



CROSSROAD
PRESCHOOL

A man with grey hair, wearing a dark tuxedo, white shirt, and black bow tie, is speaking into a bright yellow microphone. He has a determined expression and his right fist is raised in the air. He is wearing a gold watch on his left wrist and a ring on his right hand. The background is dark with a horizontal line, possibly a stage or arena setting.

Let's get ready
to **RUMBLE!!!!!!**



The Gospel of
LUKE

Setting His Face to Jerusalem
Luke 9:51 to Luke 19:44

Luke 19:28-44

²⁸After Jesus had said this,
he went on ahead,
going up to Jerusalem.

Luke 19:28-44

²⁹As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, ³⁰“Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ³¹If anyone asks you, ‘Why are you untying it?’ say, ‘The Lord needs it.’ ”

Luke 19:28-44

³²Those who were sent ahead went and found it just as he had told them. ³³As they were untying the colt, its owners asked them, “Why are you untying the colt?”
³⁴They replied, “The Lord needs it.”

Luke 19:28-44

³⁵They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. ³⁶As he went along, people spread their cloaks on the road. ³⁷When 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:

Read Together

Luke 19:28-44

³⁸ “Blessed is the king who comes
in the name of the Lord!”

“Peace in heaven and glory
in the highest!”

Luke 19:28-44

³⁹Some of the Pharisees in the crowd said to Jesus,
“Teacher, rebuke your disciples!”

⁴⁰“I tell you,” he replied, “if they keep quiet, the stones
will cry out.”

Luke 19:41-44

⁴¹As he approached Jerusalem and saw the city, he wept over it
⁴²and said, “If you, even you, had only known on this day what
would bring you peace – but now it is hidden from your eyes.

⁴³The days will come upon you when your enemies will build an
embankment against you and encircle you and hem you in on
every side. ⁴⁴They will dash you to the ground, you and the
children within your walls. They will not leave one stone on
another, because you did not recognize the time of
God’s coming to you.”

Today's Message:
"The Crying Stones"
Luke 19:28-44



The approach to Jerusalem

The Context

Luke 19:28

²⁸After Jesus had said this,
he went on ahead,
going up to Jerusalem.

Luke 19:11-13

¹¹While they were listening to this, he 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. ¹²He said: “A man of noble birth went to a distant country to have himself appointed king and then to return. ¹³So he called ten of his servants and gave them ten minas. ‘Put this money to work,’ he said, ‘until I come back.’”

Luke 19:14-15

¹⁴“But his subjects hated him and sent a delegation after him to say, ‘We don’t want this man to be our king.’”

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...”

The approach to Jerusalem

The Determination

Luke 19:28

²⁸After Jesus had said this,
he went on ahead,
going up to Jerusalem.

The approach to Jerusalem

The Determination

Luke 9:51

As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.



Capernaum

GALILEE

Nazareth

Nain

Ginea

Scythopolis

SAMARIA

Jabbok R.

Gadara

Ephraim

Rabbah

Jericho

Jerusalem

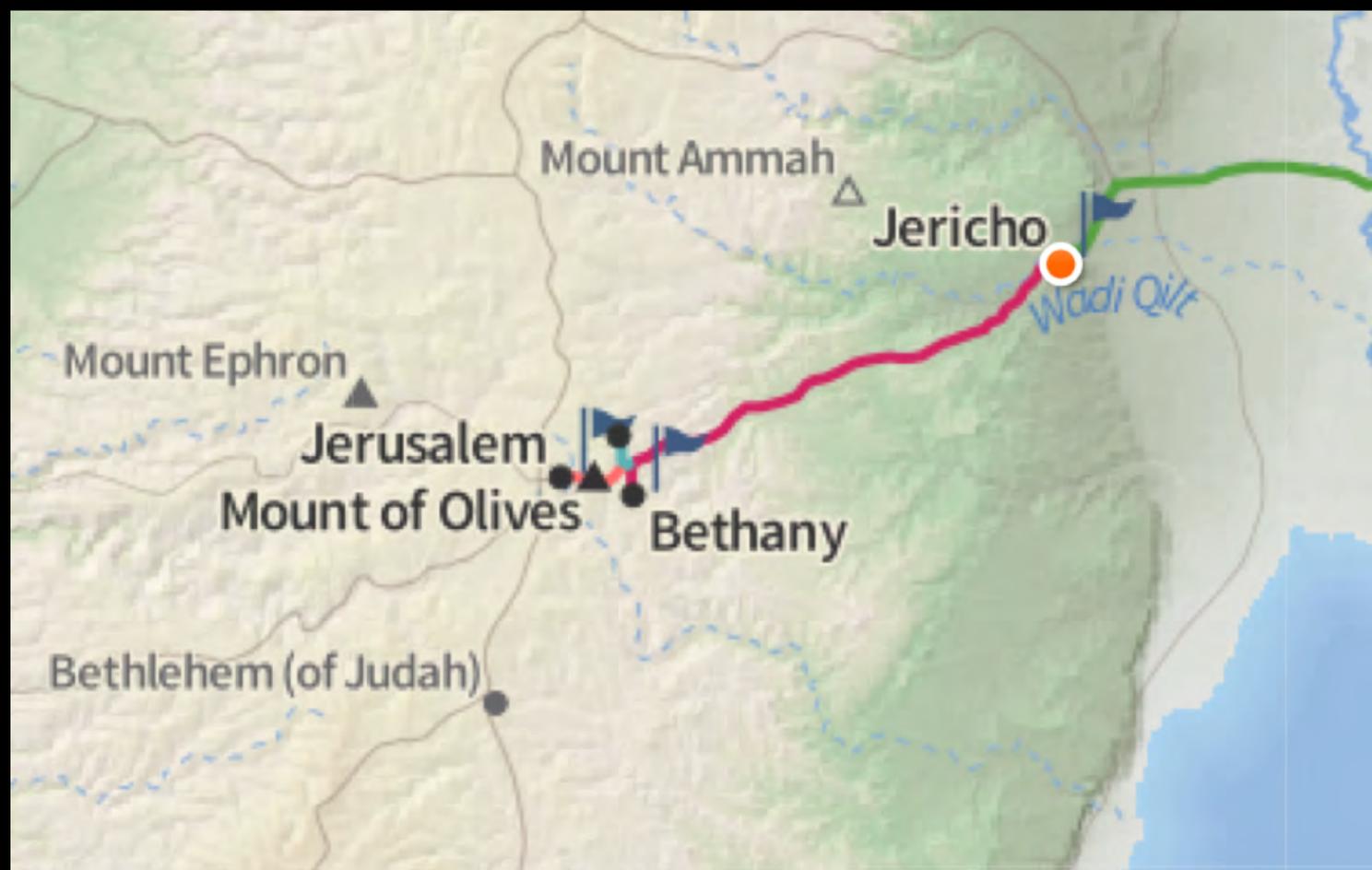
Mount of Olives

Bethany

Jordan

Sea of Galilee

Tannour R.



The approach to Jerusalem

The Destination

Luke 19:28

²⁸After Jesus had said this,
he went on ahead,
going up to Jerusalem.

Jesus predicts his death

Luke 18:31-33

³¹Jesus took the Twelve aside and told them, “We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled. ³²He will be delivered over to the Gentiles. They will mock him, insult him and spit on him; ³³they will flog him and kill him. On the third day he will rise again.”

³⁴The disciples did not understand any of this. Its meaning was hidden from them, and they did not know what he was talking about.

By this juncture in the Third Gospel, Jerusalem has been vested with monumental significance. It is foremost the place of destiny, the goal to which Jesus has been headed on account of his submission to the divine plan (e.g., 9:31, 51; 13:31–35; 18:31–34). Luke's narration of Jesus' entry into Jerusalem is punctuated by a *mélange* of geographical markers; in fact, narrative time is slowed considerably and dramatic tension intensified by references to each stage of this final leg of the journey, marking the progression of Jesus as he draws closer and closer to Jerusalem. Additionally, because of Jerusalem's status as the Holy City — location of the temple, abode of God, nexus between human and divine, inviolable territory — the question of the relationship between Jesus and Jerusalem is inevitable.

Repeatedly, Jesus has run afoul of representatives from Jerusalem (Luke 5:17, etc.) and others who challenged his understanding of the Scriptures and of the nature of salvation. How will Jesus, who has claimed legitimacy as an interpreter of the divine will, fare in relation to Jerusalem – the city, the temple, and its leadership, to whom, in the eyes of most, God has granted divine authority? Jesus' entry, according to the Lukan narration, does not shy away from this confrontation. To the contrary, by painting Jesus with such regal, messianic hues, Luke sets the stage for subsequent challenges to Jesus' base of authority and, ultimately, for his demise (vv 39–40; cf. 20:2).

~ Joel B. Green, *The Gospel of Luke*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), 683.

The means of entry

Luke 19:29-34

²⁹As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, ³⁰“Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ³¹If anyone asks you, ‘Why are you untying it?’ say, ‘The Lord needs it.’ ”

The means of entry

Luke 19:29-34

³²Those who were sent ahead went and found it just as he had told them. ³³As they were untying the colt, its owners asked them, “Why are you untying the colt?”
³⁴They replied, “The Lord needs it.”

Why a colt that no one has ridden?

Why a colt that no one has ridden?

Zechariah 9:9

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.

Why is it tied up?

Why is it tied up?

Genesis 49:11

He will tether his donkey to a vine, his colt to the choicest branch; he will wash his garments in wine, his robes in the blood of grapes.

First, the colt is tied and must be untied (mentioned five times!) — a possible echo of Gen 49:11, which speaks of a coming ruler who would tie a colt to a vine. The presence of such an echo would contribute to the royal reverberations of this scene, though this instance of intertextuality would also comprise an important element of parody: The ruler of the Genesis text is characterized by extraordinary opulence, whereas the colt Jesus rides must be borrowed. Such an emphasis comports well with the larger Lukan motif of a kingdom oriented toward the least and the lost, and the picture of Jesus as one who has “nowhere to lay his head” (9:58).

~ Joel B. Green, *The Gospel of Luke*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), 684.

The King Approaches

Joyfully receiving the King

Luke 19:35-38

³⁵They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. ³⁶As he went along, people spread their cloaks on the road. ³⁷When 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:

The King Approaches

Joyfully receiving the King

Luke 19:35-38

³⁸ “Blessed is the king who comes
in the name of the Lord!”

“Peace in heaven and glory
in the highest!”





The King Approaches

Angrily rejecting the King

Luke 19:39-40

³⁹Some of the Pharisees in the crowd said to Jesus,
“Teacher, rebuke your disciples!”

⁴⁰“I tell you,” he replied, “if they keep quiet, the stones
will cry out.”

Psalm 19:1

The heavens declare the glory of God; the skies
proclaim the work of his hands.

Romans 8:18-23

¹⁸I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.

¹⁹For the creation waits in eager expectation for the children of God to be revealed. ²⁰For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope ²¹that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God.

Romans 8:18-23

²²We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

²³Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies.

In the biblical tradition there is a strong sense that nature participates in the witness and celebration of what God is doing (the verbally closest parallel is actually Hab 2:11 where the stones of the walls of the house and its beams cry out in witness against the wickedness that has been perpetrated, but that is hardly what is happening here). The disciples are marking a moment of high destiny; if *their* marking of it were to be silenced, then the stony terrain around them would need to take their place.

The King Arrives

Awe and Weeping

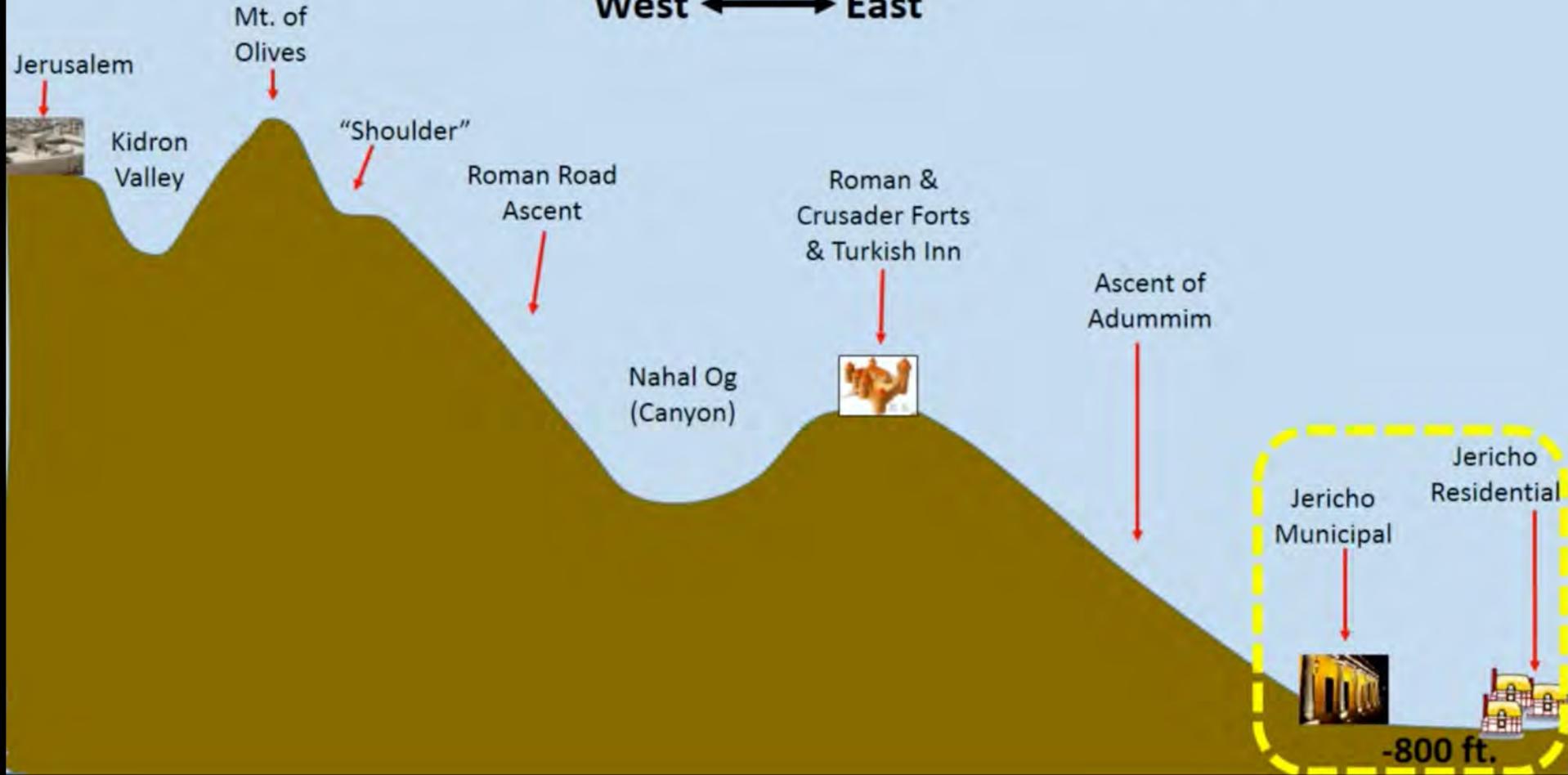
Luke 19:41

⁴¹As he approached Jerusalem and saw the city, he wept over it
⁴²and said, “If you, even you, had only known on this day what
would bring you peace – but now it is hidden from your eyes.

⁴³The days will come upon you when your enemies will build an
embankment against you and encircle you and hem you in on
every side. ⁴⁴They will dash you to the ground, you and the
children within your walls. They will not leave one stone on
another, because you did not recognize the time of
God’s coming to you.”

Sections of the Jericho to Jerusalem Road

West ← → East



The King Arrives

Awe and Weeping

Luke 13:34-35

³⁴“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.

³⁵Look, your house is left to you desolate. I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the Lord.’”

The King Arrives

Missing the Visitation of God

Luke 19:42-44

⁴¹As he approached Jerusalem and saw the city, he wept over it
⁴²and said, “If you, even you, had only known on this day what
would bring you peace – but now it is hidden from your eyes.
⁴³The days will come upon you when your enemies will build an
embankment against you and encircle you and hem you in on
every side. ⁴⁴They will dash you to the ground, you and the
children within your walls. They will not leave one stone on
another, because you did not recognize the time of
God’s coming to you.”

Yet 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 “triumphal” entry from a human perspective was not “triumphal.” What had been true from the very beginning continues even now. The Son of God is rejected. This theme, the rejection of Jesus and the resulting judgment, [is] brought to the forefront by Luke in 19:41-44... Here the cry of 13:34-35 will be repeated.

Judgment will come. Tragedy would soon strike, for Israel had headed down a road that did not lead to peace (19:42) but, on the contrary, to destruction. Judgment would come upon the nation in the events of A.D. 70 but even more frightfully in its exclusion from the kingdom (cf. Acts 13:46–47; 18:6; 28:25–28).

~ Robert H. Stein, *Luke*, vol. 24, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 481–482.

Gospel Application

Gospel Application

How do you respond to the King?