

Praise Mingled with Weeping

Luke 19:28-44 on Palm Sunday, March 24, 2024

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Please read Luke 19:28-44 before going further in this transcript.

Today is Palm Sunday, which officially begins Holy Week, or Passion Week. The Gospel accounts in Scripture record a whole series of various emotions throughout Passion Week. The “passion” refers primarily to Jesus’ physical pain and suffering on the day of His crucifixion, but Jesus also experienced a wide range of other emotions throughout Passion Week, as did the various people around Him. In today’s Scripture reading we encounter emotions like:

- Anticipation (what does Jesus need the donkey for?),
- Loud and joyful praise by Jesus’ disciples (This crowd proclaimed, “Blessed is the king who comes in the name of the Lord!”)
- Indignation of the Pharisees (Insisting that Jesus stop His disciples from reciting these words which should only be applied to the true Messianic King.)
- Weeping by Jesus (As He approaches the city of Jerusalem.)

And, if we were to keep going further into the other events of Passion Week, we’d encounter even more emotions...

...like Jesus’ righteous anger in the temple against the greedy sellers who were turning His Father’s “house of prayer” into a “den of robbers.”

...like the hatred of the religious leaders who were trying to kill Jesus, in contrast to the admiration of the people who were hanging on Jesus’ every word.

So many different emotions! Today we’re going to consider just what was going on here as Jesus enters the city of Jerusalem as king: “Praise Mingled with Weeping.”

When Jesus came to Jerusalem as king, some people...

1) Rejected Jesus as their king. In Luke 19:38-40 the crowd is declaring, “Blessed is the king who comes in the name of the Lord!”

“Peace in heaven and glory in the highest!”

Some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples!” “I tell you,” he replied, “if they keep quiet, the stones will cry out.”

In the midst of this exceedingly appropriate praise, we find the mingling of the Pharisees demand that Jesus rebuke His disciples; after all, they were shouting out Old Testament Scriptures that should only be applied to the true Messianic King. But Jesus declares that it would be exceedingly inappropriate for them to remain quiet at this particular time. Now earlier on in His ministry, back in Luke 9:20-21, Jesus asked His disciples, “But what about you?” he asked. “Who do you say I am?” Peter answered, “God’s Messiah.” Jesus strictly warned them not to tell this to anyone.” But the

time for keeping Jesus' true identity quiet was now over.¹ It's no longer time to be quiet, nor is it time for rebuke; it's time for praise! Jesus is receiving the praises which are appropriately due to Him because His true identity was God's Messianic King. The Pharisees refused to see what should have been obvious to them by now; or... perhaps they did see it, and yet they still refused to acknowledge what God the Father was doing through His one and only Son, Jesus Christ. Jesus foresaw this rejection by the Pharisees; in fact, He'd foreshadowed it in the parable that He'd just told: The Parable of the 10 Minas.

That's the parable that Luke 19:28 is referring to, "After Jesus had said THIS, he went on ahead, going up to Jerusalem." Let's take a look at this parable together. Luke 19:10-27 begins,

"10 For the Son of Man came to seek and to save the lost.

11 While they were listening to this, he [Jesus] went on to tell them a parable, because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once."

(Now Verse 10 is the tail end of the story of Zacchaeus, which we don't have time to look at today. But Jesus' final words to Zacchaeus lead us right into the parable that Jesus is about to tell.

Jesus tells this parable for at least two reasons:

1) To clarify that His first coming to this earth was not to bring His full and final kingdom reign, but rather to seek and save the lost.

2) To clarify that He knew, all too well, that there were SOME who would reject Him as their king.)

Jesus then goes on to tell this parable.

"12 He said: "A man of noble birth went to a distant country to have himself appointed king and then to return.

13 So he called ten of his servants and gave them ten minas. 'Put this money to work,' he said, 'until I come back.'"

(A mina is an amount of money equivalent to about 3 months wages.²)

14 "But his subjects hated him and sent a delegation after him to say, 'We don't want this man to be our king.'" *(Does this sound like anyone we know?)*

15 "He was made king, however, and returned home. Then he sent for the servants to whom he had given the money, in order to find out what they had gained with it.

16 "The first one came and said, 'Sir, your mina has earned ten more.'

¹ "Whereas earlier Jesus had given a command to silence, this day there was no silencing the welcoming of the Son of David, Israel's King." (Robert H. Stein, Luke, vol. 24, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 481.)

² See text note, *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1742 on Luke 19:13. "The mina is an ancient Near Eastern unit of weight for silver or gold, equivalent to approximately 1.25 pounds, which was divided into 60 shekels. The mina, like the shekel, eventually also became a unit of currency." [https://en.wikipedia.org/wiki/Mina_\(unit\)](https://en.wikipedia.org/wiki/Mina_(unit))

17 “ ‘Well done, my good servant!’ his master replied. ‘Because you have been trustworthy in a very small matter, take charge of ten cities.’”

18 “The second came and said, ‘Sir, your mina has earned five more.’

19 “His master answered, ‘You take charge of five cities.’”

20 “Then another servant came and said, ‘Sir, here is your mina; I have kept it laid away in a piece of cloth.

21 I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow.’”

22 “His master replied, ‘I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow?

23 Why then didn’t you put my money on deposit, so that when I came back, I could have collected it with interest?’”

(You see, this wicked servant had no intention of doing anything for this king, because he didn’t want him to be king in the first place.)

24 “Then he said to those standing by, ‘Take his mina away from him and give it to the one who has ten minas.’

25 “ ‘Sir,’ they said, ‘he already has ten!’³

26 “He replied, ‘I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what they have will be taken away.’^{4 5}

27 But those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me.’ ”

Now this is a stern word of warning to those who chose to reject God’s king rather than to serve Him.⁶ And one of the primary reasons that Jesus told this parable, was that He knew that some would reject His kingship when He rode into Jerusalem that day.⁷ Luke 19:28 says, “After Jesus had said this [*i.e. after He told this parable*], he went on ahead, going up to Jerusalem.” Right in the midst of this huge crowd which received Jesus as their king by spreading their cloaks on the road, and by praising God for all of the miracles they’d seen Him perform⁸, the Pharisees address Him as

³ 30 months of wages, that’s 2 ½ years of income!

⁴ Verse 26 can be a little difficult to understand. “Truth that is not understood and appropriated will be lost, but truth that is used will be multiplied.” *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1720 footnote on Luke 8:18.

⁵ Philippians 3:16 talks about living up to the truths we’ve already attained. “Put into practice the truth they have already comprehended. We are responsible for the truth we currently possess.” *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 2005 footnote on Philippians 3:16.

⁶ “The punishment of those who rebelled and actively opposed the king was much more severe than that of the negligent servant.” *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1742 footnote on Luke 19:27.

⁷ “‘After Jesus had said this.’ By his introduction Luke linked the triumphal entry closely with the preceding parable dealing with Jesus’ kingship (cf. 19:12, 14–15).” (Robert H. Stein, Luke, vol. 24, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 478.)

⁸ Miracles they had seen would certainly include the raising of Lazarus from the dead, since Lazarus was from the nearby village of Bethany. But also the healing of the blind man Bartimaeus at the end of Luke 18, and many others as well. Consider Acts 2:22, “...Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know.”

simply a “teacher.” Luke 19:39 says, “Some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples!”

And a teacher Jesus was, but oh so much more than a teacher! If you’ve ever heard someone honor Jesus as a great teacher, but suggest that He’s nothing more than a great teacher, then you should encourage them to take a closer look at today’s passage. Jesus allows the crowd to apply these kingly words to Him. Not only that, but He refuses to tell them to stop, which means He’s either inciting them to blasphemy, or He’s openly declaring His rightful identity as God’s Messianic King.^{9 10} Luke 19:47 later explains, “Every day he [Jesus] was teaching at the temple. But the chief priests, the teachers of the law and the leaders among the people were trying to kill him.” You see, not everyone was a big fan of Jesus. Not everyone wanted Him to be king, neither their king nor anyone else’s. The commoners could see the truth of Jesus’ kingship, but the religious elite either couldn’t see it, or they simply rejected it out of spite and a desire to hold onto their power.

As much as the king in the Parable of the 10 Minas had a fierce response to those who rejected His kingship, we see a more heart-wrenching dimension to King Jesus’ response in Luke 19:41-42, “As he approached Jerusalem and saw the city, he wept over it 42 and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes.” Jesus said these words with tears streaming down His cheeks. This is one of only two occasions when the Gospels record Jesus weeping. The first one was when He was making His way to the tomb of beloved friend Lazarus. John 11:35 is the shortest verse in the Bible, “Jesus wept.” Here in Luke 19, Jesus isn’t weeping for Lazarus, nor is He weeping for His own impending suffering on the cross, but rather for the city of Jerusalem, which personified the resistance by many Jews to their own Messiah.¹¹ The city of Jerusalem, and its Jewish residents, were experiencing a deeply regrettable spiritual blindness to God’s Messiah, who literally rode right into their midst and proclaimed His presence in broad daylight. He declared His kingship as clearly and blatantly as He possibly could, and yet they rejected Him, and the peace that He was offering.¹²

⁹ “There is a dark cloud hanging over this whole incident, and Luke taught his readers once again that what had happened to Israel was the result of their rejection of the Christ. ...The Pharisaic response (Luke 19:39) reveals that Israel had not received their King (cf. 19:14).” (Robert H. Stein, Luke, vol. 24, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 481.)

¹⁰ Consider Acts 13:44-48.

¹¹ Consider Luke 23:28-31.

¹² Earlier in Luke 13:34 Jesus said, “Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing.”

How many of us have rejected Jesus just as stubbornly at some point in our lives, or know someone who has rejected Him? Despite His miraculous power, despite His great love, and despite His clear pronouncement as Savior and Lord, there are many people who still reject Him today.¹³ If only they had known on this Palm Sunday what would bring them peace. On this day when their King came riding into Jerusalem on a donkey's colt. If they had recognized just how sacred and how special Jesus truly is. Verse 44 states it plainly, "...you did not recognize the time of God's coming to you."¹⁴ ¹⁵ John 1:11-12 says, "He came to that which was his own, but his own did not receive him."¹⁶ 12 Yet [*and there is great hope in this word "Yet"*] to all who did receive him, to those who believed in his name, he gave the right to become children of God." And so for those of us who are still considering Jesus' claims, there's still an opportunity for us to receive Jesus Christ as our King. We can choose to receive Him into our hearts, and become one of God's children.

When Jesus came to Jerusalem as king, some people...

2) Celebrated Jesus as their King. Luke 19:33-36 says, "As they were untying the colt, its owners asked them, "Why are you untying the colt?" They replied, "The Lord needs it." They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. As he went along, people spread their cloaks on the road." Now I don't know about you, but if someone walked into my back yard and started untying my pet, or driving away with my car, I'm not sure I'd settle for the explanation, "The Lord needs it." It seems likely that Jesus had prearranged for the use of this animal. On the other hand, it's also possible that Jesus simply knew the God-honoring character of this particular family, that they would accept this explanation as reason enough. That's not a bad attitude really is it? "If the Lord needs it, then you can have it." After all, every believer is just a steward of God's

¹³ And so, all we can do is pray that God will open spiritually blind eyes to see the light of His truth.

Consider 2 Corinthians 4:4.

¹⁴ "This day" in Luke 19:42, "refers to 'the time of God's coming to you' (Luke 19:44), which refers broadly to the coming of God's kingdom but more narrowly to the coming of Israel's King in 19:28-40." (Robert H. Stein, Luke, vol. 24, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 484.)

¹⁵ Jesus' description of war in verses 43-44 were fulfilled literally some 40 years later in AD 70, when history records that the Romans destroyed Jerusalem, including building an embankment against it, and hemming them in on every side. "Enemies will build an embankment against you.... The Romans were not specifically mentioned, but the reference is to the palisade they built around Jerusalem. And encircle you. This refers to the wall later built to surround the city to keep people within the city from escaping. ...And hem you in on every side. This refers to the continual pressure of attacks against the city." (Robert H. Stein, Luke, vol. 24, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 484.) "The experience of Psalm 137 after the destruction of Jerusalem in 587 B.C. will soon be relived." (Robert H. Stein, Luke, vol. 24, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 484.)

¹⁶ "By their rejection of God's Son, the day of visitation that was meant to fulfill Israel's hopes and expectations (1:54-55, 68-79) would instead bring God's judgment." (Robert H. Stein, Luke, vol. 24, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 485.)

resources. All that we have comes from God, so all that we have should be at His disposal for His greater purposes.

By the way, spreading their cloaks on the road wasn't just a simple courtesy. The road may very well have been dry and dusty, or perhaps even muddy if it had rained recently, but that's not why they were spreading their cloaks. This was a cultural way of paying homage; they were spreading their cloaks (and the palm branches) as a sign of respect and honor for their king.^{17 18}

John's Gospel clarifies that the colt that Jesus rode in on was a donkey's colt, in fulfillment of Zechariah 9:9,^{19 20}

“Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem!

See, your king comes to you, righteous and victorious,
lowly and riding on a donkey, on a colt, the foal of a donkey.”

Luke also specifies that this donkey had never been ridden on, which highlights its sacred purpose.²¹ Rather than Jesus riding in on a warhorse, He rode in on a lowly donkey, which indicated the peaceful and kingly nature of His entry. To be clear, Jesus had entered Jerusalem many other times before, but this particular time, He's being very intentional about how He enters. To any observant Jew, it would have been almost impossible to miss the symbolism. He was declaring His Messianic Kingship; Jesus was fulfilling prophecy as Zion's king.²² Unlike earlier in His ministry, when He warned people like Peter not to talk about His Messianic identity, Jesus is now proclaiming it in the public streets. It was time not only to declare Himself Messiah, but also to reveal that He, as the Messiah, was not there to declare war against Rome, but rather to declare peace in heaven.

Luke 19:37-38 goes on, “When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

¹⁷ 2 Kings 9:12-13 illustrates this well.

¹⁸ Matthew 21:8 makes it clear that this was a very large crowd who were not only spreading their cloaks on the road but also cutting down branches to spread on the road.

¹⁹ See John 12:14-15; Matthew 21:5.

²⁰ “The space devoted to the colt (Luke 19:30–35) suggests its important role in the story. As a result Zechariah 9:9, even though not quoted, is a key to what is taking place.” (Robert H. Stein, Luke, vol. 24, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 479.)

²¹ Jesus clarification in verse 30, to find a colt “which no one has ever ridden,” indicates that it would be suitable for a sacred purpose. Also consider the sacred nature of Jesus' tomb in Luke 23:53, a tomb “in which no one had yet been laid.

²² “Jesus chooses to enter Jerusalem THIS time mounted on a donkey to claim publicly that he was the chosen Son of David to sit on David's throne, the one about whom the prophets had spoken.” *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1743 footnote on Luke 19:30.

38 “Blessed is the king who comes in the name of the Lord!”^{23 24}

“Peace in heaven and glory in the highest!”²⁵

That first part of verse 38, which begins “Blessed is the king,” is from Psalm 118, which is a royal psalm. These words are describing Jesus as the Messianic King.^{26 27} That second part of verse 38, which begins “Peace in heaven,” has echoes of Christmas in it: “Peace in heaven and glory in the highest!” Back in Luke 2:14, a great company of heavenly host were praising God due to Jesus’ arrival, saying, “Glory to God in the highest heaven, and on earth peace to those on whom his favor rests.” You see, Jesus didn’t become a king on the day that He rode into Jerusalem, He was born a king on Christmas morning. A king who would bring peace in heaven, AND peace on earth. I appreciate how NT scholar Robert Stein says it: “Luke may have changed the wording...to “peace in heaven” because the peace Jesus sought to bring does not find fulfillment in Jerusalem. On the contrary, as [verses 42-44] reveal, Jerusalem would not experience peace but war and destruction. Nevertheless peace reigns in heaven, for God’s divine plan is being fulfilled. Only when the Son of Man returns will peace finally come to Jerusalem.”²⁸

In Matthew’s account of Jesus’ triumphal entry, Matthew 21:10 says, “When Jesus entered Jerusalem, the whole city was stirred and asked, “Who is this?” Friend, you and I know exactly who Jesus is. There’s no confusion about our King, which is all the more reason that we need the whole city of Bemidji to be stirred. We need to celebrate Jesus as our king in such a way that they’ll ask, “who is this?” “Who is this Jesus” about whom all the Bemidji churches are making such a fuss!?! With this in mind, let’s invite someone to join us for worship. During this passion week, I want to encourage every one of us to do more than simply trace the historical timeline of Easter week, or to merely rehearse the academic facts of Jesus’ life, death, and resurrection. Let’s recall the various emotions of passion

²³ Psalm 118:26 says “Blessed is HE who comes in the name of the Lord. Luke identifies the “HE” as the “KING” who comes in the name of the Lord, further highlighting the royal reality of Jesus’ entrance into Jerusalem. *NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2120 footnote on Luke 19:38.

²⁴ “It is quite possible that, as in the case of Peter’s confession, the crowd’s response was more correct than its understanding.” (Robert H. Stein, Luke, vol. 24, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 477–478.)

²⁵ While Luke gives us a briefer summary of Jesus’ words, Matthew 21:9 records a bit more, “The crowds that went ahead of him and those that followed shouted, “Hosanna to the Son of David!” “Blessed is he who comes in the name of the Lord!” “Hosanna in the highest heaven!” (*Hosanna is a Hebrew expression meaning “Save!” which became an exclamation of praise*)

²⁶ “The crowd welcomed him with the words of Psalm 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming King of Israel.” *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1686 map legend.

²⁷ Psalm 118 is the last song in what’s known as the Egyptian Hallel. It may very well have been the song that Jesus and the Twelve sang at the end of the Last Supper, before going out to the Mount of Olives on the night of Jesus’ arrest (see Matthew 26:30). *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 991 footnote on Psalm 118.

²⁸ (Robert H. Stein, Luke, vol. 24, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 480.)

week, and let's ponder what caused those deep emotions. I'm not suggesting that we try to work ourselves up into some kind of a false emotional hype, but I am suggesting that Jesus, and the people around Him, encountered a whole range of meaningful emotions. The truths of Passion Week should stir OUR emotions as well. This week our faith should lead us to "Praise Mingled with Weeping."

- So let's allow ourselves to weep, to grieve and mourn over our own personal sin.

- Let's plead for God's mercy on those in our own city, who are still spiritually lost, and headed for an eternal separation from His love.

And...

- Let's allow ourselves to enter into heartfelt praise and worship for the king of all kings!

- Let's celebrate our king with loud praises of "Hosanna!"

- Let's prepare our hearts for an Easter week that genuinely worships and celebrates the goodness and greatness of God!

Let's not leave it up to the stones to cry out, because WE kept quiet.