

(Luke) 48 - Palm Sunday-Luke19

by Ed Miller

Ed Miller's sermon on Palm Sunday emphasizes the dual nature of Jesus as both humble and glorious, highlighting His authority and the significance of His entry into Jerusalem.

Duration: 52:06

Scripture: Matthew 21:1-3, Matthew 21:9, Matthew 27:25, Luke 19:30-38, Luke 19:41-44, John 12:16

Topics: "Gods Ownership", "Jesus Lordship"

Description

In this sermon, the speaker discusses a photographer who won a prestigious award for his black and white photos but decided to use color film to capture the misery of a particular family. The speaker then transitions to discussing the concept of God's ownership of everything in the world, emphasizing that humans are merely stewards. The speaker shares a personal experience of losing a granddaughter and reflects on how Jesus is the ultimate owner and has come to be the salvation of the earth. The sermon focuses on the events of the last week of Jesus' life, particularly the triumphal entry into Jerusalem, highlighting Jesus as the Lord of the universe.

Transcript

Before we look at the text, let me make this observation about the Gospels as a whole. You know, it's amazing, we sort of read these things, la la la, but it's amazing how little we have on the life of Christ. You know, we have a little bit at the record of his birth and circumcision, and then we jump 12 years and we have one little story when he was 12 years old, and then we jump 30 years, or until he's 30 years old, from 12 to 30, and then it begins when he was at his baptism, when he was 30 years old, and then we have three and a half years.

That's where most of the Gospel record is, on the three and a half years. But really, the big record, the emphasis, is not on the three and a half years. For example, we're in chapter 19, ever since chapter 9 of Luke, we've been in the last six months of his life.

Not three and a half years, just the last six months. Do you realize, if you added Matthew, Mark, Luke, and John, add it all up together, one third of all of that is the last week in the life of the Lord Jesus. So we see where God has put his emphasis.

It's all on the cross and the end, and that he has come to be the salvation of the earth. So the closer we get to the cross, the more the blessings become profound, and God bears his heart. And so we need to

look very carefully at every incident in this Passion Week.

Now I say that, but then what I mean is, every incident Luke records. There are things that others record Luke doesn't. We're going to stick to the Gospel of Luke.

And so we begin this morning that section we've called The Victory of the Son of All Mankind, Jesus is the Savior. Now this final week begins with two events. We'll not have time to look at both of them this morning.

One is Palm Sunday, when he enters Jerusalem, and the other is the cleansing of the temple. Luke sort of leaves out the cursing of the fig tree. That comes in between.

So we won't look at that. We'll just look at these two foundational things, the coming in and then the cleansing of the temple. And that will lay the foundation for the five events that Luke stresses that will follow.

I'll call attention to that as we go along. I'm going to ask you to look at Luke 19 beginning at verse 28. After he said these things, he was going on ahead, going up to Jerusalem.

When he approached Bethpage and Bethany, near the mount that is called Olivet, he sent two of the disciples saying, Go into the village ahead of you. There, as you enter, you'll find a colt tied on which no one has ever sat. Untie it and bring it here.

If anyone asks you, why are you untying it? You shall say, the Lord has need of it. And so those who were sent away went and found it just as he had told them. As they were untying the colt, its owners said to them, Why are you untying the colt? And they said, the Lord has need of it.

They brought it to Jesus and threw their coats on the colt and put Jesus on it. And as he was going, they were spreading their coats on the road. 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 of the miracles which they had seen, shouting, Blessed is the King who comes in the name of the Lord.

Peace in heaven, glory in the highest. Some of the Pharisees in the crowd said, Teacher, rebuke your disciples. But Jesus answered, I tell you, if these became silent, the stones would cry out.

When he approached Jerusalem, he saw the city and wept over it, saying, If you had known in this day, even you, the things which make for peace, but now they've been hidden from your eyes, 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. They will level you to the ground and your children within you. They will not leave in you one stone upon another because you did not recognize the time of your visitation.

Oh, visit me with thy salvation. How does the first week open? How does it begin? The church has sort of called this through the years, the triumphal entry, Palm Sunday. I believe the record answers the question, Who is this on the way to the cross? Who is this savior of all mankind? What revelation of Jesus is given in this opening story? In a wonderful way, this story blends together the double revelation.

This is sort of the paradox that was so confusing to the prophets. The theologians call it the cross and the crown. Both are true, bringing together his humility and then his glory.

The humiliation, the exaltation. The rejection, the acceptance. The suffering and the glory.

It's hard to put together in your mind. We sort of read it now because we've seen it and we can slap on what we have known. But for them, the altar of agony and the crown of glory seemed like a contradiction.

How can both be true? How can he suffer and reign? It doesn't make sense. In fact, you get a little light on this in 1 Peter 1, 10 and 11. 1 Peter 1, 10 and 11 says, As to this salvation, the prophets who prophesied of the grace that would come made careful searches and inquiries seeking to know the person or the time that the spirit of Christ that was in them indicated when he predicted the sufferings of Christ and the glory that should follow.

In other words, 1 Peter 1, 10 and 11 says that God inspired the prophets, they wrote it down, then they scratched their heads and studied their own writings. And they said, what does that mean? They wrote it down. But they didn't understand because it talked in a puzzling way.

I heard an illustration one time that helped me grasp it a little better. Have you been to a place where you have seen mountain peaks? You see a mountain and then you see another mountain peak. If you're at a distance, sometimes you don't know that there are two mountains because that all blends together.

Let's just say on the first mountain peak there was a cross and on the second mountain peak there was a great crown. Well, you could be at a vantage point where they blended together and you could see the cross and the crown and you wouldn't see the valley in between until you got there. And that's sort of what happened.

The prophets, when they wrote in the same verse, they would talk about the suffering and then they'd talk about His everlasting reign. And they didn't know that there would be a great church age, a great valley in between. They just saw those things and they were together and they couldn't understand that.

It was confusing. I say that to indicate that this triumphal entry is like that. It's triumphant.

He's a king, but he's not a donkey. And you get the blending of the glorious and the humble and the weak. And so what I'd like to do this morning is sort of illustrate.

I know the church calls this the triumphal entry prize. But in some ways it's a non-triumphal entry. So what I'd like to show you is in veil.

It's covered. It's through a glass, darkly. But if you look carefully, you can see both.

You can see the glory and you can see the humility. And so what I'd like to do is it is a triumphal entry, though it's veiled. And then how it's a non-triumphal entry.

And I just trust the Lord will guide us as we go along. Let me mention three ways this was a triumphal entry. This is one of those stories, you know, that God has put in Matthew, Mark, Luke, and John.

All four give us the story of Palm Sunday. I think the first way this is a picture, a veiled picture of a triumphal entry is because it presents our Lord Jesus as the Lord, capital L, capital O, capital R, capital D, the Lord of the universe. It's sort of a surprise.

You wouldn't expect it. He's on his way to the cross in verse 30. Go into the village ahead of you.

As you enter, you'll find a colt tied on which no one's ever yet sat. Michael Oseen reminded me that this is his last command before he enters Jerusalem. And he just says, go down and you're going to find this colt

and when you find it, untie it, bring it here, in case the owners are there and they ask you, then just say, you know, the Lord has need of it.

Bring it to me. The Lord has need of it. The Lord seemed to anticipate that the owners would question that.

Imagine you've got a donkey tied to your tree. It's your donkey. And it's your tree.

And then some guy comes along, who knows how many disciples, and they just start untying it. He says, hello, what are you doing untying my donkey? What if the owners never showed up? Let's say the owners didn't show up. Do you think they still would have untied it and taken it away? Why isn't that stealing? You know, that's their donkey.

And the disciples just go down there and go into their yard, untie the donkey. Evidently it was tied pretty close to the house, maybe not on a tree, maybe on the door. Matthew hints.

And let me ask this question. Is it possible for me to steal this watch? I can't steal this watch. Is it possible for me to steal this Bible, these glasses, this tie? I can't steal that.

You know why? It's mine. And you know why Jesus couldn't steal that donkey? It was His. It was His.

He's the Lord of the Universe. And in a veiled way we begin to see Him. Now He didn't always use the prerogative of that Lordship.

But it was always His. All things belong to Him. He's the Lord of the Universe.

In the margin of the American Standard in verse 33, it says, Its owners came. Literally, Lords. But you've got to notice it's little L-O-R-D.

We're Lords, but He's Lord. Capital L-O-R-D. The Lord has need of it.

The final week of the ministry of our Lord Jesus begins with this great picture. The Lord of the Universe. I'm not an artist, but I get some things in my head.

I wish some artist would picture a lamb on a donkey. Because the lamb was riding in on the donkey. What a picture that would be.

Someone would say, what in the world is that strange picture? But that's what was happening here. And it was just a glorious thing. Now let me quote a couple of verses from the New Testament in this connection.

Colossians 1.16 In Him were all things created. In the heavens, upon the earth, whether visible or invisible, thrones or dominions, principalities or powers, all things were made by Him and for Him. The whole thing was made by Him and for Him.

Psalms 24.1 The earth is the Lord's and the fullness thereof. I love Psalm 50. I have to laugh every time I read Psalm 50 verse 10.

He said, Every beast of the field is mine. The cattle on a thousand hills. I know every bird of the mountain.

And everything that moves on the field is mine. If I were hungry, I would not tell you. Isn't that a glorious verse? God said, I don't need you.

Everything is mine. Everything belongs to me. How many things? You look over a great field.

How many things are moving in that field? God said, I own everything that moves in the field. It's all mine. So, every moment He was on the earth, He was Lord of the universe.

But now, He's exercising this Lordship. Man is the Lord. Little L, we don't own anything.

We're stewards. We're proprietors. We handle it for a little while.

But we don't own it. When my little granddaughter was taken to heaven 1994, four months old, I sort of felt like this, you know. Jesus came without permission and untied my granddaughter.

The silver cord was broken. And like the owners there, me and our family said, you know, hey, what are you doing? What's going on? What right do you have to take my granddaughter? And of course, the answer is the Lord has need of it. He doesn't need permission.

But He gives an explanation. And the explanation He gives is a resting place for faith. It has to do with His redemptive purposes.

I think one thing we learn from this is that God needs to teach us to hold things like this. And not like this. Because when we hold it like this, if the Lord ever has need of it, then He's got to pry our hands, you know.

But if we learn to hold things like this, at any moment, God could come into our life, whether it's our house or at any moment, the Lord has need of it. Well, that's yours. Take it away.

And the Lord wants us to learn at least that much. So we don't want to read this la la la. We come to the last week in the life of Christ and if it weren't for this, you'd be saying, who's in charge here? Who's in control? But you see right at the beginning, who's in control? There are going to be many events here.

And you wonder if man's ruling or Satan's ruling, they're going to take them and tie them and carry them away and falsely accuse them. Not for a lonely moment has he lost control. He's in charge of everything.

And it's just pictured here. Go down and untie that donkey. You don't need permission.

It's mine. I can't steal it. It already belongs to me.

So who is the Lord? He's the Lord of the universe, the Lord of heaven and earth, the King of angels and of men. He's the Lord. There's a second revelation of Christ that hints that this was a triumphal entry.

Not only that he's the Lord of all, but he's being praised here as a miracle worker. Notice verse 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.

Luke doesn't mention the fact that they waved the palm branches. You get that in the other gospel. But you can see on the level of earth, this is a time of great acceptance.

We know it was only external. But on the level of earth, they were laying out the red carpet. They were singing and cheering and pouring their palms in His way and throwing their clothes so that He could walk over their clothes.

Singing Hosanna to the Son of David. Hosanna. For years I missed that word.

Hosanna. I thought that meant praise God or praise the Lord. Hosanna.

Praise the Lord. They weren't saying praise the Lord. Hosanna is a word that means save now.

That's what it means. Save now. And they were expecting Jesus to overthrow Rome.

They didn't like this idea of a foreign government coming in and usurping all this authority. And God had promised when Messiah comes, He's going to raise up the kingdom again. And they thought that that was what was going to happen at that time.

But I suppose the many who were praising Him were those He had healed in the last three and a half years. The blind, the deaf, the halt, the lame, those that had been raised from the dead, those who were family and friends of those who were healed. In that sense, it's a triumphal entry.

They're praising the miracle worker singing and shouting. Now it looks like the songs that they were singing, that they understood what was going on. You know in Zechariah 9 and verse 9, 500 years before this day, the prophet wrote these words, Zechariah 9, Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, thy King cometh to thee.

He's just and endowed with salvation, lowly, riding upon an ass, even the colt, the foal of an ass. And that was prophesied 500 years before. Do you think as He came in they said, Hey, look at Jesus.

Remember what Zechariah said? He prophesied this was going to happen. And then they started quoting Psalm 118 which was a messianic psalm. And they said, Blessed is the one who comes in the name of the Lord.

Do you think they understood that? Well, see John chapter 12, which records Psalm 118, listen to John 12. These things the disciples did not understand at first. But when Jesus was glorified, then they remembered these things were written of Him.

It wasn't until after His resurrection they'd catch on. He's riding this donkey. They didn't say, Oh look, here comes Messiah.

Here comes our King. They quoted a messianic psalm. But they didn't know that.

They were just caught up in the emotion. They were just carried along. They were like they were in a dream.

They were being impelled by an inward necessity to do this. And then later they looked back and they said, Whoa, that was prophesied. We fulfilled prophecy.

But they had no idea at the time. They just moved from event to event. Were caught up in it.

But they did not know they were doing that. Who is this coming from Jerusalem? I'll tell you who it is. To triumphal entry, He's the Lord of the universe.

Who is this coming from Jerusalem? I'll tell you who it is. He's the mighty miracle worker. You know what's an amazing thing? He's a miracle worker.

But He never worked a miracle for Himself. He never lifted up a finger in His own defense. Worked miracles for everybody else.

But not for Himself. They weren't only praising Him for past miracles. As I said, His glory is veiled, but it's here.

He was doing present miracles. Look at His omniscience. He said, Go into the village, verse 30, and you'll find a colt.

How did He know that? How did He know that would be there? He said, And it will be tied up. How did He know that? And He said, And no one has ever ridden on it. How did He know that? See, if you look carefully, who is this on His way to the cross? He's the Lord of the universe.

He's the mighty miracle who did miracles and is doing them right now. He's omniscient. And then I love verse 30, this colt on which no one has ever sat.

And then verse 35, they put Jesus on it. I don't know when you read the Bible if you use your sanctified imagination, but I do. I try to picture all this.

How would you like to sit on a donkey on which no one has ever sat? You know, we just sort of read that. That happened. Jesus tamed that donkey.

He broke it. I don't picture Him on Palm Sunday going in like a cowboy in a bunk and bronco and being thrown up and down. It wasn't like that.

Jesus tamed that donkey in marvelous dignity. He rode in on that donkey because He tamed the nature of that animal. It's sort of a foretaste of all that He knew was coming.

When the real triumphal entry comes, when our Lord Jesus comes again, He's going to tame all creation. Not just that little donkey. It was just a foretaste.

Now listen to Isaiah. It says, The wolf will dwell with the lamb. The leopard will lie down with the young goat.

The calf and the young lion and fatling together. A little boy will lead them. The cow and the bear will graze.

The young will lie down. The lion will eat straw like the ox. The nursing child will play by the hole of the cobra.

The weaned child will put his hand in the viper's den. They will not hurt or destroy at all my holy mountain. For the earth shall be full of the knowledge of the Lord as the waters cover the sea.

That's what's coming in His real triumphal entry. But it's pictured here. Just a little foretaste of that.

And not only does that tamed donkey picture that. I don't know if you ever thought of yourself as a donkey. But you know the Bible presents one of the pictures of you.

You say, well, what animal pictures the Christian? We always say the sheep. The sheep. We're like the sheep.

And surely we are. That's a picture. But there's another one.

It's the donkey. And guess why? Exactly right. Exactly right.

Now do you realize that you know they had the law in the Old Testament of the first fruit and the law of the firstling. The first animal that you had you gave it to the Lord. But if you had a donkey you know what God said? Don't offer that to the Lord.

Offer a lamb. Exodus 13, 13. Offer a lamb.

The only thing in the Bible that was ever redeemed by the blood of the lamb was a man and a donkey. That's the only thing. It's a picture.

You can see that also in Numbers 22. Remember Balaam's talking donkey. Now what a picture that is.

Because everything Balaam claimed the donkey experienced. Balaam said I see the Lord. The donkey saw the Lord.

Balaam said I hear God. The donkey heard God. The donkey because he saw the Lord took a beating because he was redemptive.

He's just a picture of God. And how precious is this if we're a picture of that donkey? Has God untied us? Has he tamed us? Has he given us the privilege to carry him before all the people? Oh this is a glorious picture. But all of this is in foretaste.

This is a miracle worker and he's still working the miracles but not for himself. You know that song I stand amazed in the presence you know that one of Jesus the Nazarene. There's one verse.

The second verse I think it is For me it was in the garden he prayed not my will but mine. He had no tears for his own griefs but sweat drops of blood for mine. Never worked a miracle for himself only for us.

There's a third illustration of the triumphant side. Not only was he the Lord of the universe and a miracle worker but he came in as a king. Behold your king comes to you.

Lowly. Verse 38 Blessed is the king who comes in the name of the Lord. You know it's easy to read these facts get the donkey and lead it away and they put garments on it and they put out their clothes and they spread the palms and so on.

It sort of looks like meaningless details. They didn't understand Zechariah 9 but Jesus did. Jesus knew 500 years before.

This was a symbolic act for him and he said your king comes just humble endowed with salvation. He knew that and that's how he came in. And so who is Jesus? The Lord of the universe.

He's a miracle worker. He's the king of Israel. You almost get the idea the Pharisees were catching on because they tried to shut everybody up.

Tone it down. Verse 39 and 40 If he accepted that praise he'd be accused of blasphemy. He's making himself God.

It's the only time in the Bible record Jesus accepted the praise. And that's blasphemy. And if he let them call him king that's insurrection.

That's going up against the government. And then they said tell them to hold their peace. This is blasphemy.

This is insurrection. We have no king. Only Caesar.

He said if they don't cry out these rocks will cry out. In other words I think he was saying you guys are so hard. You're the religious leaders.

A stupid stone knows more than you do. They see more than you do. You're so blind.

You don't understand it. When you read Palm Sunday to these eyes it looks like a great day of acceptance. But he was being rejected here.

Let me mention before we close a couple of ways it was a non-triumphal entry. I think the first is illustrated by the fact he was on that humble donkey. You know when you think about a king coming to reign you don't usually picture him coming in on a donkey.

You picture him coming in on a stallion or something. A stately animal. When an important person comes to town there's a big procession and secret service people and a fancy limousine and a boat.

I don't know if you've ever done this. Luke 19. Revelation 19.

You say what's Revelation 19? That's a triumphal entry? He's not on a donkey. Listen to Revelation 19. I saw heaven open and behold a white horse and he who sat upon it is called faithful and true.

In righteousness he judges and wages war. His eyes are a flame of fire. On his head are many diadems.

He has a name written on him which no one knows except himself. He's clothed with a robe dipped in blood. His name is called the Word of God.

The armies which are in heaven clothed in fine linen white and clean follow him on white horses. From his mouth comes a sharp sword so that with it he may strike down the nations and rule them with a rod of iron. He treads the winepress of the fierce wrath of God the Almighty.

On his robe, on his thigh he has a name written King of Kings and Lord of Lords. That's the triumphal entry. He's coming again and not on a little donkey.

But Luke pictures this Lord of the Universe in a non-triumphant way coming in on this humble donkey on his way to the cross. Simple attire with the humble on the foal of a donkey surrounded by fishermen and poor people non-triumphant. This is the same one who's going to come on the white horse.

Another way his non-triumphal entry is pictured is in who received him. Did you notice in verse 37 the whole multitude of disciples the other gospel records say the people evidently those who've been healed and so on. But verse 39 not the Pharisees.

Verse 47 not the scribes. They didn't receive him. It's we who love him.

Who have allowed him to walk on our things. It's we who have received him. But the day is coming in the other triumphal entry when not just the common people and the oppressed but rulers and kings and the dignitaries of the earth.

On Palm Sunday he was a rejected savior being accepted by rejected people. But you know the scriptures, Philippians that at the name of Jesus every knee will bow. Isaiah 45 23 by myself I've sworn and the word has gone out of my mouth in righteousness it shall not return every knee shall bow and

confess.

Romans 14 11 it is written as I live saith the Lord to me every knee shall bow. But on this day Palm Sunday every knee didn't bow. That's still coming.

And then one more thing and we'll wrap it up and this sort of introduces what we're going to look at next time. There's a third thing that illustrates his non triumphal entry and it's in verse 41 and 42. When he approached Jerusalem he saw the city and wept over it.

Again don't read that la la la when Jesus entered on Palm Sunday he stopped to weep not as he wept at the grave of Lazarus this is the Greek word eklouson. This is the word for weep which is loud lamentations. It's a word that describes the heaving of the bosom.

The crying out of soul in agony. Loud loud crying. I read this statement there is no stronger word for weep in any language on earth.

That Greek word for weep is the strongest one that you can get. Now picture everybody singing rejoicing clapping oh Hosanna we love you come on in be king and he starts screaming. We don't think of that when we think of Palm Sunday he starts crying out at the top of his lungs wailing.

What is going on in his heart? Let me suggest four things he's weeping about because he's everlastingly the same and if he ever wept he still weeps. Number one he was weeping because he knew that acceptance was very short lived. The same ones who were saying Hosanna in one weeks time those palms hadn't even turned yellow yet.

In one weeks time how fickle they were the ones that would yell crucify him his blood be upon us and our children and that broke his heart. And then he also wept because as we began our study I pointed out verse 44 the door of opportunity was closing for the Jewish nation. They had not recognized their time of visitation.

He had been there among them doing all of these miracles and they were rejecting him you did not understand. And then the third reason he wept at their blindness I love the contrast Luke 19 43 and 44 with Matthew 24 1 Matthew 24 1 says and Jesus went out from the temple and was going his way. His disciples came to him and began to show him the buildings and the temple.

You know the temple of Jerusalem the Herod had enlarged and beautified this temple. We can't imagine how beautiful this was. We sort of read not one stone will be left upon another.

I always pictured bricks that they're taking bricks off. You know they had gold that was overlaid with gold so that's why they took one stone off the other to scrape off all the gold. That was the idea.

But you get this idea I thought they were like bricks not like that. You know they've done all this archaeological digs. One stone that they dug up from the temple 40 foot long.

That's how big the stone was. Solid stone. And they got a stone on the south wall that they dug up over 100 we just sort of say oh yeah the stone not one stone left upon another.

This was an awesome thing. Now listen as I quote Josephus the historian quote Outside the temple was ordered with so much gold when the sun shone upon it it virtually blinded all who looked at it. They had these great pillars you know in the front and they were highly polished brass and when the sun would

shine on that it was the people would come from all over the earth to see the temple and you couldn't look at it when the sun was just so bright.

And when the disciples were coming into those buildings. Do you see that? Do you see those beautiful porticoes and look at the courts and look at how brilliant he saw the inside. He's about to go inside and cleanse the temple.

It broke his heart because they were blind they only saw the outward glory and he began to weep and to wail because they were so blind. Picture this. They come in and they see the glory of the temple and they see all this.

Jesus is crying. What did he see? Verse 43 The days will come upon you when your enemies will throw a barricade against you, surround you, hem you in on every side. They'll level you to the ground and your children within you.

They'll not leave one stone upon another. They see the glorious temple and they say look at this. It's beautiful Jesus do you ever see anything like this? And he starts to cry because he doesn't see that.

He sees ashes. He sees an army surrounding it and within 40 years almost to the day Titus the Roman emperor came in and destroyed Jerusalem and this was literally what he saw. And so he didn't see what we see.

And the last thing he wept about and we'll pick that up next time was that fact that he not only didn't see what they saw they saw the outside he saw the inside. And the temple was so glorious like sometimes we are. We got it all fixed up on the outside and it looks so good but it breaks his heart.

And so next time we'll look at that next symbolic event where he goes in for the second time. He began his ministry cleansing the temple. And now he's going to close his ministry and cleanse the temple again.

You know sometime when the defendant in court if he can get the jury to cry he thinks he won you know. If we can get their sympathy. Jesus was weeping.

He was crying. But he had to judge. His tears don't change the fact that when he came on the donkey the Bible says, well read half of it.

We say your king comes lowly on a donkey. But the first part says he is just and endowed with salvation. He's got to judge.

He doesn't want to. It breaks his heart but he's still got to do it. So he cried over their fickleness and he cried over their rejection and he cried over their blindness and finally he cried and still cries over the corruption on the inside.

But we'll pick that up next time. Comments or questions about this non-triumphal entry or triumph? I don't understand. I mean, I know we all see them popping up.

Consider this. Our Lord Jesus was very cryptic in his claims and so the Pharisees had to sneak in and try to snare him in a question or in a word and he was hiding it for the first time. He was like in your face.

He wasn't hiding it and that's when it came out. He came out and he was accepting praise and accepting. So they came out because now they had him.

Oh, I imagine that this was a big event. I think the whole I don't know but I think the fact that this is the only time in the record where Jesus did not try to hide anything and I think that brought them out like ants around a sugar daddy. Oh yeah.

Keep an eye on them. Well this whole idea where he calls the temple a den of thieves and so the temple is what they were really like. I think in that verse 44 I think that's the end where he says you have now it's hidden from your eyes.

I think you're right. That's where they were hiding. And he said you missed your visitation.

You're sealed. Well I wish I could give you an answer. The only answer I found from my heart wrestling those saints brought me closer to the Lord.

What he allowed. I got to know he's sovereign and I rest. But if we try to figure it out we're going to go slowly.

And I'm sure as you go after him take your eyes off the events. Show the misery on our people. Do we even have Bible feelings about them? Well I think in eternity we'll see.

Well let's end like we began. Oh visit me with us. Father thank you so much that you did come just and endowed with salvation.

We didn't know who you were. Lord of the universe. Miracle worker.

King of Israel. God. And yet you've made yourself known to us and we thank you for that.

We bless your name. And Lord we know that you wept that day because people were hard and fickle and unbelieving and corrupt. You still weep over those things.

We pray that as we study we might know your heart more and more. Guide us as we study this passion week and we just pray Lord that because of it we'll be more like you. Visit us with thy salvation.

We ask in Jesus name.

Audio: <https://sermonindex1.b-cdn.net/15/SID15148.mp3>

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