



Sunday School Lesson
Luke 19:28-44
 by Lorin L. Cranford
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Entering the City



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The last week of Jesus' public ministry was action packed as was no previous seven days of his life. And these days were filled with powerful meaning both overtly and symbolically. The gospel writers, by the second half of the first century when they were putting their stories of Jesus into written expression, had mostly grasped the importance of these days. Thus these final days receive more detailed attention than anything else in the two plus years of public ministry that preceded these days. This is the one place in each of their stories that their narratives become most alike one another. Most likely this close similarity of narratives reflects a long established understanding in emerging Christianity, in its first three or four decades, of how central this part of the story about Jesus was. Subsequent students of the Bible have come to label most of this material the *Passio Christi*, i.e., the Passion of Christ, referring to the climax of this week with Jesus' suffering on the cross.



We plug into these final days at the beginning of the week where Luke collapses Friday, Saturday and Sunday into one brief overview with primary emphasis on Sunday morning. Matthew, Mark, and John go more slowly and pause to describe [specific events](#) in each of these days leading up to Palm Sunday.

I. Context

[Previous studies in the Gospel of Luke](#) will provide most of the background material for our study in 19:28-44. New material will be added where it uniquely applies to our passage.

a. Historical

External History. Regarding the compositional history of the Gospel of Luke, let me summarize a lot of Lukan scholarship by the following. William Beard in the *Interpreter's One Volume Com-*

mentary on the Bible (iPreach online) summarizes the basic issue this way: "According to tradition this gospel was written by Luke, 'the beloved physician' and travel companion of Paul (Col. 4:14; Philemon 1:24; 2 Tim. 4:11). Actually the tradition is not very old. It appears first

in the writings of Irenaeus, who was a theologian living in Gaul during the latter part of the 2nd cent. The Muratorian fragment (ca. A.D. 200), a document which presents an official list of Christian scriptures, supports the same conclusion.” With the acceptance of this early church tradition -- although not all do and since the gospel itself makes no effort internally to identify its author - - then the issue becomes trying to locate a setting for the writing of this gospel. Again Bill Beard summarizes quite effectively these questions:

“The exact date and place of the writing of this gospel cannot be ascertained. Since the author uses Mark as a source and since he seems to have accurate knowledge of the destruction of Jerusalem by the Romans (19:41-44; 21:20-24; see pp. 1029-31) he evidently wrote after A.D. 70. He must have written before 140, when his gospel was included in the canon of the heretic Marcion. Since the situation of the church reflected in the gospel fits well the political situation of the reign of the Emperor Domitian (81-96), a date from about 85 to 95 is most likely.

According to one tradition Luke wrote his histories in Rome. Another locates his writing in Greece. Since there is a correlative tradition that the evangelist died in one of the Greek provinces, this latter tradition has better support. Any of these locations assumes the traditional authorship and bears the same burdens. Perhaps all we can say is that the gospel was written from some locale where Greek was the primary language and where cultured readers like Theophilus (1:3) would be at home.”

According to [Luke 1:1-4](#), this gospel -- and subsequently the book of Acts (cf. Acts 1:1) -- were dedicated to a Theophilus who as a patron supported the cost of producing these documents as well as the making of copies of them for distribution to various Christian communities in the late first century world. Evidently [Theophilus](#) was a wealthy Roman who had become a Christian and wanted to contribute to the spread of Christianity by supporting Luke’s writing of these two documents. The gospel preface ([Lk 1:4](#)) suggests the purpose of the document was “so that you may know the truth concerning the things about which you have been

instructed.”

The Gospel of Luke and the book of Acts together stand as a two volume testimony of the beginning of the Christian religion with its founder, Jesus Christ, and the first three decades of the beginning of this movement in its spread from Jerusalem to Rome from AD 30 to AD 61. The author was closely associated with the apostle Paul. For the gospel account Luke made use of a variety of sources, as he indicated in [Lk 1:1-3](#), since he was not personally present with Jesus during his earthly ministry. Modern scholarship generally concludes that among these sources are the gospels of Mark and perhaps also Matthew, although more likely the material in Luke, that is also found in Matthew, may very well be drawn from a common, unknown source. That is generally called the Q document from the German word Quelle meaning source. Thus with at least Mark and Q in front of him, along with notes from interviews with various people around the earthly Jesus, Luke set out to tell his story of Jesus in a way that would enhance understanding of the enormous significance of this Jewish carpenter from the little village of Nazareth in the northern Palestinian province of Galilee. As best as we can determine, this happened sometime in the 70s or perhaps early 80s of the first Christian century, possibly while Luke was living in Rome, but perhaps elsewhere in a Greek province.

Internal History. The historical setting of 19:28-



44 is specified by several spatial references inside the passage. Verse 28 mentions Jesus traveling to Jerusalem. He came to the Mount of Olives which is

identified as being near the villages of Bethpage and Bethany (v. 29). When he was riding the donkey near “the path down from the Mount of Olives” (v. 37), large crowds began greeting him. He came near the city of Jerusalem where he could see it (v. 41).

The passage itself contains almost no temporal references. The general time frame for these verses has to be determined externally.

Inside these verses the temporal designations mostly signal scene shifts from one event to the next. **(1)** “After he had said this” (v. 28) sets this scene up as following Jesus’ words after he had passed through Jericho on his way to Jerusalem (19:1-10; 11-27). So Luke has us understanding that Jesus moved from Jericho toward Jerusalem after his encounter with the Jewish tax collector Zacchaeus in Jericho. The next event **(2)**, “when he had come near Bethpage...” (v. 29), he sent two disciples into a nearby village to secure a donkey. **(3)** “As he rode along...” (v. 36) pictures a subsequent event bringing Jesus toward Jerusalem. **(4)** “As he was now approaching the path down from the Mount of Olives...” (v. 37) is the next time sequence. **(5)** “As he came near and saw the city...” (v. 41) is the final time marker inside the passage getting Jesus closer to Jerusalem. The next time marker **(6)** is in v. 45, “Then he entered the temple...”

When one compares the four gospel accounts of this time period it surfaces that Luke has compressed events from Friday evening to Sunday morning in a very brief summarizing presentation while leaving out most of the details. The following highlights the [sequence of events](#) recorded by the gospel writers:

For whatever reason -- and Luke doesn't hint at one -- Luke chose to collapse his Markan and additional sources into this very summary perspective. From his narrative we have no sense of the span of time entailed in these verses. From Friday through Sunday Jesus had spent his time in the home of Mary and Martha and their brother Lazarus at the village of Bethany, some fifteen plus miles west southwest of the Jericho in New Testament times and about two miles to the east of Jerusalem. His presence had attracted considerable interest from the local folks according to [John 12:1-8](#).

Thus for Luke the flow of time at this point in his story is not a primary concern. He wants his readers to see a Jesus quickly moving from talking about the Kingdom of God (19:11-27) in terms of strict demands upon its citizens to offering himself to the people as their King during Passover. The [parable of the pounds](#), as it is usually labeled, highlighted strict accountability from God and an unexpected rejection of the authority of the representatives of the nobleman in the parable. The story foreshadowed the impending experience of Jesus that would take place in Jerusalem. His audience of Jewish pilgrims who were headed up to Jerusalem for Passover (v. 11) saw the Kingdom of God in terms of blessing without personal suffering. God's anointed Deliverer would surface on the Mount of Olives during Passover. With his massively powerful army he would begin driving out the Romans and restoring the Jewish nation to its glory days of David and Solomon. All this would be of such a supernatural nature that little personal sacrifice would be necessary. God was

Matthew:

Mark:

Luke:

John:

A. Friday, arrival at Bethany

11:55-12:1

51. Plot against Jesus
11:55-57

B. Saturday, prophetic anointing

26:6-13

14:3-9

12:2-11

150. Anointing at Bethany 26:6-13

79. Anointing at Bethany 14:3-9

52. Dinner at Bethany 12:1-8

53. Plot against Lazarus 12:9-11



C. Sunday, Messianic Manifestation**21:1-11**

126. Triumphal entry into Jerusalem 21:1-11
 127. Cleansing the temple 21:12-17

11:1-11

61. Triumphal entry into Jerusalem 11:1-11

19:29-44

120. Triumphal entry into Jerusalem 19:28-44
 121. Cleansing the temple 19:45-46

12:12-19

54. Triumphal entry into Jerusalem 12:12-19

going to take care of everything. But Jesus knew how terribly wrong and twisted such thinking was. And he knew how everything was going to pan out -- in ways unimaginable to this group of people. Luke pushes us as readers to quickly see how accurate Jesus' understanding was as he makes his declaration about the Kingdom and immediately begins the process of setting himself up as the divinely

anointed King and Messiah on God's terms rather than within the people's expectations. Central to this divine agenda would be suffering and rejection leading to death. The celebrations with old friends on the eve of the Passover week -- important to the other gospel writers -- lay outside Luke's purposes in telling his story.

b. Literary

Genre. This part of Luke's gospel story comes as "gospel" rather than "biography." Luke has no concern to become a "six o'clock evening news reporter" detailing the events of these days for his readers. Just knowing the facts has little value. Instead, understanding the spiritual dynamics taking place in Jesus' life and ministry through these events is far more important.

For Luke the connection between Jesus' words about Kingdom and Jesus' Kingdom actions forms the critical spiritual insight for this part of the story. Luke's original readers needed to see that more than anything else. Thus this gospel writer focused on his first readers and what should matter to them. But this is how ancient "gospel" as a literary form functioned. And Luke is here consistent with the other three writers of gospel in the New Testament.

The smaller literary pattern of the pericopes inside this passage (vv. 28-44), while a part of the larger genre known as

Passion Narrative, stand as straight forward episodic narratives. Three basic scenes are present: 1) preparing for entry; 2) moving toward entry; and 3) weeping over Jerusalem on the way. The actual entry into Jerusalem is described in vv. 45-46 with a focus on the temple.

Literary Setting.

Already we have hinted at the literary setting of 19:28-44 in different sections of the above discussions. Thus we will only attempt here to pull together that scattered discussion. At the end of Jesus' public ministry largely in the province of Perea (Lk. 17:11-19:27), Luke prepares us for the events of the final week of ministry in Jerusalem. Especially pointed this direction is his parable in 19:11-27, which directly set the stage and tone for narrating this final ministry. Thus when we read this part of Luke's story, we suddenly feel apprehension at verse 27. Passover for Jews was a time of terrific celebra-



tion and joyous remembrance of deliverance from Egyptian bondage. If we knew anything about the Jews of the first Christian century, we would expect this moment of time to be filled with joy and excitement. From all over the Roman Empire thousands upon thousands of Jewish pilgrims made this trip to Jerusalem every year just to celebrate their ancestors' deliverance. Add to this the messianic expectation typical of most Jews of this time. Couple it with our recognition as readers by this point in Luke's narrative that Jesus is indeed the authentic Messiah. Conclusion -- how could apprehension come into

the story. Why would Jesus talk about God's Kingdom in terms of suffering, rejection and death?

But wait just a moment! We have Jesus talking about it by verse 27. Now we have to see how his words fleshed themselves out in actual occurrence. The beginning starts out okay. There's lots of excitement over Jesus himself. But that would quickly change in Luke's narratives beginning in verses 45ff. But that's a part of the story for another day! Palm Sunday is a time of intense joyous celebration every year for millions of Christians all over the world.

II. Message

Literary Structure. The division of thought inside verses 28-44 can be understood either as a basic twofold structure (vv. 28-40 and 41-44), or as a threefold structure (vv. 28-36 37-40, and 41-44). For our study we will follow the latter. The signals of scene shifts -- the time and spatial markers -- favor a threefold division. The detailed analysis of the Greek text -- [Block Diagram](#), [Semantic Diagram](#) and [Exegetical Outline](#) -- in the larger internet version of the study flesh out the basis for this understanding in much greater detail.

a. Preparations for the trip, vv. 28-36

Greek NT

19:28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα. 19:29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανία[ν] πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν 19:30 λέγων, Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ἧ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε. 19:31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διὰ τί λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ χρειαν ἔχει. 19:32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὔρον καθὼς εἶπεν αὐτοῖς. 19:33 λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν

NASB

28 After He had said these things, He was going on ahead, going up to Jerusalem. 29 When He approached Bethphage and Bethany, near the mount that is called Olivet, He sent two of the disciples, 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. 31 If anyone asks you, 'Why are you untying it?' you shall say, 'The Lord has need of it.'" 32 So those who were sent went away and found it just as He had told them. 33 As they were untying the colt, its owners said to them, "Why are you untying the colt?" 34 They said, "The Lord has need of it." 35 They brought it to Jesus, and they threw their coats

NRSV

28 After he had said this, he went on ahead, going up to Jerusalem. 29 When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, 30 saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. 31 If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" 32 So those who were sent departed and found it as he had told them. 33 As they were untying the colt, its owners asked them, "Why are you untying the colt?" 34 They said, "The Lord needs it." 35 Then they brought it to Jesus; and after throwing their cloaks on the colt, they

NLT

28 After telling this story, Jesus went on toward Jerusalem, walking ahead of his disciples. 29 As they came to the towns of Bethphage and Bethany, on the Mount of Olives, he sent two disciples ahead. 30 "Go into that village over there," he told them, "and as you enter it, you will see a colt tied there that has never been ridden. Untie it and bring it here. 31 If anyone asks what you are doing, just say, 'The Lord needs it.'" 32 So they went and found the colt, just as Jesus had said. 33 And sure enough, as they were untying it, the owners asked them, "Why are you untying our colt?" 34 And the disciples simply replied, "The Lord needs it." 35 So they brought the colt to Jesus and threw their

πῶλον; 19:34 οἱ δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει. 19:35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. 19:36 πορευομένου δὲ αὐτοῦ ὑπεστρώσαντες τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.

on the colt and put Jesus on it. 36 As He was going, they were spreading their coats on the road.

set Jesus on it. 36 As he rode along, people kept spreading their cloaks on the road.

garments over it for him to ride on. 36 Then the crowds spread out their coats on the road ahead of Jesus.



Notes:

One important aspect of grasping the uniqueness of Luke's account is to place it up against the other gospel writers. In this we can see more clearly what Luke tried to emphasize. Matthew and Mark narrate this part, while John jumps ahead deeper

into the events. Particularly helpful is to compare Luke with Mark's account since we are working off the presupposition that Luke used Mark as one of his sources in writing his own story.

Matt. 21:1-8 (NRSV)

1 When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, 2 saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. 3 If anyone says anything to you, just say this, "The Lord needs them." And he will send them immediately." 4 This took place to fulfill what had been spoken through the prophet, saying, 5 "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." 6 The disciples went and did as Jesus had directed them; 7 they brought the donkey and the colt, and put their cloaks on them, and he sat on them. 8 A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road.

Mark 11:1-8 (NRSV)

1 When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples 2 and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. 3 If anyone says to you, "Why are you doing this?" just say this, "The Lord needs it and will send it back here immediately." 4 They went away and found a colt tied near a door, outside in the street. As they were untying it, 5 some of the bystanders said to them, "What are you doing, untying the colt?" 6 They told them what Jesus had said; and they allowed them to take it. 7 Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. 8 Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields.

Luke 19:28-36 (NRSV)

28 After he had said this, he went on ahead, going up to Jerusalem. 29 When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, 30 saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. 31 If anyone asks you, "Why are you untying it?" just say this, "The Lord needs it." 32 So those who were sent departed and found it as he had told them. 33 As they were untying the colt, its owners asked them, "Why are you untying the colt?" 34 They said, "The Lord needs it." 35 Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. 36 As he rode along, people kept spreading their cloaks on the road.

This narrative breaks down into the following segments of instructions given and then carried out, followed by the consequence. Luke followed his Markan source very closely in the giving of the instructions (Lk. 19:28-31 // Mk. 11:1-3). Luke leaves off the promise to return the donkey as provided in Mark. Interestingly, Matthew while also following Mark felt the need to explain to his Jewish Christian readers that the owners will gladly lend their donkey to these

two strangers. Then he goes on to add in verse five the prophetic nature of all this by alluding to Isaiah 62:11 and Zech. 9:9.

Both Mark and Luke locate this event as having occurred outside Jerusalem near the two villages of [Bethphage](#) and [Bethany](#), while Matthew only mentions Bethphage. All three identify the villages as near the [Mount of Olives](#).

[Bethany](#) is described in the *Eerdmanns Dictio-*

nary of the Bible as:

A village probably on the lower slope of an eastern ridge of the Mount of Olives, ca. 3 km. (2 mi.) E of Jerusalem. The Latin name Lazarium, traceable to the 4th century C.E. and used of both the village and an early church built on the traditional site of Lazarus' tomb, is probably reflected in the current Arabic name of the village, el-Azariyeh. The name Bethany may derive from Heb. *bêt `ananyâ*, "house of the poor/afflicted." The Benjaminite village near Jerusalem referred to in Neh. 11:32 as Ananiah may be the same place. Artifacts and tombs excavated in a nearby area attest to settlement as early as 1500 B.C.E., and pottery finds in the immediate vicinity indicate that Bethany was continually occupied from the 6th century on.

The NT identifies Bethany as the home of Mary, Martha, and Lazarus. Jesus visited Bethany six days before the Passover and was anointed there by Mary (John 12:1–8). He was also anointed there by an unnamed woman in the house of Simon the Leper (Matt. 26:6; Mark 14:3), and his ascension was near there (Luke 24:50).

Pilgrims have visited the traditional crypt of Lazarus in Bethany since at least the 4th century C.E. Excavations in the early 1950s uncovered evidence of four churches, the earliest dating to the late 4th century.

The other village, Bethphage, is only mentioned three times in the Bible and only in connection with either Bethany and / or the Mount of Olives, as also described in *Eerdmanns Dictionary of the Bible*:

A village on the Mount of Olives near Bethany. The name means "the house of unripe or early figs." The Gospels name Bethphage as the starting point of Jesus' triumphal entry into Jerusalem (Luke 19:29; Mark 11:1; Matt. 21:1). In Talmudic literature Bethphage (Beth Pagi) marked the eastern limits of Jerusalem.

The Franciscan Chapel at Bethphage, from which the modern Palm Sunday ceremony commences, must be very near the location of the ancient village. Scattered finds (tombs, cisterns, a winepress) in the area indicate occupation dating from the 2nd century B.C. to the 8th century A.D.

Both these villages were close to the main road that led up from Jericho to Jerusalem and were located

about two miles outside Jerusalem to the east.

The Mount of Olives has symbolical significance originating from some OT references as described in the *Eerdmanns Dictionary of the Bible*:

A north-south ridge just E of Jerusalem. The ridge has three main summits, the northernmost of which is the highest, ca. 820 m. (2700 ft.) above sea level. This northern section has been identified as Mt. Scopus, meaning the mountain of the "lookout" (Josephus *BJ* 5.67–70). The central peak directly across the Kidron Valley from the temple is the Mount of Olives proper. The southernmost and lowest peak is usually identified as the Mount of Offense (or Corruption) where Solomon built shrines to foreign gods in "the high places that were east of Jerusalem" (2 Kgs. 23:13). The Mount of Olives has also been identified with Nob (1 Sam. 21:1 [MT 20:42]; Isa. 10:32), but this is less certain.

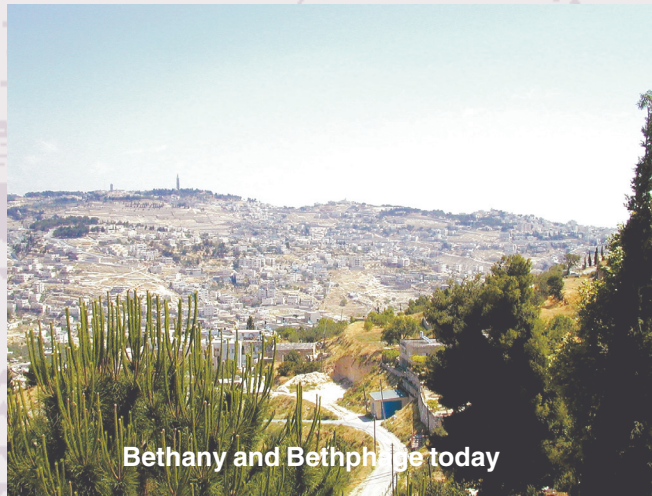
The Mount of Olives is so named because it is composed of a limestone soil that is relatively fertile

for the area, and therefore olive groves have long been cultivated on it. Gethsemane (from Heb. "oil press") was probably on or near the Mount of Olives (Matt. 26:36; Mark 14:32). The villages of Bethany and Bethphage were located on the eastern slopes of the mount (Mark 11:1).

In the OT the Mount of Olives is mentioned explicitly only twice. The first is an image of humiliation and defeat, when

David is fleeing after the successful revolt led by his son Absalom (2 Sam. 15:30). Zech. 14 also associates the mount with defeat and destruction, describing an eschatological devastation of Jerusalem by her enemies. But this defeat will be reversed when Yahweh appears on the Mount of Olives, standing on the Mount of Olives, which "shall be split in two from east to west" (Zech. 14:4). A very similar description of Yahweh forsaking Jerusalem and then returning to her is also found in Ezek. 11:23, a passage that probably refers to the Mount of Olives; later the glory of Yahweh returns to the temple from the east (43:2–5). The Mount of Olives thus held implications of both defeat and ultimate redemption.

These implications of humiliating defeat and triumphant victory can also be seen in the NT references to the mount. Jesus' triumphal entry into Jerusalem is placed at the Mount of Olives (Matt. 21:1–9; Mark 11:1–10; Luke 19:29–38). Luke, however, follows this with Jesus' weeping over the city and prophesying her terrible defeat (Luke 19:41–44).



Bethany and Bethphage today

Similarly, Jesus' discourse of eschatological woes is given on the Mount of Olives (Matt. 24:3; Mark 13:3). The theme of defeat and sorrow can also be seen in the events of Jesus' passion that are located on the mount. All four Gospels locate Jesus' betrayal and arrest on or near the Mount of Olives (Matt. 26:30; Mark 14:26; Luke 22:39; John 18:1). The Synoptics also place Jesus' agonized prayer there (Matt. 26:36-41; Mark 14:32-38; Luke 22:39-46). But Jesus' ultimate triumph is also associated with the Mount of Olives, as it is there that he ascends into heaven (Luke 24:50; Acts 1:12).

The other important aspect in the gospel narratives is the significance of the donkey. Matthew (21:4) links its to OT prophecy in Isaiah and Zechariah. Note [Zech 9:9](#)

Rejoice greatly, O daughter Zion!
Shout aloud, O daughter Jerusalem!
Lo, your king comes to you;
triumphant and victorious is he,
humble and riding on a donkey,
on a colt, the foal of a donkey.

The arrival of Israel's king was to be while riding on the colt. The significance of riding in like this rather than on a white horse was to signal peaceful intention rather than military purpose. Thus Jesus planned ahead of time to signal his intentions to the people of Jerusalem that he was presenting himself to them as God's anointed King and that his intention was to come in peace. This affirmed his deeper insight into the nature of the Messiah -- something the crowds would not recognize.

All three gospel accounts indicate that the two designated disciples followed Jesus instruction to retrieve the donkey. Just as Jesus had predicted, they were questioned by the owners as they were taking the donkey away, but when the disciples indicated why they wanted the animal they were given permission to take it.

In the depiction of bringing the animal to Jesus, Luke simplifies his description from that found in Mark, which Matthew follows more closely. Four actions are found in the collective narrative: 1) garments are placed on the donkey's back, 2) Jesus sits down on the donkey's back; 3) people along the roadside throw down their outer garments on the path for the donkey to walk on; 4) in Matthew and Mark but not in Luke other people cut down branches from nearby fields to also throw down on the road for the donkey



to cross on. The actions by the disciples and or crowds are intended to reflect honor and respect being given to Jesus, as I. Howard Marshall (*NIGTC*, Logos Systems) explains:

The placing of garments for the animal to walk over is another expression of respect, perhaps indicating willingness to let a ruler trample on one's own property; cf. 2 Ki. 9:13; Jos. Ant. 9:111; SB I, 844f.; Plutarch, Cato Mi. 7; Acts of Pilate 2 (NTA I, 451).

Thus the response of the people throwing down their coats, perhaps in addition to the disciples, signals initial respect and honor being given to Jesus. Luke doesn't make this clear like both Mark and Matthew do.

What can we learn from Luke's depiction of these events? Several things come to mind. First, about Jesus. He knew exactly what he was doing when he set all this up. The Heavenly Father had a strategy in mind and Jesus was following it to the letter. He understood the popular expectation of the Messiah and used just enough of it to create connection as that Messiah. But he also inserted intentional signals to shift the emphasis away from the expected political deliverer. Messiah is going to mean suffering, rejection and eventual death in Jesus' definition. Luke has come to understand these nuances of Jesus' words and actions here and portrays them to us in dramatic fashion. Second, we stand challenged by Jesus' example. He didn't flinch from understood pain and suffering lying ahead of him. We are challenged by this to face our futures, however difficult and trying they may become, with the same unwavering faith commitment to follow God's path. Also, Jesus wasn't dumb about the symbolic significance of one's actions. He understood both scripture and popular thinking well enough to know how to use the symbolism of his actions to communicate a powerful message to those who would hear and see. Profound wisdom is needed for us to be able to realize that meaning is attached to what we say and do in ways much deeper than just the surface level. People "hear and see us" far below the surface. To know this and to be able to effectively use this as a means of communication is challenging indeed. Jesus challenges us to work at this in order to sharpen our spiritual testimony to God's redeeming grace.

b. Beginning the trip, vv. 37-40

Greek NT

19:37 Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῆ καταβάσει τοῦ Ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, 19:38 λέγοντες, Εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις. 19:39 καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. 19:40 καὶ ἀποκριθεὶς εἶπεν, Λέγω ὑμῖν, ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν.

Notes:

This part of the trip is described by all four gospel writers. Again, comparison to the others will help in understanding Luke's account.

Matt. 21:9-11 (NRSV)

9 The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" 10 When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" 11 The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

With these four accounts before us, Luke's distinctions show up better. Luke identifies the crowd of people singing praises as disciples while Mark leaves the identification less precise. John focuses on a large crowd coming out from Jerusalem to meet Jesus on the Mt. of Olives.

The words spoken by those adoring Jesus are

NASB

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, 38 shouting: "BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!" 39 Some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples." 40 But Jesus answered, "I tell you, if these become silent, the stones will cry out!"

NRSV

37 As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, 38 saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" 39 Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." 40 He answered, "I tell you, if these were silent, the stones would shout out."

NLT

37 As they reached the place where the road started down from the Mount of Olives, all of his followers began to shout and sing as they walked along, praising God for all the wonderful miracles they had seen. 38 "Bless the King who comes in the name of the Lord! Peace in heaven and glory in highest heaven!" 39 But some of the Pharisees among the crowd said, "Teacher, rebuke your followers for saying things like that!" 40 He replied, "If they kept quiet, the stones along the road would burst into cheers!"

Mark 11:9-11 (NRSV)

9 Then those who went ahead and those who followed were shouting, "Hosanna! Blessed is the one who comes in the name of the Lord! 10 Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!"

11 Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

Luke 19:37-40 (NRSV)

37 As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, 38 saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" 39 Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." 40 He answered, "I tell you, if these were silent, the stones would shout out."....

45 Then he entered the temple and began to drive out those who were selling things there;

John 12:12-19 (NRSV)

12 The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. 13 So they took branches of palm trees and went out to meet him, shouting, "Hosanna! Blessed is the one who comes in the name of the Lord? the King of Israel!" 14 Jesus found a young donkey and sat on it; as it is written: 15 "Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt!" 16 His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. 17 So the

recorded somewhat differently:

Matthew:

"Hosanna to the Son of David!
Blessed is the one who comes in the name of the Lord!
Hosanna in the highest heaven!"

Mark:

"Hosanna!
Blessed is the one who comes in the name of the Lord!
Blessed is the coming kingdom of our ancestor David!
Hosanna in the highest heaven!"

Luke:

"Blessed is the king who comes in the name of the Lord!
Peace in heaven, and glory in the highest heaven!"

John:

"Hosanna!
Blessed is the one who comes in the name of the Lord?
the King of Israel!"

Luke omits the initial "Hosanna!" (Ὡσαννά) in Mark that is included in the other accounts. I. Howard Marshall (*NIGTC*, Logos Systems) explains Luke's pattern this way:

Luke has omitted the Hebrew word Ὡσαννά at both the beginning and the end of the saying; it would not have been intelligible to gentile readers. He has the formula 'Blessed is he who comes in the name of the Lord', which is based on Ps. 118:26(117:26), and which was used as a greeting for pilgrims. In the Ps., however, it appears to have been originally a greeting addressed to the king as he approached the temple to worship God (G. W. Anderson, PC, 439).

Thus Luke's narration helps him highlight the kingly idea more clearly to a non-Jewish readership. J. Nolland (*Word Biblical Commentary*, Logos Systems) expands our understanding:

Luke dispenses with Mark's opening "hosanna" (he frequently dispenses with transliterated Semitic forms); he incorporates his own understanding of Mark's second "blessed" clause into the first with an added appositional, "the king" (John also uses "the king," but the differences are striking and both text forms are natural developments of the Markan form); and for Mark's Ὡσαννά ἐν τοῖς ὑψίστοις, "hosanna in the highest," Luke has ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις, "in heaven peace, and glory in [the] highest."

Without the intruded "the king," "blessed is he who comes in the name of the Lord" is a quotation from Ps 118(117):26 (Mark's opening "hosanna" is a transliterated version of an Aramaic rendering [cf. Fitzmyer, 1250–51] of part of the previous verse). This section of the psalm is clearly a ritualized welcome for pilgrims arriving in Jerusalem to worship at the temple. It is known to have been used in the great pilgrim feasts (Passover, Tabernacles, and perhaps even Pentecost and Dedication). As "the coming one"

crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. 18 It was also because they heard that he had performed this sign that the crowd went to meet him. 19 The Pharisees then said to one another, "You see, you can do nothing. Look, the world has gone after him!"

Jesus is much more than another pilgrim (cf. at 7:19), and Luke makes this quite explicit with his intrusion of "the king." Despite the word order, it will be the coming that is in the name of the Lord. Luke has not previously used "king" of Jesus, though in this section Jesus is consistently a royal figure. The term becomes important in chap. 23. Jesus is now on his way to royal rule, but only in the terms that 19:11–28 has defined.

Words of excited praise and adoration were being offered up to Jesus by those present. Well, almost all those present.



Only Luke and John insert the objection of the Pharisees to what is happening, although they understand it somewhat differently. For John they just grumbled among themselves over what he said and they heard. For Luke they openly rebuked Jesus with a demand that he put a stop to this. Later on in Matthew's account the chief priests and scribes will respond somewhat similarly to the praise of children over Jesus' miracle actions ([Mt. 21:14-16](#)). However they may have responded to Jesus, whether publicly or privately among themselves, their negative reaction reflects the contradiction that typified their response to Jesus from beginning to end. In their predetermined definition of piety, Jesus never fit their mold. And thus he could not have been truly religious. Plus his teachings presented danger to not just their tradition but could be disruptive to Jewish society in general. That latter part is likely a part of their reaction here as Jesus enters Jerusalem with everyone hailing him as the new Jewish king. The Romans would get awfully nervous about such language. The chief priests would be held accountable by the Romans for any civil unrest taking place at Passover. With Jewish messianic expectation at a feverish pitch around Passover already, these words of praise could be like throwing a lighted match into a can of gasoline. Such had happened before and would again almost a century later. In both instances the bruising reaction of the Romans was to kill hundreds of Jews. Several thousand Roman troops had

already been moved into Jerusalem to keep a lid on things during Passover. So there was a strong sentiment to not "shake the boat" especially to allow some perceived renegade peasant Jewish teacher like Jesus do it.

The connection of all this to us? One thing that comes out to me is the risk taking of Jesus in this. To follow God's leadership meant to risk being misunderstood. He had already spoken of rejection in his parable of the pounds in Luke's narrative (19:11-27). Here was one segment of that rejection by a powerful part of Jewish society. He also risked misunderstanding by the crowds of people as well. Their praise of him as king did not reflect accurate comprehension of "king" in God's mind. Perhaps a few had some understanding, but the vast majority were caught up in messianic expectation linked to Passover, a popular conception of Jesus (Note Matthew's "[This is the prophet Jesus from Nazareth in Galilee.](#)") and simple curiosity. John's narrative links the crowd's action to curiosity over word about Jesus having raised Lazarus from the dead. The tragic aspect is that their words, however sincere, reflected woeful lack of understanding of Jesus.

The sad part of this picture is failure -- failure to understand Jesus and thus failure to participate meaningfully in one of the most significant events of human history. Know any church members like that? Unfortunately, I've known way too many over the past fifty plus years.

c. Pausing to look at the city, vv. 41-44

Greek NT

19:41 Καὶ ὡς ἤγγισεν ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτήν 19:42 λέγων ὅτι Εἰ ἔγνων ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. 19:43 ὅτι ἤξουσιν ἡμέραι ἐπὶ σὲ καὶ παρεμβολοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν, 19:44 καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου.

NASB

41 When He approached Jerusalem, He saw the city and wept over it, 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. 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, 44 and they will level you to the ground and your children within

NRSV

41 As he came near and saw the city, he wept over it, 42 saying, "If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. 43 Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. 44 They will crush you to the ground, you and your children within you, and they will not leave within

NLT

41 But as they came closer to Jerusalem and Jesus saw the city ahead, he began to cry. 42 "I wish that even today you would find the way of peace. But now it is too late, and peace is hidden from you. 43 Before long your enemies will build ramparts against your walls and encircle you and close in on you. 44 They will crush you to the ground, and your children with you. Your enemies will not leave a single stone

you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation."

you one stone upon another; because you did not recognize the time of your visitation from God."

in place, because you have rejected the opportunity God offered you."

Notes:

This third pericope in Luke is not found in any of



the other three gospel accounts. Luke had sources beyond Mark that supplied him information about this moment in Jesus' trip into Jerusalem. His inclusion of it is consistent with the theme of

peace and accountability set forth in the parable of the pounds and in the symbolism of the trip into the city on the donkey. In a single sentence in the underlying Greek text we are given a glimpse into both the emotions and insights of Jesus toward Jerusalem.

The sight of Jerusalem as he came over the crest of the hill called Mount of Olives pricked his heart because he could see them and their future spiritually. The Greek text literally reads "once he saw the city he began crying profusely over the city as he spoke..." Jesus knew these people would kill him once he entered the city, but he grieved over them and their spiritual ignorance. Here was the center of God's activity on planet earth at that time. Of all people who should recognize what God is doing these people should more than any.

The spoken words recorded by Luke reflect deep emotion and sorrow. They come in two parts that are linked to one another.

First, "If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes." The English translation covers up an omitted statement left open: "If you had only known... you would have ?????". The implication is that had they have had genuine spiritual insight into who Jesus was they would have responded positively and authentically to him and his message. What he stood

for is defined as "the things that make for peace" (τὰ πρὸς εἰρήνην). Real peace, true peace with God, meaningful peace with other people! Unfortunately, their spiritual blindness hid these things from them.

Second, growing out of the first lament comes the second which is a precise prophecy of the [destruction of Jerusalem](#) that took place in 70 AD under the leadership of the Roman general Titus: "Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God." Jesus would again predict the destruction of the city and the temple in the so-called "little apocalypse" sections (Mt. 24:1-2 // Mk. 13:1-2 // Lk. 21:5-6) on the coming Thursday evening of that week, but not with the precise detail found here. This leads some to the conclusion that Luke was writing after Titus completed his task just the way described here and thus Luke incorporated some of those details into the narrative here. Perhaps so, but not entirely certain. Regardless, Jesus knew what was going to happen, and that it was strongly connected to their rejection of Him as Messiah. Thus he grieved over this. He did not gloat over "getting even" with them for what they were going to do with him.

What an example he sets for us. Revenge is a powerful dynamic, but one we must always turn over to God. He knows how to punish far better than we. And He knows when punishment is appropriate! When Jesus told us to "love our enemies" he set the example here in his actions and words. But we can only implement it by the strength of Jesus in us!



Matt. 21:1-11

<21:1> Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς <21:2> λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. <21:3> καὶ εἰάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρεῖαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς. <21:4> Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, <21:5> Εἶπατε τῇ θυγατρὶ Σιών, Ἴδου ὁ βασιλεὺς σου ἔρχεται σοι πρᾶς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου. <21:6> πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς <21:7> ἤγαγον τὴν ὄνον καὶ τὸν πῶλον καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπέκαθισεν ἐπάνω αὐτῶν. <21:8> ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἐαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννουν ἐν τῇ ὁδῷ.

<21:9> οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαυὶδ·

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις. <21:10> καὶ εἰσελθόντος αὐτοῦ εἰς

Mark 11:1-11

<11:1> Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ <11:2> καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς οὕτω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε. <11:3> καὶ εἰάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἶπατε, Ὁ κύριος αὐτοῦ χρεῖαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὡδε. <11:4> καὶ ἀπῆλθον καὶ εὗρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου καὶ λύουσιν αὐτόν. <11:5> καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; <11:6> οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ἀφῆκαν αὐτούς. <11:7> καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν. <11:8> καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν.

<11:9> καὶ οἱ

Luke 19:28-44

19:28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα. 19:29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανία[ν] πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν 19:30 λέγων, Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ἣ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε. 19:31 καὶ εἰάν τις ὑμᾶς ἐρωτᾷ, Διὰ τί λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει. 19:32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. 19:33 λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον; 19:34 οἱ δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει. 19:35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. 19:36 πορευομένου δὲ αὐτοῦ ὑπεστρώννουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.

19:37 Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τὴν καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, 19:38 λέγοντες, Εὐλογημένος ὁ

John 12:12-19

<12:12> Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα <12:13> ἔλαβον τὰ βαῖα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ

Matt. 21:1-11 (NRSV)

1 When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, 2 saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. 3 If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." 4 This took place to fulfill what had been spoken through the prophet, saying, 5 "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." 6 The disciples went and did as Jesus had directed them; 7 they brought the donkey and the colt, and put their cloaks on them, and he sat on them. 8 A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road.

9 The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" 10 When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" 11 The crowds were saying,

Mark 11:1-11 (NRSV)

1 When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples 2 and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. 3 If anyone says to you, 'Why are you doing this?'" just say this, "The Lord needs it and will send it back here immediately." 4 They went away and found a colt tied near a door, outside in the street. As they were untying it, 5 some of the bystanders said to them, "What are you doing, untying the colt?" 6 They told them what Jesus had said; and they allowed them to take it. 7 Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. 8 Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields.

9 Then those who went ahead and those who followed were shouting, "Hosanna! Blessed is the one who comes in the name of the Lord! 10 Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!" 11 Then he entered Jerusalem and went into the temple; and

Luke 19:28-44 (NRSV)

28 After he had said this, he went on ahead, going up to Jerusalem. 29 When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, 30 saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. 31 If anyone asks you, 'Why are you untying it?'" just say this, "The Lord needs it." 32 So those who were sent departed and found it as he had told them. 33 As they were untying the colt, its owners asked them, "Why are you untying the colt?" 34 They said, "The Lord needs it." 35 Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. 36 As he rode along, people kept spreading their cloaks on the road.

37 As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, 38 saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" 39 Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to

John 12:12-19 (NRSV)

12 The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. 13 So they took branches of palm trees and went out to meet him, shouting, "Hosanna! Blessed is the one who comes in the name of the Lord? the King of Israel!" 14 Jesus found a young donkey and sat on it; as it is written: 15 "Do not be afraid, daughter of Zion. Look, your king is coming, sit-

Ἱεροσόλυμα ἐσεισθη
πᾶσα ἡ πόλις λέγουσα,
Τίς ἐστὶν οὗτος; <21:11>
οἱ δὲ ὄχλοι ἔλεγον, Οὗτός
ἐστὶν ὁ προφήτης Ἰησοῦς
ὁ ἀπὸ Ναζαρεθ τῆς
Γαλιλαίας.

προάγοντες καὶ οἱ
ἀκολουθοῦντες
ἔκραζον,
Ἵωσαννά· Εὐλογημένος
ὁ ἐρχόμενος ἐν ὀνόματι
κυρίου· <11:10>
Εὐλογημένη ἡ ἐρχομένη
βασιλεία τοῦ πατρὸς
ἡμῶν Δαυίδ· Ἵωσαννά
ἐν τοῖς ὑψίστοις.

<11:11> Καὶ
εἰσῆλθεν εἰς
Ἱεροσόλυμα εἰς τὸ
ιερόν καὶ
περιβλεψάμενος πάντα,
ὀψίας ἤδη οὔσης τῆς
ὥρας, ἐξῆλθεν εἰς
Βηθανίαν μετὰ τῶν
δώδεκα.

ἐρχόμενος, ὁ βασιλεὺς ἐν
ὀνόματι κυρίου· ἐν
οὐρανῷ εἰρήνη καὶ δόξα
ἐν ὑψίστοις. 19:39 καὶ
τινες τῶν Φαρισαίων ἀπὸ
τοῦ ὄχλου εἶπαν πρὸς
αὐτόν, Διδάσκαλε,
ἐπιτίμησον τοῖς μαθηταῖς
σου. 19:40 καὶ
ἀποκριθεὶς εἶπεν, Λέγω
ὑμῖν, ἐὰν οὗτοι
σιωπήσουσιν, οἱ λίθοι
κράξουσιν.

19:41 Καὶ ὡς ἤγγισεν
ιδὼν τὴν πόλιν ἐκλαυσεν
ἐπ' αὐτήν 19:42 λέγων
ὅτι Εἰ ἔγνωσ ἐν τῇ ἡμέρᾳ
ταύτῃ καὶ σὺ τὰ πρὸς
εἰρήνην· νῦν δὲ ἐκρύβη
ἀπὸ ὀφθαλμῶν σου.
19:43 ὅτι ἤξουσιν ἡμέραι
ἐπὶ σὲ καὶ
παρεμβалоῦσιν οἱ ἐχθροί
σου χάρακά σοι καὶ
περικυκλώσουσίν σε καὶ
συνέξουσίν σε πάντοθεν,
19:44 καὶ ἐδαφιοῦσίν σε
καὶ τὰ τέκνα σου ἐν σοί,
καὶ οὐκ ἀφήσουσιν λίθον
ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν
οὐκ ἔγνωσ τὸν καιρὸν τῆς
ἐπισκοπῆς σου.

ἐκραύγαζον, Ἵωσαννά·
εὐλογημένος ὁ
ἐρχόμενος ἐν ὀνόματι
κυρίου, καὶ ὁ βασιλεὺς
τοῦ Ἰσραήλ. <12:14>
εὐρῶν δὲ ὁ Ἰησοῦς
ὀνάριον ἐκάθισεν ἐπ'
αὐτό, καθὼς ἐστὶν
γεγραμμένον <12:15>
Μὴ φοβοῦ, θυγάτηρ
Σιών· ἰδοὺ ὁ βασιλεὺς
σου ἔρχεται, καθήμενος
ἐπὶ πῶλον ὄνου. <12:16>
ταῦτα οὐκ ἔγνωσαν
αὐτοῦ οἱ μαθηταὶ τὸ
πρῶτον, ἀλλ' ὅτε
ἐδοξάσθη Ἰησοῦς τότε
ἐμνήσθησαν ὅτι ταῦτα
ἦν ἐπ' αὐτῶν γεγραμμένα
καὶ ταῦτα ἐποίησαν
αὐτῶ. <12:17> ἐμαρτύρει
οὖν ὁ ὄχλος ὁ ὢν μετ'
αὐτοῦ ὅτε τὸν Λάζαρον
ἐφώνησεν ἐκ τοῦ
μνημείου καὶ ἤγειρεν
αὐτὸν ἐκ νεκρῶν.
<12:18> διὰ τοῦτο [καὶ]
ὑπήντησεν αὐτῶ ὁ
ὄχλος, ὅτι ἤκουσαν
τοῦτο αὐτὸν
πεποιηκέναι τὸ
σημεῖον. <12:19> οἱ οὖν
Φαρισαῖοι εἶπαν πρὸς
ἐαυτούς, Θεωρεῖτε ὅτι
οὐκ ὠφελεῖτε οὐδέν·
ἴδε ὁ κόσμος ὀπίσω
αὐτοῦ ἀπῆλθεν.

"This is the prophet Jesus from Nazareth in Galilee."

when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

stop." 40 He answered, "I tell you, if these were silent, the stones would shout out."

ting on a donkey's colt!" 16 His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. 17 So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. 18 It was also because they heard that he had performed this sign that the crowd went to meet him. 19 The Pharisees then said to one another, "You see, you can do nothing. Look, the world has gone after him!"

41 As he came near and saw the city, he wept over it, 42 saying, "If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. 43 Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. 44 They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God."

Greek NT

19:28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα. 19:29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανία[ν] πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν 19:30 λέγων, Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ἧ εἰσπορευόμενοι εὕρησετε πῶλον δεδεμένον, ἐφ' ᾧ οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε. 19:31 καὶ ἂν τις ὑμᾶς ἐρωτᾷ, Διὰ τί λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει. 19:32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. 19:33 λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον; 19:34 οἱ δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει. 19:35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. 19:36 πορευομένου δὲ αὐτοῦ ὑπεστρώσαντες αὐτῶν ἐν τῇ ὁδῷ.

19:37 Ἐγγίζοντες δὲ αὐτοῦ ἤδη πρὸς τὴν καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, 19:38 λέγοντες, Εὐλογημένος ὁ

NASB

28 After He had said these things, He was going on ahead, going up to Jerusalem. 29 When He approached Bethphage and Bethany, near the mount that is called Olivet, He sent two of the disciples, 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. 31 If anyone asks you, 'Why are you untying it?' you shall say, 'The Lord has need of it.'" 32 So those who were sent went away and found it just as He had told them. 33 As they were untying the colt, its owners said to them, "Why are you untying the colt?" 34 They said, "The Lord has need of it." 35 They brought it to Jesus, and they threw their coats on the colt and put Jesus on it. 36 As He was going, they were spreading their coats on the road.

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, 38 shouting: "BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!" 39 Some of the Pharisees in the crowd said

NRSV

28 After he had said this, he went on ahead, going up to Jerusalem. 29 When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, 30 saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. 31 If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" 32 So those who were sent departed and found it as he had told them. 33 As they were untying the colt, its owners asked them, "Why are you untying the colt?" 34 They said, "The Lord needs it." 35 Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. 36 As he rode along, people kept spreading their cloaks on the road.

37 As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, 38 saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" 39 Some of the Pharisees in the crowd said to him, "Teacher, order your dis-

NLT

28 After telling this story, Jesus went on toward Jerusalem, walking ahead of his disciples. 29 As they came to the towns of Bethphage and Bethany, on the Mount of Olives, he sent two disciples ahead. 30 "Go into that village over there," he told them, "and as you enter it, you will see a colt tied there that has never been ridden. Untie it and bring it here. 31 If anyone asks what you are doing, just say, 'The Lord needs it.'" 32 So they went and found the colt, just as Jesus had said. 33 And sure enough, as they were untying it, the owners asked them, "Why are you untying our colt?" 34 And the disciples simply replied, "The Lord needs it." 35 So they brought the colt to Jesus and threw their garments over it for him to ride on. 36 Then the crowds spread out their coats on the road ahead of Jesus.

37 As they reached the place where the road started down from the Mount of Olives, all of his followers began to shout and sing as they walked along, praising God for all the wonderful miracles they had seen. 38 "Bless the King who comes in the name of the Lord! Peace in heaven and glory in highest heaven!" 39 But some of the Pharisees among the crowd said, "Teacher, re-

ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις. 19:39 καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. 19:40 καὶ ἀποκριθεὶς εἶπεν, Λέγω ὑμῖν, ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν.

19:41 Καὶ ὡς ἤγγισεν ἰδὼν τὴν πόλιν ἐκλαυσεν ἐπ' αὐτήν 19:42 λέγων ὅτι Εἰ ἔγνωσ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. 19:43 ὅτι ἤξουσιν ἡμέραι ἐπὶ σὲ καὶ παρεμβалоῦσιν οἱ ἐχθροὶ σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν, 19:44 καὶ ἑδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.

to Him, "Teacher, rebuke Your disciples." 40 But Jesus answered, "I tell you, if these become silent, the stones will cry out!"

41 When He approached Jerusalem, He saw the city and wept over it, 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. 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, 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."

principles to stop." 40 He answered, "I tell you, if these were silent, the stones would shout out."

41 As he came near and saw the city, he wept over it, 42 saying, "If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. 43 Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. 44 They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God."

buke your followers for saying things like that!" 40 He replied, "If they kept quiet, the stones along the road would burst into cheers!"

41 But as they came closer to Jerusalem and Jesus saw the city ahead, he began to cry. 42 "I wish that even today you would find the way of peace. But now it is too late, and peace is hidden from you. 43 Before long your enemies will build ramparts against your walls and encircle you and close in on you. 44 They will crush you to the ground, and your children with you. Your enemies will not leave a single stone in place, because you have rejected the opportunity God offered you."

Greek Diagram

	²⁸	Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.
A		
	²⁹	Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανία[ν] πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, [ὅτι] ἀπέστειλεν δύο τῶν μαθητῶν λέγων,
B		
1	³⁰	Ἔπάγετε εἰς τὴν κατέναντι κώμην, /----- ἐν ἧ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε.
2		
	³¹	καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διὰ τί λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ χρειαν ἔχει.
3		
	³²	δὲ ἀπελθόντες οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. 1
Γ		
	³³	δὲ λυόντων αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον;
Δ		
E	³⁴	δὲ οἱ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρειαν ἔχει.
Z	³⁵	καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ

ἐπιρίψαντες αὐτῶν τὰ ἱμάτια
ἐπὶ τὸν πῶλον
H **ἐπεβίβασαν τὸν Ἰησοῦν.**

³⁶ δὲ
πορευομένου αὐτοῦ
Θ **ὑπεστρώννουν τὰ ἱμάτια αὐτῶν**
ἐν τῇ ὁδῷ.

³⁷ δὲ
Ἐγγίζοντος αὐτοῦ
ἤδη
πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν
χαίροντες
I **ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν...αἰνεῖν τὸν θεὸν**
φωνῇ μεγάλῃ
περὶ πασῶν
ἧν εἶδον δυνάμεων,
/-----|
³⁸ λέγοντες,
4 **Εὐλογημένος ὁ ἐρχόμενος,**
ὁ βασιλεὺς
ἐν ὀνόματι κυρίου·
ἐν οὐρανῷ
5 **εἰρήνη**
καὶ
6 **δόξα**
ἐν ὑψίστοις.

³⁹ καὶ
ἀπὸ τοῦ ὄχλου
Λ **τινες τῶν Φαρισαίων...εἶπαν**
πρὸς αὐτόν,
Διδάσκαλε,
7 **ἐπιτίμησον τοῖς μαθηταῖς σου.**

⁴⁰ καὶ
ἀποκριθεὶς
M **εἶπεν,**
8 **Λέγω ὑμῖν,**
ἐὰν οὗτοι σιωπήσουσιν,
9 **οἱ λίθοι κρᾶξουσιν.**

⁴¹ Καὶ
ὡς ἤγγισεν
ιδῶν τὴν πόλιν
N **ἔκλαυσεν**
ἐπ' αὐτήν
⁴² λέγων

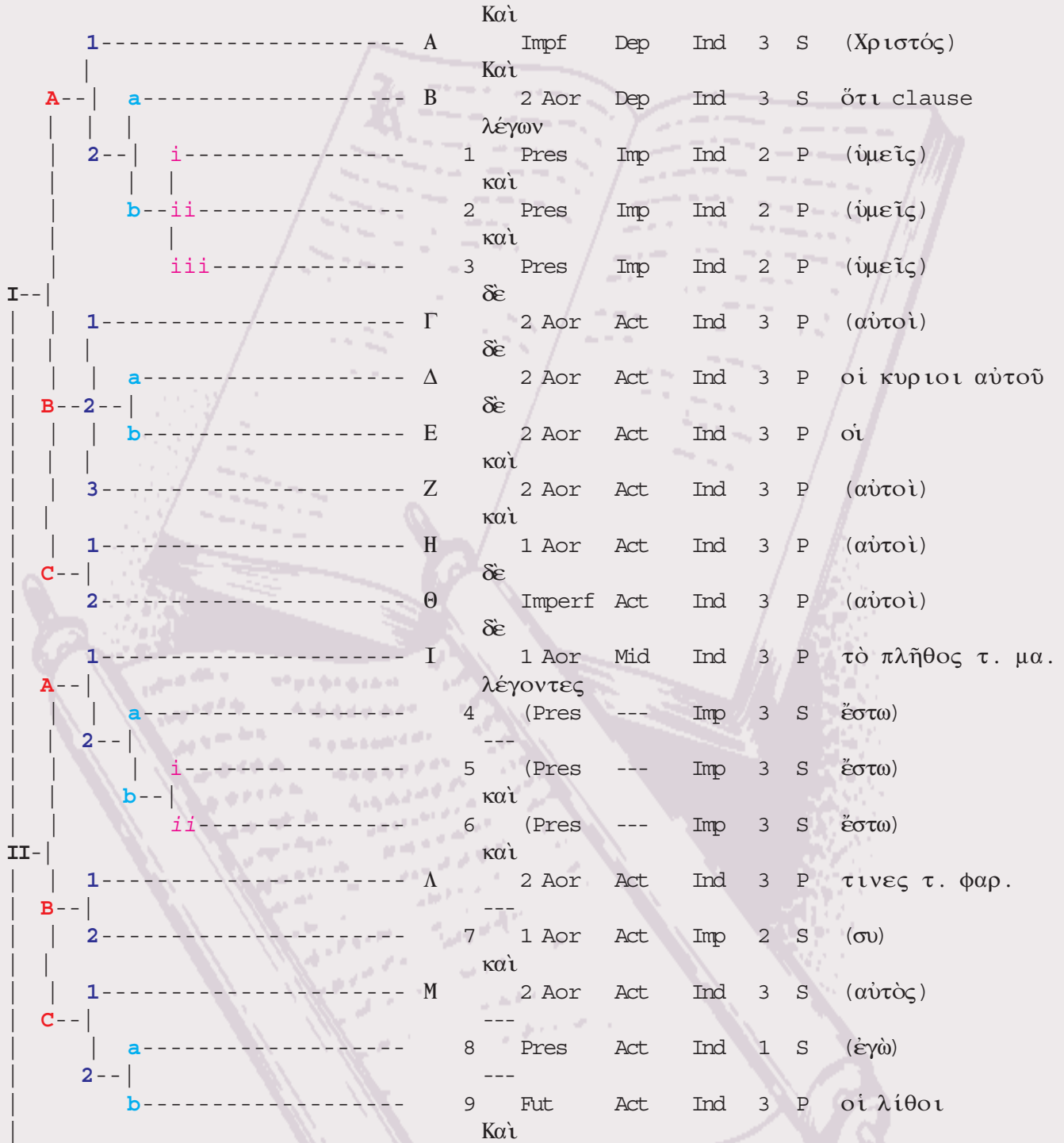
καὶ
ὅτι Εἰ ἔγνων...σὺ τὰ πρὸς εἰρήνην
ἐν τῇ ἡμέρᾳ ταύτῃ

10 -----

δὲ
νῦν
11 **ἐκρύβη**
ἀπὸ ὀφθαλμῶν σου.

12 ⁴³ **ὅτι ἤξουσιν ἡμέραι**
ἐπὶ σέ
καὶ
13 **παρεμβαλοῦσιν οἱ ἐχθροὶ σου χάρακά σοι**
καὶ
14 **περικυκλώσουσίν σε**
καὶ
15 **συνέξουσίν σε**
πάντοθεν,
⁴⁴ καὶ
16 **ἐδαφιοῦσίν σε**
καὶ
τὰ τέκνα σου
ἐν σοί,
καὶ
17 **οὐκ ἀφήσουσιν λίθον**
ἐπὶ λίθον
ἐν σοί,
ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου.

Semantic Diagram



	A-----	N	1 Aor	Act	Ind	3	S	(αὐτός)
			λέγων					
III	1--	a-----	10	(-----)				
		b-----	δε					
			11	2 Aor	Pass	Ind	3	S τὰ πρὸς εἰρήνην
	B--	a-----	12	Fut	Act	Ind	3	P ἡμέραι
								καὶ
		a)-----	13	Fut	Act	Ind	3	P οἱ ἐχθροὶ
	2--	i--	καὶ					
		b)-----	14	Fut	Act	Ind	3	P (οἱ ἐχθροὶ)
								καὶ
		a)-----	15	Fut	Act	Ind	3	P (οἱ ἐχθροὶ)
	b--	ii--	καὶ					
		b)-----	16	Fut	Act	Ind	3	P (οἱ ἐχθροὶ)
								καὶ
		iii-----	17	Fut	Act	Ind	3	P (οἱ ἐχθροὶ)

Exegetical Outline

I. (A-Θ) Jesus made preparations for his entry into Jerusalem as he got close to the villages of Bethany and Bethpage near the city.

A. (A-B) While headed to Jerusalem through the villages of Bethany and Bethpage Jesus planned his entrance into Jerusalem.

1. (A) Jesus traveled toward Jerusalem.
2. (B) As he came close to Bethany and Bethpage, Jesus gave instructions to two of his disciples on how to secure a donkey colt.
 - a. (1) Jesus told these disciples to go on ahead to a small village to find a donkey colt.
 - b. (2) Jesus told these disciples to bring the colt to him.
 - c. (3) Jesus told these disciples what to say to the owners of the colt.

B. (Γ-Z) The donkey colt was secured by the two disciples.

1. (Γ) The two disciples carried out Jesus' instructions.
2. (Δ-E) The two disciples secured the donkey colt as they were instructed.
 - a. (Δ) The disciples were questioned about taking the colt by its owners.
 - b. (E) The disciples gave them the answer that Jesus had given them.
3. (Z) The two disciples brought the donkey colt to Jesus.

C. (H-Θ) Jesus began riding the donkey colt amidst the adoration of people.

1. (H) The disciples sat Jesus on the colt after putting their cloaks on the animal's back.
2. (Θ) As Jesus rode along people spread their outer garment on the path in front of Jesus.

II. (I-M) Jesus arrival at the Mt. of Olives occasioned great praise from the people that could not be silenced.

A. (I) Jesus' coming over the Mt. of Olivet led the people to acknowledge Him as God's King.

1. (I) The people burst into praise of God at the sight of Jesus coming over Olivet.
2. (4-6) The words of the people declare God's blessing coming in Jesus as King.
 - a. (4) The people began pronouncing God's blessings on Jesus as King.
 - b. (5-6) The people saw in Jesus the blessing of God coming from Heaven.
 - i. (5) The people acknowledge the peace that begins with God in Heaven.
 - ii. (6) The people acknowledge the greatness of God's glory

B. (Λ) The response of the people to Jesus caused consternation with some of the Pharisees.

1. (Λ) Some of the Pharisees tried to get Jesus to stop the praise of the people.
2. (7) The Pharisees demand that Jesus rebuke the crowd of people.

C. (M) In blunt reply to these Pharisees Jesus declared the legitimacy of the people's praise.

1. (M) Jesus replied to his Pharisaical critics directly.
2. (8-9) Jesus affirmed the legitimacy of the people's praise.
 - a. (8) Jesus solemnly spoke to the Pharisaical critics.
 - b. (9) Jesus asserted that no one could stop the people's praise.

III. (N) In great sorrow Jesus spoke of coming destruction because of ignorance of his importance.

A. (N) Jesus linked his coming into the city with the future destruction of the city.

B. (10-17) Jesus affirmed the connection between the ignorance of the Jerusalemites about his coming and the future destruction of the city.

1. (10-11) The Jerusalemites had no understanding of the significance of the events associated with his coming into the city on this day.
 - a. (10) Jesus left in implication what Jerusalem might have done with knowledge of the events symbolizing God's peace with his arrival in the city.
 - b. (11) Jesus declared the hiddenness of these events from the Jerusalemites.
2. (12-17) Jesus prophesied horrible days ahead that would completely destroy Jerusalem.
 - a. (12) Jesus prophesied about days that lay ahead for Jerusalem.
 - b. (13-17) Jesus predicted the complete destruction of Jerusalem by a vicious attack from its enemies.
 - i. (13-14) Jesus predicted the enemies would prepare for battle against Jerusalem.
 - a. (13) Jesus predicted that Jerusalem's enemies would built military ramparts around the city.
 - b. (14) Jesus predicted that these enemies would surround the city.
 - ii. (15-16) Jesus predicted a vicious attack on Jerusalem.
 - a. (15) Jesus predicted that these enemies would attack the city from all directions.
 - b. (16) Jesus predicted that these enemies would crush both the residents and their children.
 - iii. (17) Jesus predicted that the destruction of Jerusalem would be total.