

# **Dr. Daniel K. Darko, Gospel of Luke, Session 29, Jesus in Jerusalem, Entry and Teaching Ministry, Luke 19:28-48**

© 2024 Dan Darko and Ted Hildebrandt

This is Dr. Daniel K. Darko in his teaching on the Gospel of Luke. This is session 29, Jesus in Jerusalem, Number 1, Entry and Teaching Ministry, Luke 19:28-48.

Welcome back to the Biblica e-learning lecture series on the Gospel of Luke.

The last time we were looking at this lecture series, we finished the first half of chapter 19. I mentioned towards the end of the lecture that the one that will be beginning now is going to be dealing with Jesus entering Jerusalem and focusing on his ministry in Jerusalem. Then, the passion would unfold, and the gospel would end with the ascension of Jesus, or, should I say, the resurrection account of Jesus.

Now, here we begin in chapter 19, verse 28. You remember what we read more and hear about in the church and depending on your tradition, you even have a feast on the triumphant entry, the day of the triumphant entry. I remember vividly when I was back home as a young African boy growing up in the village; we would have palm leaves, we would walk the street, and we would sing Hosanna.

And there was always this association that as soon as we have the Palm Sunday, we are actually coming close to Easter. In other words, the events of passion unfold as Jesus comes to Jerusalem. In this particular lecture, we begin at this particular point.

So, if you are like me growing up, this is a marking point of beginning to think about the events of Easter. If you belong to the tradition that follows the stations of the cross, you begin to think about events that are going to lead to the various stages that you will think about what Jesus had to go through to bring about salvation to us all. So, let's look at this teaching in Luke chapter 19 from verse 28.

In this particular lecture, I have the subject of Jesus in Jerusalem Entry and Teaching Ministry. And what we are going to see is how he enters Jerusalem, and establishes himself in the temple, where he will begin to conduct a teaching ministry in the temple. So straightforward, let's go and begin to read from chapter 19, verses 28 to 40.

And I begin. And when he has said these things, he went on ahead, going after Jerusalem, when he drew near the Bethphage and Bethany at the mount that is called Olive. He sent two of his disciples saying, go into the village in front of you, where on entering you will find a cold tide on which no one has ever yet sat.

Untie it and bring it here. If anyone asks you, why are you denying it? You shall say this: the Lord has a need for it. So those who were sent went away and found it just as he had told them.

And as they were untying the cold, each owner said to them, why are you untying the cold? And they said the Lord has a need for it. They brought it to Jesus, and by throwing their cloaks on the cold, they set Jesus on it. And as he rode along, they spread their cloaks on the road.

And as he was drawing near, already on the way down the Mount of Olives, the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that he had seen, and they had seen, saying, blessed is the king who comes in the name of the Lord, peace in heaven and glory in the highest. And some of the Pharisees in the crowd said to him, Teacher, rebuke your disciples. He, being Jesus, answered, I tell you, if these were silent, the very stones would cry out.

Now, let's begin to look at some things in this particular account and make some quick observations. I should clarify that as we get to this event, they are so vivid and repetitive, and they echo some of the things that other gospel writers have said so much so that there would not be too many unique features. And so I'll be highlighting where Luke actually changes certain things to emphasize his theological aims as he brings about what Jesus comes to do in Jerusalem as part of his mission.

The first thing to look at is how these events that is leading to their triumphant entry unfold from the Mount of Olives near Bethany and Bethpage, where we would find Jesus heading towards Jerusalem. Geographically, this would be about 2.7 kilometers. Some estimate it will be about two miles or so to the city.

So, you're not talking about a far distance. In a culture where people walk a lot, this is not going to be such a major distance. Jesus sent two of his disciples to go.

Now, later on, we will have a situation where Jesus sent two to prepare a place for the Passover feast, and there they will be named Peter and John. Here, the two are not named. We are only told that these are the two.

One could only surmise that perhaps these are the logistics leaders of the apostolic band, and so Jesus could trust them to be the ones who go ahead, especially given the similarities between these two accounts, as I will draw your attention to later in these lectures. The other things to observe in this account are the revelatory and authority dimensions of the account. Jesus was able to predict.

He could reveal that, indeed, there is a cult that is at a specific thing he describes in vivid terms. Luke wants you to be aware that Jesus has this ability to predict in detail

events that will unfold. As Luke Timothy Johnson likes to emphasize, the prophetic ministry of Jesus unfolds when we begin to see not only in his fourth telling but also in his fourth telling, where he could predict and say, when you find this cult. Actually, you would find the animal, the Greek word can translate as or young donkey or cod, but give or take, there is an important feature that we often lose sight of when we talk about this in English.

When we are told that nobody had sat on this animal, that is a very, very important thing to note here. In other words, it is fit, and the fact that it is, the cult has not been used, is indicative of the fact that it is fit for the use of a king, a royal figure, or an important occasion. Luke is very, very interesting, and, as other gospel writers in this particular account show, as if the cult was almost bred and left there for the purpose use of the use of Jesus Christ to be able to enter Jerusalem in a grand style.

The other thing to look at in terms of his authority is the fact that the owner of the cult will be told that the Lord, Kurios, has need of it. And the owner will concede that if the Lord has need of it, then you can give it to him to use. Now, let's make an analogy here.

I don't know about you, but I like driving. A lot of men like me like driving and like driving fast. Some like fancy cars, some like fast cars.

Now, imagine that you purchase a brand-new Mercedes, and the Mercedes is super new; excuse me, there is zero mileage on it. And you have all these wishes about how you are going to enjoy the ride. And then somebody shows up and say, we would like to have your Mercedes.

You'll say, why? He said no because the Lord needs it. Oh, no, you see the driver, that that man out there, he says, your Mercedes looks good, he wants to use it. If you are like me, you will resist that.

Imagine how you will feel; it's supposed to be how the owner of the cult is supposed to feel. But you see, the owner recognizes authority in that Jesus, who has sent these two. And so as soon as they said the Lord has need of it, he conceded and said, then you can have it.

And then he comes in, and we will be told that more things will begin to unfold as they bring the cult. People will throw their garments on the cult. In other words, they are unrobing to use their robes to prepare a seat for Jesus, almost to make him a royal kind of image here that if the cult is not prepared for him to settle well on it, they say, look, we can remove our cloaks and we are prepared to almost demean ourselves, almost not look so great, so as for you to be elevated. And as they did that, and he jumped on the cult, they also spread their garments on the road, even for him to ride on them.

These are all marks of submission and recognition of authority. Here, we find the owner of the cult recognizing the authority of Jesus; the people around us recognize this same authority figure called Jesus Christ. But something else I would like to draw your attention to is Luke; those who praise Jesus are not going to be an ordinary crowd.

In Luke, unlike Mark and elsewhere, those who would praise Jesus are not going to sing Hosanna, no, they are not going to be a crowd of people who are not Christ followers. In Luke, those who are going to be praising Jesus as he comes to Jerusalem will be his disciples. There will be people who, if you like, are actually coming to the city, perhaps as pilgrims for the Passover or the celebration of the Feast of the Unliving Bread, and they are coming along with Jesus.

So do not confuse Luke's account with Mark's account. In Mark's account, they are a crowd of people who are not necessarily his disciples. In Luke, they are specifically disciples who are praising him because they have seen his mighty deeds, very, very different accounts in that sense.

That is another way of saying, if you are fond of saying those who praise Jesus Hosanna, Hosanna are also those who betrayed him, then I caution you because that will not apply to Luke's account. Luke's praises, if you like, did not say Hosanna. And Luke's praises, if you like, are disciples.

They are not Jews in the community. You see a Pharisaic response as they see Jesus being praised by his disciples. It is noteworthy here because Luke is the only one who records this account that the Pharisees who are perhaps also following the group going, there should be a name for it. There is an English name for a group of people going to Jerusalem as pilgrims in a big procession, a caravan of sorts.

And then you find here some Pharisees who seem to be following Jesus because we saw about them in chapter 18 and earlier on in the account following Jesus, and sometimes, Jesus is making them uncomfortable in some of the areas, as well. But here, the Pharisees turned to Jesus and said, look, stop your disciples. Notice that in Luke's account.

Stop your disciples from praising you. Stop the disciples from saying you are the king who comes in the name of the Lord. Now, so far, we have heard about this humble Jesus, isn't it? But not this time.

He turns to them and says, hey guys, look, I love this. Now let me paraphrase this. I love this.

They are doing the right thing. And by the way, you Pharisees, if you have a problem, if these people stop praising me, the stones will rise and start praising me. In other words, Jesus is pointing out that the occasion is right.

Events have been put in place in line with the prophetic tradition for him to come and be recognized as such as he enters the city. Let me highlight five distinctives in Luke's account that are not recorded in the other gospels. First, Luke is the only one who actually indicates that those who are praising Jesus in the triumphant entry are disciples, and they are not only disciples; they are eyewitnesses of the ministry of Jesus.

They are praising him because of what they have seen him do in his ministry. Two, Luke does not mention Hosanna in the triumphant entry, nor does he mention the palm tree or tree branches that will be used in the procession. Jesus did not use that.

Now, don't tell me Jesus has to ruin your Palm Sunday. Luke has ruined your Palm Sunday. No, no, no, no, no.

Be nice to Luke, please. Go to Mark and enjoy. Go to Matthew and enjoy.

But just be aware that in Luke, the word Hosanna is not used, and he did not use palm branches or tree branches. The other thing to note in Luke is that Luke is unique in the sense that Luke does not mention the kingdom of David, the one who comes in the kingdom of David. Luke mentions the king who comes in the name of the Lord.

Fourth, we see that Luke is the only one who indicates the Pharisees' objection to the praise that is going on. And fifth, you see this nice chiasm that Luke sends out. Luke makes this in a very distinct way when he echoes the angel's message to the shepherds here in the triumphant entry when the angel told the shepherds when the baby Jesus was born in the visitation that glory to God in the highest and on earth peace among those with whom he pleased.

You see here in Luke in the entry of Jerusalem as if that is coming back again. So they will say blessed is the king who comes in the name of the Lord, peace in heaven and glory in the highest. You begin to see the echoes and the chiasm that Luke is bringing together.

Not only was the birth of Jesus announced to the shepherds, but the coming of Jesus to Jerusalem was also announced. He comes with peace. But how is it going to unfold? Glory in the highest, yes.

Honor to be to God who is in the highest, yes. Sometimes I think glory in English is always has this halo effect that I don't have, that I'm not very comfortable about

because I think the Greek word *doxa* is supposed to translate more honor so that we will not have glory as a halo effect, so that when they say glory in the highest he says God be honored. As he comes in peace, yes, indeed, he comes in peace.

But what is he going to do? Let's look at that from verse 41 of chapter 19. As Jesus was riding he comes in, he came in towards the Kidron Valley and as he beholds the city, we are told from verse 41 that when he drew near and saw the city he wept over it, saying would that you even you had known on this day the things that make for peace, for now, they are hidden from your eyes for the days will come upon you when your enemies set up a barricade around you and surround you and hand you on every side and tear you down to the ground you and your children within you and they will not leave one stone upon another in you referring to Jerusalem because you did not know the time of your visitation. Wow, they celebrate Jesus and talk about peace, but Jesus, as he descends towards the city right by the Kidron Valley he begins to look at this city and almost interrupt the process and begin to weep to the effects of how I wish you know what brings peace because this city will be ruined.

A quick notation here: Luke was writing in the 80s. Jerusalem had already been destroyed by the Romans under the leadership of Titus by 70. Luke wants you to be aware that as you, as his readers, read this account, they should know that Jesus predicted what was going to come some 20 years prior. In other words, the prophet Jesus saw what was going to come to the city, and he actually talked about it to the hearing of the disciples who were praising him.

Quick things to note from this lament of Jesus. When Jesus wept over the city, he wept over the city in a way that no other gospel had recorded, but here, the weeping shows the heart of the one who brings peace to a city that had no idea what was going to come upon it in the years ahead. Jesus interrupting praise and mourning the city points to the blindness of the city's inhabitants as if everything is going to unravel around them, and they have no idea that they will be taken by surprise.

But yes, the disciples are right. On one hand, this is the king who comes in the name of the Lord. Peace and glory in the highest. Oh, but on this side, look at the city. How do we enter this city talking about peace? In a few years, 19 and 17 years, this peace will ruin this particular city.

Jesus predicts that Jerusalem will fall. Jerusalem will be besieged. Jerusalem shall be destroyed, and the children of Jerusalem will suffer.

The inhabitants of Jerusalem must be aware of it now. Luke's audience is not supposed to think that it is coming in the future. Luke's audience is supposed to know that this has happened, but a prophetic ministry of Jesus has made it clear that he had the reverend's ability to predict what was going on.

Oh, if you were a Jew, the echoes of Isaiah 29 come in, and I will encamp against you all around and will besiege you with towers, and I will raise siege walks against you. But as Jesus did say this and was weeping to head into the Russian, one wonders where he is going. Where is he going? Wow, something about the city is making him move to mourn that much. But look at what he's going to do.

He's going to hit the religious establishment. He's going to cleanse the temple. Jerusalem, unaware of what is going to befall it, must know that if God is supposed to do something in the city, the house of God must first be cleansed.

So, Jesus moves from the triumphant entry. As I said, as he descended the Kidron Valley, he wept. He made his utterances and headed straight toward the temple. Verse 45 and he entered the temple and began to draw out those who sold, saying to them it is written my house shall be a house of prayer, but you have made it a den of robbers.

Luke's account is very brief, indeed, compared to other gospel writers. Now, I am trying to create a chat, but I know that it is not easy to follow and see how all four gospel writers record this. One of the things one notices when one begins to look at how other gospel writers record this is the fact that for Luke, this account is very brief, but it's very consequential.

He cleansed the temple, and he dealt with those who sold. When in Mark he enters the temple, he drives out the sellers and buyers. Mark talks about sellers and buyers.

Matthew talks about sellers and buyers, and John talks about driving out those who sold and changed money, countering them, and driving oxen and sheep sellers out. Then you see that in Mark he knocks over the tables of money changers. In Matthew, he knocks over.

In John, he knocks over, but in Luke, Luke just said he drove out sellers. And then, in Mark, we see that he knocks over those who sold doves, as we also see in Matthew 21. And then we see some slight changes in Mark towards the end and in John.

But as you see Luke's account, Luke is very, very straight short in the way he projects this. And then, as he goes on, you begin to see another parallel in how scripture is used in this text. In Mark, Jesus will say my house shall be called a house of prayer for all the nations, but you have made it a den of lions.

Luke will remove all nations out, and he will say Jesus said it is written still quoting or conflating those two prophets' prophecies in Isaiah 56 and Jeremiah 11 that my house shall be a house of prayer, but you have made it a den of robbers. In Matthew, he refers to that the same prophecy and says my house shall be called a house of prayer, but you have made it a den of robbers. He did not add Mark's line.

Matthew did not also add Mark's line for all nations to make it a place of prayer for all nations. And then, John even decides to quote a different psalm altogether instead of the prophecies of Isaiah and Jeremiah. For John says take these things away. Do not make my father's house a house of trade his disciples remembered, and taking that quotation zeal for your house will consume me.

One observes a few things in this passage. One observes that Luke omits the knocking over of the seats in the temple. Luke makes no mention of the buyers, those who change money, and the dove sellers.

Luke eliminates the phrase for all nations, as we find in Mark. But you see Luke though he is not presenting what I like to say in my other class, Jesus the macho man, where he comes to the temple and begins to turn the money changing tables, and everybody people look at him and say, oh look at him look at his biceps and triceps please don't mess with him but he doesn't do that here. He just kicked out those who sold.

What is going on? He comes down from olives near Bethany and Bethphage, whipping by the Kidron Valley, enters the temple, and drives out sellers; he says my house shall be a house of prayer, but you have made it a den of robbers. Let me highlight four quick things here. One, the procession would culminate in the temple.

Luke is showing that Jesus's destination for the procession is the temple, and when he comes to the temple, he notices what he is going to do. He is going to drive out the sellers, and when he drives out the sellers, he is going to establish the temple as his new pulpit for ministry if you like. When Luke says he drove out those who sold, he could have two things in mind if we begin to make observations from the traditions that the other gospel writers used.

He could be referring to those who sold in terms of exchanging currencies in the Romans, in the Roman currencies in the temple or those who dealt with the birds and animals that are used for sacrifice and probably overcharging people for that. Luke is drawing attention to the fact that Jesus was very interested in getting rid of unhealthy commercial activity in the temple so that the temple could be a place of teaching. Luke is very, very interested in Jesus becoming almost a philosopher-like figure, a prophetic-like figure in Jerusalem where he would be involved in teaching and have an exchange between aspects who seem to know what they are doing, interrogating him back and forth.

The temple was his destination because if he's going to restore things in Israel, the heart of the nation is the house of God. The prophecies that Luke points out is what I have on the screen for you and you see that the Isaiah prophets, Jesus picked some of it from there, my house shall be a house of prayer and then he picked some also



from the Jeremiah 7 account. Now when Jesus began to do this in the temple, understand what has just happened.

Jesus has created a commotion. Now, for you to understand, as Christians, it's very, very easy for us to misunderstand what is going on here, but I don't want you to miss this. I want you to understand what is going on.

So, imagine that you are in charge of a particular church or a particular hotel and then this prominent figure, all it being so, comes from another town and as he comes, people follow him, hailing him and then he comes into your church and then when he comes in, guess what he does? He cleanses the place and takes over. What would be your reaction? You see, I'm glad you are following this with us in the biblical e-learning lecture series, and you are not at church because if you are at church, you probably will say, oh no, no, he's Jesus. He can do whatever he but understand what you would do if somebody comes to a place where you are in charge and he says everything that is going on there that you deem normal is out of order and takes it upon himself to clean what is going on and start all over again.

You see, the reaction of the temple leaders must be expected, as Luke writes from 47 and 48, and he taught daily in the temple. Now that he has cleansed the place, he began to make it a place for his daily teaching and the chief priests and the scribes and the principal men of the people were seeking to destroy him but did not find anything they could do for all the people were hanging on his words. Notice what is going on here.

He cleansed the temple. He says, now I have made the temple the way I want. Now as we say in a modern palace, FYI, this is the man who came from Nazareth in Galilee.

He is the son of Carpenter. He used to teach. He was very famous, and from all this while, from chapter 9, we've been talking about he's coming down to Jerusalem, he's coming, and now he's coming to town.

Jerusalem is not his hometown. That is not his permanent place of ministry. Now we know that when Luke was telling us about John the Baptist, he wanted to let us know that John the Baptist's parents came from the priestly line, as I shared with you in the Infancy Narratives, but Jesus was not known as a high priest.

He came, cleansed the temple, and said, now, this is the place where I will call my lecture hall. He comes every day and he's teaching. Now understand that the reading I just read from Luke 19, 47, and 48 is to the effect that the people who are the right custodians of the temple think that somebody is undermining their authority and somebody is messing up their domain to do whatever he wants.

That person is called Jesus of Nazareth. That is going to be a problem. They are going to try to see if they can, in military terms, neutralize him, but this is the problem.

The people who were listening to him day after day were hanging on every word of his. So if you are a temple leader, and you are a religious leader, and you teach in that same place, people don't care about what you teach. And this man is teaching that daily and people are hanging on their word.

Now you should know that this is more than a popularity contest place. You should know that in a Jewish tradition where God can call prophets from anywhere and anoint them by the Spirit of God and use them for the benefit of the people of God, if this man is seen by the people to be a man of God, then whoever opposes that man could be charged with blasphemy. And we know that the punishment of blasphemy will be stoning.

So here are the people hanging on to the words of Jesus, and the temple leaders are like, look at this. This is not how we want the place to be and this guy is stealing our show—five quick things to note.

First, the den of robbers has now been claimed by the messianic figure Jesus Christ, and he has established that which he called in chapter 2, verse 49 as his father's house as now his lecture hall. And two, Luke is suggesting to us that Jesus is making the temple a place of his daily teaching. Third, the chief priests and authorities must be known to be the right custodians of the temple prisons.

They are not interfering in what Jesus is doing. Jesus is interfering in their space. In other words, if somebody is disrupting what is going on, it is Jesus disrupting what is going on in the temple.

But hold on to that thought a bit because I will clarify something here. They sought to destroy him because he was disrupting what they were doing in that temple, and they wanted to make sure they took care of him. They neutralize him in that effect.

But what is this all about? Luke is trying to draw our attention to something here. Luke is saying the Jerusalem authorities were not aware that the rightful teacher for the house of God had just arrived. And they have failed their duty.

So, he is going to come and take over. And Luke is saying he jumped down to take care of the cellars so that he could take over and teach. In our next lecture, when we get to chapter 20, Luke devotes the entire discourse to Jesus, who has public teaching and debates with some of these leaders.

That place he came to is not to clean and go. He came to clean and claim the place as his lecture place. You see, we can talk about various things going on but think about the first century.

Think about one of the key figures in Palestine, Herod. Herod had a situation where he refurbished the temple. The temple is now in very good shape. High priests, all these religious leaders, the Jewish council leaders, they feel they can wield power in Jerusalem a lot.

The guy who comes from the village of Nazareth comes in as the one who comes in the name of the Lord and seizes the place. What we have seen in the entry and teaching ministry of Jerusalem is this. He has finally arrived at the destination that will be the climax of his teaching ministry, the temple.

If the Pharisees thought they were going to stop him on the way through the time of triumphant entry, he gave them a clear message. If the temple authorities are going to devise all kinds of means to try to get to him, the people who were listening to him could make a difference between what they had to say and what he, Jesus, had to say. Jewish historians and others have talked about how Jerusalem around this time had become a place where some of these religious leaders ran the show.

Josephus and others talk about how the high priest and these aristocrats are now taking over, dominating things here and there. But now Jesus comes with soft power to dominate the system. I would like to go on to chapter 20 and begin to show you how much Jesus will address certain specific things with the Jewish authorities.

For this particular lecture, my aim is to draw your attention to how he enters the city in a grand style. He looks slightly different from the other Gospels, but he still comes with peace. He's concerned about the faith of Jerusalem, but he did not come to rest. He came to teach.

The message of the Kingdom of God must be clearly spoken. So far, people in Galilee, people all the way, even in Samaria, in Tyria, they have heard him talk about the Kingdom of God. They have seen him demonstrate the power of God.

Jerusalem can now hear clearly that it's no longer rumors. The Son of God, the King, who comes in the name of the Lord, is here. I hope that as we go to the next lecture to talk about his teaching in the temple more, you will open your heart and begin to look at yourself and ask, is it possible that sometimes I behave like the temple authorities, that I resist the teachings of Jesus? I feel like he's intruding in my space.

But all the while, what is needed is to open up to the new thing God is doing and to embrace what God is doing. Jesus will be questioned to answer by what authority he teaches. He will provide an answer.

As temple leaders obsessed with Sadducee theology, he'll be asked questions about the resurrection, and he will answer them. He will clarify that the Son of God is here. The Kingdom of God is at hand.

Before he will be arrested, his message will be loud and clear. But before you turn off, turn your back to Jesus, how open are you to the teachings of Jesus? Oh, behold, he comes. He comes to teach clearly about the Kingdom of God, the reign of God, and the presence of God.

The hour of salvation is here. I hope that as you follow this lecture series with us, you begin to imagine yourself in the context of Jesus' teaching. And begin to open your heart to embrace the teachings of Jesus.

And begin to accept him even when it sounds so intrusive. And begin to ask yourself if God is speaking to you about something in your life that needs surrendering. Definitely, please follow up with the next lecture, where we begin to see how Jesus will engage these authorities in the teachings.

And I hope as you do so, you grow to love Jesus more and be open to his teaching. God bless you. And thank you for joining us in this lecture series.

This is Dr. Daniel K. Darko in his teaching on the Gospel of Luke. This is session 29, Jesus in Jerusalem, Number 1, Entry and Teaching Ministry, Luke 19:28-48.