

Foothills Christian Assembly Sermon October 18, 2020

Luke 19: 36 – 40 “Praise God for All His Mighty Works”

28 When He had said this, He went on ahead, going up to Jerusalem. 29 And it came to pass, when He came near to Bethphage and Bethany, at the mountain called Olivet, that He sent two of His disciples, 30 saying, "Go into the village opposite you, where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring it here. 31 And if anyone asks you, 'Why are you loosing it?' thus you shall say to him, 'Because the Lord has need of it.' " 32 So those who were sent went their way and found it just as He had said to them. 33 But as they were loosing the colt, the owners of it said to them, "Why are you loosing the colt?" 34 And they said, "The Lord has need of him." 35 Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him.

36 And as He went, many spread their clothes on the road. 37 Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works 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!" 39 And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples." 40 But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."

41 Now as He drew near, He saw the city and wept over it, 42 saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. 43 For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, 44 and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation." 45 Then He went into the temple and began to drive out those who bought and sold in it, 46 saying to them, "It is written, 'My house is a house of prayer,' but you have made it a 'den of thieves.' " 47 And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him, 48 and were unable to do anything; for all the people were very attentive to hear Him.

I. Introduction

a. Luke 19: 36 – 40: “Praise God for All His Mighty Works”

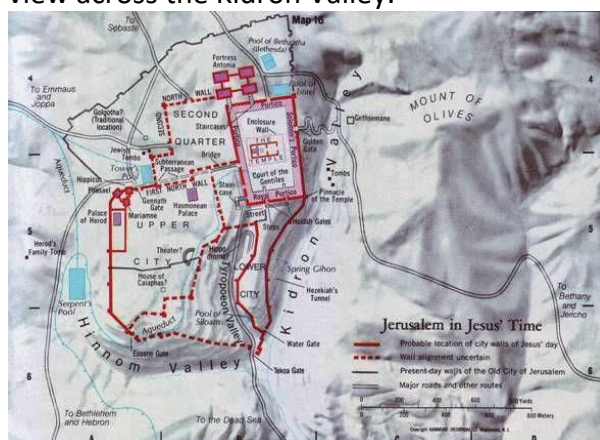
- i. Where/when does this praise occur? (v36,37)
- ii. Who is rejoicing? (v36,37)
- iii. Why are they praising God? (v37)
- iv. What do they say in their praise of God? (v38)
- v. How does Jesus respond to their praise?
- vi. Who corrects Christ instead of praising Him? (v39)
- vii. What do they say in their correction of Christ? (v39)
- viii. How does Christ our Lord respond to their correction? (v40)
- ix. Questions to know, love and obey God

II. Where/when does this praise occur? (v36,37)

- a. The colt was obtained in a way that demonstrates Christ’s control over all of the events surrounding His rejection, brutalization and crucifixion. This great reality secures His disciples, then and now, to be prepared for suffering. God is sovereign over and in all of our suffering. The disciples have just placed their clothes on the colt’s back and helped Jesus up onto the colt, and the last leg of their journey into Jerusalem has begun. And, as He begins His descent from the

Mount of Olives toward Jerusalem, many from the crowd spread their own cloths along the road.

- b. Let's recall briefly the significance of the Mount of Olives
 - i. Bock "Located east of Jerusalem, the Mount of Olives is in a range that runs north and south for two and a half miles. Olives, the middle of three peaks that dominate the range, stands 2,660 feet above sea level, directly across from the temple. The mountain has eschatological import in the OT. Zechariah 14:4–5 presents it as the place where Messiah will show himself. Luke makes nothing of this point, but he does mention in Acts 1 that Jesus ascended from this mountain into heaven."¹
 - ii. This is the place where Jesus stays overnight during His crucifixion week (Lk 21:37), where Jesus prays with His disciples in the Garden of Gethsemane (Lk 22:39,40), and where His ascension occurs 40 days after his resurrection (Acts 1:9-12).
 - iii. About this place in the OT
 1. WBD "the ridge east of Jerusalem, separated from the city by the narrow ravine of the Kidron, the Valley of Jeboshaphat (Zech. 14:4). It derives its name from the olive trees which once abounded on it (Neh. 8:15). It is about a mile long from north to south, and presents several summits or slight elevations above the general level. Up its slopes David went weeping when he fled from Jerusalem at the outbreak of Absalom's rebellion (2 Sam. 15:30). Upon one of its summits Solomon built "a high place for Chemosh the abomination of Moab" (1 Kings 11:7), and this summit, the most southern one, was in after-times, on account of the idolatrous rites there practiced, commonly designated "the Mount of Corruption" (2 Kings 23:13)."²
 - iv. From this location on the western descent, Jerusalem would come into view across the Kidron Valley.



V.

¹ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1553). Grand Rapids, MI: Baker Academic.

² Shepherd, T. J. (1880). In [The Westminster Bible Dictionary](#) (pp. 383–384). Philadelphia: Presbyterian Board of Publication.

- vi. Here's a modern view of Jerusalem from the Mount of Olives across Kidron



- vii.
- viii. About the Kidron Valley “Kedron = Cedron, turbid, the winter torrent which flows through the Valley of Jehoshaphat, on the eastern side of Jerusalem, between the city and the Mount of Olives. This valley is known in Scripture only by the name “the brook Kidron.” David crossed this brook bare-foot and weeping, when fleeing from Absalom (2 Sam. 15:23, 30), and it was frequently crossed by our Lord in his journeyings to and fro (John 18:1). Here Asa burned the obscene idols of his mother (1 Kings 15:13), and here Athaliah was executed (2 Kings 11:16). It afterwards became the receptacle for all manner of impurities (2 Chr. 29:16; 30:14); and in the time of Josiah this valley was the common cemetery of the city (2 Kings 23:6; comp. Jer. 26:23). Through this mountain ravine no water runs, except after heavy rains in the mountains round about Jerusalem. Its length from its head to en-Rogel is 2 3/4 miles. Its precipitous, rocky banks are filled with ancient tombs, especially the left bank opposite the temple area. The greatest desire of the Jews is to be buried there, from the idea that the Kidron is the “valley of Jehoshaphat” mentioned in Joel 3:2.”
- ix. Passover usually occurs sometime in April or late March, and the weather in Jerusalem averages 54-70 degrees with about 2 days of rain per month.

III. Who is rejoicing? (v36,37)

- a. “the whole multitude of the disciples began to rejoice and praise God with a loud voice”
- i. So, many from the crowd have spread their clothes on the road, and the descent toward Jerusalem begins, and the disciples, unable to hold in their gladness, cry out with loud voices. The whole multitude of the disciples. This is not just His Twelve or the Seventy, but all who are

followers of Jesus at this point. Think of the sound of their voices going out across that valley. Yet, as we will see, they still seem to have an imperfect understanding of what will happen in the coming days. Yet, nonetheless, Jesus will receive their imperfect praise and rejoicing.

IV. Why are they praising God? (v37)

- a. “the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen”
- b. The mighty works of Jesus all coming flooding into their memories at this point. Perhaps His control over the acquisition of the colt has caused this consideration. They have been through so much with the Lord, seen so many of His signs, mighty works, and wonders. (John Frame Systematic Theology)
- c. Signs: demonstrating the ultimate authority of God (The Lord of the covenant)
- d. Mighty works: demonstrating God’s absolute power to accomplish His will (The King of the Covenant People)
- e. Wonders: demonstrating God’s Presence with His people (The Covenant Family under our Father)
- f. So, their focus at this moment is upon the power of their Divine Lord, with the awareness that God is present with them doing these wonders. So, it’s very hard to consider such a Mighty One hanging on a Roman cross. Basically inconceivable.
- g. Think of all they were remembering. Jesus had passed through a murderous crowd in Nazareth untouched, healed Simon’s mother-in-law, and healed every person in Nazareth. Think of the boat sinking with fish, the instantaneous healing of the leper and the paralytic and the man’s withered right hand. And, the distance healing of the centurion’s servant. And two resurrections: the widow’s son and Jairus’ daughter. The winds and waves obey His Word! Demons flee at His Word! Twelve years of bleeding healed! 5 thousand fed! The demon-possessed boy healed at the base of the Mount of Transfiguration. A bent over woman (18 years!) healed instantly. Dropsy healed. Ten lepers healed. The blind beggar healed! And more to come.

V. What do they say in their praise of God? (v38)

- a. saying: "'Blessed is the King who comes in the name of the Lord!' Peace in heaven and glory in the highest!"
- b. They focus upon Christ as the King, the One Who comes in the Name of the Lord, their Messiah Who will deliver them. And they proclaim the peace He brings in heaven and greatest glory that is His. They worship Jesus Christ as God in this event.
- c. About Christ as King
 - i. Bock “The use of Ps. 118:26 is typological in originally depicting the king leading pilgrims to the temple and receiving a greeting of welcome from the priests at the temple, probably on the occasion of some major victory. This greeting/blessing recognized that the king and his entourage came with the Lord’s approval (Bock 1987: 118, 125). As it was then, so it should be in Jesus’ time. He should be welcomed as a leader and agent of God. The association of

Ps. 118 with eschatological hope and the Feast of Tabernacles also heightens the sense of nearness of eschatological fulfillment. The cry is full of hope because the king is here. Reference to “one who comes” is common in Luke (3:15–17; 7:19–23; 13:35; Ellis 1974: 225; Danker 1988: 313). The key difference between the citations of Ps. 118 here and in Luke 13:35 is the addition of ὁ βασιλεύς (*ho basileus*, the king). Luke has previously alluded to Jesus’ Davidic connection (1:32; 18:38–39), but here he explicitly calls Jesus king. This reference to the king makes it clear that a regal figure is in view, and it may be an additional allusion to Zech. 9:9. When one puts the regal confession next to eschatological imagery, a messianic claim is present. This combination gives the event its eschatological flavor and shows that messianic intimations operate at various levels.³

- d. About Christ bringing peace and glory
 - i. Bock “Following the eschatological blessing is a concluding note of peace and glory, much like that at Jesus’ birth (Luke 2:10–14). Salvation comes, and so peace and joy can be proclaimed (Marshall 1978: 715–16). ... In this regal figure, God is reconciling himself to humanity and reasserting his rule. The king is entering the city to the people’s cries of joy, cries that within a week will become wails of pain and disappointment.⁴
- e. Psalm 118 “Open to me the gates of righteousness; I will go through them, And I will praise the Lord. 20 This is the gate of the Lord, Through which the righteous shall enter. 21 I will praise You, For You have answered me, And have become my salvation. 22 The stone which the builders rejected Has become the chief cornerstone. 23 This was the Lord's doing; It is marvelous in our eyes. 24 This is the day the Lord has made; We will rejoice and be glad in it. 25 Save now, I pray, O Lord; O Lord, I pray, send now prosperity. 26 Blessed is he who comes in the name of the Lord! We have blessed you from the house of the Lord. 27 God is the Lord, And He has given us light; Bind the sacrifice with cords to the horns of the altar. 28 You are my God, and I will praise You; You are my God, I will exalt You. 29 Oh, give thanks to the Lord, for He is good! For His mercy endures forever.”

VI. How does Jesus respond to their praise?

- a. Nothing is said directly, but by His silence, Jesus sits atop His colt receiving their praise and rejoicing. He validates their worship. He says without speaking that He is indeed God, the Messiah, the King Who comes in the Name of the Lord.

VII. Who corrects Christ instead of praising Him and what do they say? (v39)

- a. 39 And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples."
- b. This response of the Pharisees again reveals that Christ’s disciples are worshiping Him as God. The Pharisees are deeply offended by this apparent blasphemy, and

³ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1558). Grand Rapids, MI: Baker Academic.

⁴ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, pp. 1558–1559). Grand Rapids, MI: Baker Academic.

with some degree of respect (“Teacher”), they admonish Jesus to sternly correct (“rebuke”) His disciples.

- c. Bock “The sentiment of praise floating through the crowd is not unanimous. Some of the Pharisees from (ἀπό instead of ἐκ; BDR §209.2 n. 4) the crowd tell Jesus to rebuke his disciples. The leadership regards Jesus as a teacher with disciples and addresses him as such (Plummer 1896: 449; Luke 7:40; 20:21, 28). The imperative ἐπιτίμησον (*epitimēson*, rebuke) suggests that the Pharisees are offended or worried by the disciples’ messianic confession of Jesus and so seek to correct the situation as quickly as possible. They regard the praise as inappropriate. ...In this last appearance of the Pharisees amidst the crowd (last noted in 17:20), one gets the sense that they reacted out of offense, not concern, especially given Jesus’ many warnings to them since he started toward Jerusalem (12:54–56; 13:31–35).”⁵
- d. The disciples who know Jesus Christ will often be rebuked and scorned by those who do not know Jesus Christ, especially those amongst the halls of religious power.

VIII. How does Christ our Lord respond to their correction? (v40)

- a. 40 But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."
- b. The praise of God will go forth, whether from man or not. The praise of God cannot be silenced. And, Christ’s reference to stones brings to mind both Himself as the Chief Cornerstone of Psalm 118 and the temple to be destroyed and how we are all living stones built up in Him.
- c. Bock “Whether men praise Christ or no he will, and shall, and must be praised (v. 40): *If these should hold their peace*, and not speak the praises of the Messiah’s kingdom, *the stones would immediately cry out*, rather than that Christ should not be praised. This was, in effect, literally fulfilled, when, upon men’s reviling Christ upon the cross, instead of praising him, and his own disciples’ sinking into a profound silence, the *earth did quake and the rocks rent*. Pharisees would silence the praises of Christ, but they cannot gain their point; for as God can *out of stones raise up children unto Abraham*, so he can out of the mouths of those children perfect praise.”⁶

IX. Questions to know, love and obey God

⁵ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, pp. 1559–1560). Grand Rapids, MI: Baker Academic.

⁶ Henry, M. (1994). [Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume](#) (p. 1895). Peabody: Hendrickson.