamented lost opportunity. The Jerusalemites did not know *the things that make for peace*. Especially important in the Hebrew understanding of *peace* (which carries over into the New Testament) is its emphasis on peace with God, right relationship between the creature and the Creator, as a necessary ingredient in true peace. **Leon Morris** *Luke* p.200

**19:43,44 A painful meditation for parents – what education must be their highest priority? (12:54-56)**

[12] [19:43,44] The repetition of *you* (ten times in two verses) makes it all very personal. **Leon Morris** *Luke* p. 281

[13] [19:41-48] Let us not flatter ourselves that ignorance will excuse every one who dies in ignorance, and that he will be pardoned because he knew no better! Did he live up to the light he had? Did he use every means for attaining knowledge? Did he honestly employ every help within his reach, and search industriously after wisdom? These are grave questions. If a man cannot answer them, he will certainly be condemned in the judgment day. A wilful ignorance will never be allowed as a plea in a man's favour. On the contrary, it will rather add to his guilt. **J.C. Ryle** *Luke* Vol. 2 p. 315

**19:45,46 The ONLY recorded occasion where Christ resorted to violence – what is its instigation?**

[14] [19:45] The traffic would be great as the Passover drew near, and, as the hierarchy profited by it, we may be sure that they would try to make the attempt to stop it fail. **Alfred Plummer** *Luke* p. 453

[15] [19:45] From this moment Jesus establishes Himself as a sovereign in His Father's house. He there discharges the functions not only of a prophet, but of a legislator and judge; for some days the theocratic authorities seem to abdicate their powers into His hands. These are the days of the Messiah's sovereignty in His temple (Mal. 3:12). **Frederic Godet** *Luke* p. 428



**JERUSALEM  
in the Time of Jesus  
Joachim Jeremias**

**19:47,48 What should we be careful to observe about 'Jewish opposition' to Jesus? (Matt.21:42-46)**

[16] ... we are forced to conclude that in the Court of the Gentiles, in spite of the sanctity of the Temple area, there could have been a flourishing trade in animals for sacrifice, perhaps supported by the powerful high-priestly family of Annas. **Joachim Jeremias** *Jerusalem in the Time of Jesus* p. 49

[17] Victor Eppstein has argued that rabbinic literature attests the innovation to which Jesus objected. ... Caiaphas both expelled the Sanhedrin and introduced the traders into the Temple ... Given that Caiaphas enjoyed the support of the Romans and that he was involved in disputes concerning the location (and presumably also the jurisdiction) of the council, the allegation of the Gospels that trade was permitted in the Temple during his tenure appears tenable. **Bruce Chilton** *Jesus & the Question of Anti-Semitism* [in *Anti-Semitism & Early Christianity*, eds. **Craig A. Evans, Donald A. Hagner**] p. 49

## The amazing range of Christ's compassion

[18] We learn, firstly, from these verses, how great is the tenderness and compassion of Christ toward sinners. We are told that when He came near Jerusalem for the last time, "He beheld the city and wept over it." He knew well the character of the inhabitants of Jerusalem. Their cruelty, their self-righteousness, their stubbornness, their obstinate prejudice against the truth, their pride of heart were not hidden from Him. He knew well what they were going to do to Himself within a very few days. His unjust judgment, His delivery to the Gentiles, His sufferings. His crucifixion, were all spread out distinctly before His mind's eye. And yet knowing all this, our Lord pitied Jerusalem! "He beheld the city and wept over it." We err greatly if we suppose that Christ cares for none but His own believing people. He cares for all. His heart is wide enough to take an interest in all mankind. His compassion extends to every man, woman, and child on earth. He has a love of general pity for the man who is going on still in wickedness, as well as a love of special affection for the sheep who hear His voice and follow Him. He is not willing that any should perish but that all should come to repentance. Hardened sinners are fond of making excuses for their conduct. But they will never be able to say that Christ was not merciful, and was not ready to save. **J.C. Ryle** *Luke* Vol. 2 p. 313

