

A MINISTRY FOR HUNGRY SAINTS

# THE GOSPEL OF LUKE

✝ THE BOOK OF LUKE

## WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

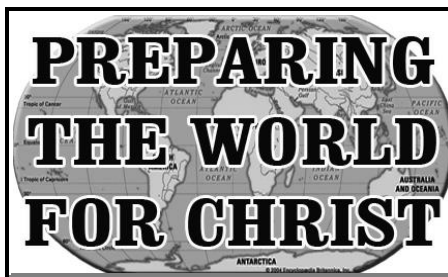
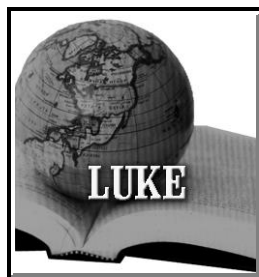
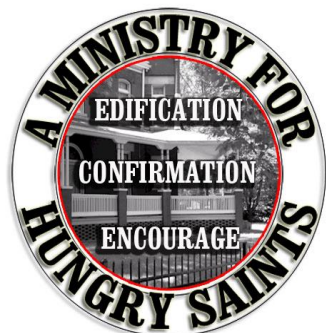
*An overview of the Gospel of Luke, by Given O. Blakely*

LESSON NUMBER 59

COMMENTARY ON: 19:29-48

### THE TRIUMPHAL ENTRY

Being near to Jerusalem, Jesus sends two of His disciples to find a certain colt that is tied up, and bring the colt to Him – giving them instructions what to say if the owner questioned them. When the colt was brought, they put their garments on it, and spread their clothes *"in the way."* and spread This was the Triumphal entry, and the people rejoiced and praised God *"with a loud voice."* Some of the Pharisees among the multitude asked Jesus to quiet the people, but He refused to do so, saying the stones would cry out if they did not. He then lamented over the city, revealing what was to befall it for its obstinate refusal to accept and believe on Him. He then cleansed the Temple, afterward teaching in it.



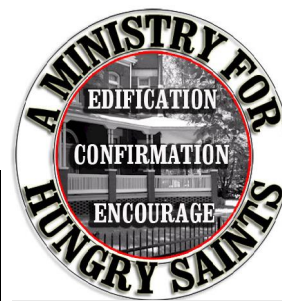
Since May, 1993, a ministry instituted for the encouragement of believers in Christ





The Book of Luke, 6/23/17

## Lesson Number 59



### 54 VERSIONS OF THE ENGLISH SCRIPTURES

ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV=English Majority Text (2002); ERV=English Revised Version (1885), ETH=Etheridge Translation (1849); ETRV=Easy to Read (1999), ESV=English Standard Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), NIRV=New Int'l Readers Version (1998); ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV=Liturgical Translation of the Bible (1976), LEW=Lewis Translation (1896); LIVING=Living Bible (1971), MESSAGE=The Message (1993), MGI=Peshitta Translation (2006); MIT=Idiomatic Version; MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NOY=George Noyes Bible (1869), NRSV=New Revised Standard Version (1989), PHILLIPS=J.B. Phillips New Testament (1962), PNT=Bishop's New Testament (1955), ROT=Rotherham Bible (1999); RPTE=Revised Patriarchal Greek Orthodox New Testament; RSV=Revised Standard Version (1952), TNK=JPS Tanakh (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

### GREEK LEXICON LEGEND

FRIBERG; LOUW-NIDA; LIDDELL SCOTT; THAYER; VGNT GREEK DICTIONARY; GINGRICH, DANKER,

A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

**DISCLAIMER:** The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut out to scholasticism and conjecture, both of which are of the world, not of God.

# THE TRIUMPHAL ENTRY

## JESUS ENTERS JERUSALEM

*" Luke 19:29 And it came to pass, when He was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, He sent two of His disciples, <sup>30</sup> Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. <sup>31</sup> And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. <sup>32</sup> And they that were sent went their way, and found even as He had said unto them. <sup>33</sup> And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? <sup>34</sup> And they said, The Lord hath need of him. <sup>35</sup> And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. <sup>36</sup> And as He went, they spread their clothes in the way. <sup>37</sup> And when He was come nigh, even now at 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 that they had seen; <sup>38</sup> Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. <sup>39</sup> And some of the Pharisees from among the multitude said unto Him, Master, rebuke Thy disciples. <sup>40</sup> And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. <sup>41</sup> And when He was come near, He beheld the city, and wept over it, <sup>42</sup> Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. <sup>43</sup> For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, <sup>44</sup> And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. <sup>45</sup> And He went into the temple, and began to cast out them that sold therein, and them that bought; <sup>46</sup> Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. <sup>47</sup> And He taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy Him, <sup>48</sup> And could not find what they might do: for all the people were very attentive to hear Him. " . . . Luke 19:29-48*

## INTRODUCTION

### A BRIEF SUMMARY OF THE TEXT

Being near to Jerusalem, Jesus sends two of His disciples to find a

certain colt that is tied up, and bring the colt to Him – giving them instructions what to say if the owner

questioned them. When the colt was brought, they put their garments on it, and spread their clothes "in the way."

THE TRIUMPHAL ENTRY OF JESUS INTO JERUSALEM FULFILLED A PROPHECY OF ZECHARIAH (Zech 9:9). JESUS ALSO CLEANSSES THE TEMPLE – Given O. Blakely

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- ▶ **HE BEHELD THE CITY AND WEPT OVER IT (18:41-44)**
- ▶ **HE BEGAN TO CAST OUT THOSE THAT SOLD THEREIN (19:45-46)**
- ▶ **HE TAUGHT IN THE TEMPLE DAILY (19:47)**
- ▶ **THE CHIEF PRIESTS AND SCRIBES SOUGHT TO DESTROY HIM (19:47A-48)**

This was the Triumphal entry, and the people rejoiced and praised God *"with a loud voice."* Some of the Pharisees among the multitude asked Jesus to quiet the people, but He refused to do so, saying the stones would cry out if they did not. He then lamented over the city, revealing what was to befall it for its obstinate refusal to accept and

believe on Him. He then cleansed the Temple, afterward teaching in it.

### JESUS IN THE GOSPELS

The focus of the Gospels is the Lord Jesus Himself. Facts essential to the understanding of Jesus are made known in the Gospels, and expounded in the Epistles. The effects of His death, burial, resurrection, and enthronement in heaven are confirmed in the Acts of the Apostles.

#### PRELUDE TO JESUS' BIRTH

Matthew 1:1-25  
Mark 1:1  
Luke 1:1-2:5  
John 1:1-14

#### JESUS BIRTH UNTIL HE WAS THIRTY

Matthew 2:1-3:12  
Luke 2:6-3:13

#### JESUS' MINISTRY

Matthew 4:12-26:16  
Mark 1:9-14:11  
Luke 4:14-22:7  
John 2:1-12:50

#### TRIUMPHAL ENTRY

Matthew 21:1-12

Mark 11:1-11  
Luke 19:29-45  
John 12:12-16

#### THE LAST DAY PRIOR TO HIS DEATH

Matthew 26:17-26:75  
Mark 14:17-72  
Luke 22:7-71  
John 13:1-18:27

#### JESUS DEATH AND RESURRECTION

Matthew 27:1-28:9  
Mark 15:1-47  
Luke 23:1-56  
John 18:28-20:13

#### JESUS MINISTRY AFTER HIS RESURRECTION

Matthew 28:10-20  
Mark 16:1-20  
Luke 24:1-50  
John 20:14-21:25

Our text continues to trace the key activities of Jesus as He was preparing for His atoning sacrifice. All of these events directly relate to what Jesus was commanded by the Father to do: lay down His life, and take it up again. This was the means through which the salvation of God would be initiated and carried to completion.

## HE CAME NEAR TO BETHPHAGE AND BETHANY

*" Luke 19:29A And it came to pass, when He was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, He sent two of His disciples."*

Bethphage and Bethany were two tracts of land which reached from Mount Olivet to Jerusalem.ö JOHN GILL Matthew records of this event, *"And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives"* (Matt 21:1). Mark records, *"And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives"* (Mark 11:1). By saying Jesus drew nigh to Jerusalem, both Matthew and Mark are

emphasizing Jesus' destination. Luke focuses on the way to Jerusalem, and pinpoints the area from which he sent the disciples.

#### BETHPHAGE

*"And it came to pass, when He was come nigh to Bethphage . . ."*

öThe name of a village on the Mount of Olives, along the road from Jerusalem to Jericho, and situated at a fork of the road.ö McClintok & Strong's

The word Bethphage consists of two words. *"Beth"* means *"house,"* and *"phage"* means *"house of unripe figs."*ö THAYER

#### BETHANY

*"And it came to pass, when He was come nigh . . . Bethany . . ."*

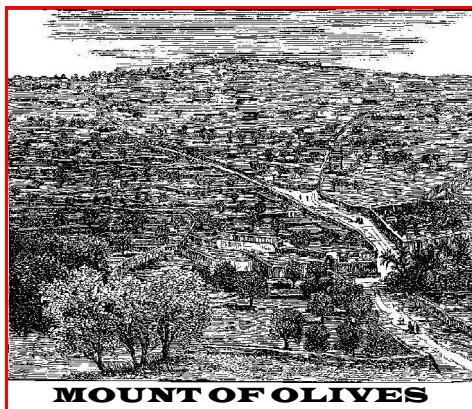
*"Bethany"* means *"house of dates."*ö THAYER This city is never mentioned from Genesis thru Malachi, but is mentioned eleven times in the Gospels. On at least one occasion, Jesus is said to have *"lodged"* there (Matt 21:6). *"Simon the leper"* who entertained Jesus at his home lived there. That is where the sinful woman poured some precious ointment on His head (Matt 21:6-7). This is where Jesus cursed the fig tree (Mk 11:12). It is also near here that Jesus ascended into heaven (Lk 24:50-51). Here is where Mary and



Martha lived with their brother (John 11:1). Six days before the Passover during which Jesus was crucified, Martha made a supper for Him. It was at this time that Mary took *"a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odor of the ointment."* (John 12:3).

### AT THE MOUNT OF OLIVES

*"... at the mount called the mount of Olives ..."*



At this time, Jesus stopped *"at the mount,"* where He would dispatch two of His disciples to an adjacent village. The mount is also referred to as *"Olivet"* (2 Sam 15:30; Acts 1:12).

### DAVID

At one time, during the insurrection of Absalom, *"David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up"* (2 Sam 15:30).

### THE VISION OF EZEKIEL

In a vision given to Ezekiel, this mount was seen, and is referred to as *"the mountain which is on the east side of the city"* – *"And the glory of the*

*LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city"* (Ezek 11:23).

### THE VISION OF ZECHARIAH

Zechariah prophesied of this mount in a much disputed passage: *"Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south"* (Zech 14:3-4).

### KING SOLOMON

This is *"the hill that is before Jerusalem,"* or *"the mount which is east of Jerusalem,"* <sup>NASB</sup> on which Solomon did *"build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods"* (1 Kgs 11:7-8), angering God in the process (1 Kgs 11:9). Because of this work of Solomon, the Mount, of old time, was referred to as *"the mount of corruption"* (2 Kgs 23:13).

Throughout the ministry of Jesus, as well as at the time of our text, this mount proved to be very significant.

⇨ Later, *"And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"* (Matt 24:3; Mk 13:3)

⇨ During the midst of His ministry,

after some officers had been sent to arrest Him and were rebuffed by Him, *"Jesus went unto the mount of Olives"* (John 8:1).

⇨ After Jesus had observed the Passover with His disciples, and gave some lengthy instruction concerning what would take place after He returned to heaven, *"And when they had sung an hymn, they went out into the mount of Olives"* (Matt 26:30).

⇨ Prior to His arrest, it was said of Jesus, *"And in the day time He was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives."* (Luke 21:37).

### ON THE MOUNT OF OLIVES

*"The Mount of Olives is expressly mentioned in many of the events of the Passion Week. He approached Jerusalem, 'unto Bethphage and Bethany, at the mount of Olives'"* (Mark 11:1; Matthew 21:1; Luke 19:29); over a shoulder of this mount – very probably by the route of the present Jericho carriage road – He made His triumphal entry to the city (Matthew 21; Mark 11; Luke 19), and on this road, when probably the full sight of the city first burst into view, He wept over Jerusalem (Luke 19:41). During all that week *"every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called 'Olivet'"* (Luke 21:37) – the special part of the mount being Bethany (Matthew 21:17; Mark 11:11). It was on the road from Bethany that He gave the sign of the withering of the fruitless fig tree (Matthew 21:17-19; Mark 11:12-14, 20-24), and *"as he sat on the mount of Olives"* (Matthew 24:3; Mark 13:3). Jesus gave His memorable sermon with the doomed city lying below Him." <sup>PULPIT COMMENTARY</sup>

Suffice it to say, this was a place noted for many things – a kind of pivotal place of remembrance. That such places existed, as indicated in Scripture, is worthy of thought. Other places include *"Mount Sinai," "the Jordan River," "Bethlehem," "Gethsemane," "the field which Abraham purchased"* etc.

## YE SHALL FIND A COLT TIED

<sup>29</sup> He sent two of His disciples. *Saying, Go ye into the village over*

*against you; in the which at your entering ye shall find a colt tied,*

*whereon yet never man sat: loose him, and bring him hither.* <sup>31</sup> *And if*

*any man ask you, Why do ye loose him? Thus shall ye say unto him, Because the Lord hath need of him.* <sup>32</sup> *And they that were sent went their way, and found even as He had said unto them.* <sup>33</sup> *And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?* <sup>34</sup> *And they said, The Lord hath need of him."*

### HE SENT TWO OF HIS DISCIPLES

*"He sent two of His disciples. Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither . . ."*

Later, when they were going to observe the Passover, Jesus sent out two of His disciples to obtain a place. They were Peter and John (Lk 22:9). Perhaps they were the two sent out here. Note that both Peter and John were one of a working pair: Peter and Andrew, and James and John. Yet, Jesus did not send them forth as brothers in the flesh, but as His disciples – two of His premier disciples (Acts 3:1,2,11; 4:13,19; 8:14).

The ones who follow Jesus will generally not follow long until He will tell them to do something that is related to what He is doing.

Notice how Jesus does not follow social conventions. That is because He actually did have authority that enabled Him to establish the convention.

The directions were not general – like. "See if you can find . . ." Rather He said, "Ye shall find a colt tied." Matthew records, "Go into the village over against you [opposite <sup>NKJV</sup> or ahead of you <sup>NIV</sup>], and straightway [immediately <sup>NKJV</sup>] ye shall find an ass

*tied, and a colt with her: loose them, and bring them unto Me"* (Matt 21:2).

Mark records the following of this occasion: "And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him" (Mark 11:4).

The specificity with which Jesus spoke reveals both His omniscience and power. He told them what city to enter, what they would immediately see, the kind of animal, that it was a young animal, and that it had never been ridden. He told them what to do with the colt, and how to answer the owners if they asked what they were doing. None of their commission was left up to their own discretion.

### IF ANY MAN ASK YOU

*" . . . And if any man ask you, Why do ye loose him? Thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as He had said unto them." And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? . . ."*

Mark records, "And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go." (Mark 11:5-6).

You know from the words of our Lord that He was working throughout the whole commission. He did not tell the disciples to tell the man "Jesus of Nazareth has need of him." They themselves would not make known the identity of "the Lord." However, the Lord would work with them to such an extent that they would not question the use of the colt at all. This kind of leadership was revealed to Israel: "The

*LORD your God which goeth before you, He shall fight for you, according to all that He did for you in Egypt before your eyes"* (Deut 1:30). It is also a factor in our Lord's reference to the Good Shepherd: "And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice" (John 10:4).

He goes before us, not only to lead us, and to prepare the way for us, but to subdue the enemies before us, and marshal helpers along the way.

### THEY SAID TO THE OWNERS

*" . . . And they said, The Lord hath need of him."*

The owners did, indeed, ask what they were doing, and did so "as they were loosing the colt." These were responsible owners, not leaving the colt unattended. The disciples simply replied as Jesus told them to do, not adding any explanations: "The Lord hath need of him."

Matthew records why this was done: "All this was done, that it might be fulfilled which was spoken by the prophet, saying . . ." (Matt 21:4).

There is a vital lesson to be learned here. When we do what the Lord tells us to do, and speak as He tells us to speak, He will work within the context of what we say and do. When we frame our own words, present our own reasoning, and rely on our independent conclusions, we should not expect the Lord to work in such an environment. Our personal conclusions may be true, but they are still not the context in which the Lord works, and the Spirit convicts and illuminates. Valid conclusions are Divine conclusions, and have been revealed for the subject of extended thought.

## THEY BROUGHT THE COLT TO JESUS

*" <sup>35</sup> And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. <sup>36</sup> And as He went, they*

*spread their clothes in the way. <sup>37</sup> And when He was come nigh, even now at 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 that they had seen; <sup>38</sup> Saying, Blessed be the King that*

*cometh in the name of the Lord: peace in heaven, and glory in the highest."*

This is referred to as "The Triumphal entry" of Jesus, and was prophesied by Zechariah: *"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass"* (Zech 9:9).

Matthew says of this occasion, *"All this was done, that it might be fulfilled which was spoken by the prophet, saying, TELL ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass"* (Matt 21:4-5).

Prophecy is not mere prescience, or seeing into the future what will happen. Prophecy is THE CAUSE for it happening! It is not that men know what was prophesied, and therefore caused it to be fulfilled. God, working with both circumstance and men, causes prophecy to come to pass.

### DECREEING

Right here, it might be well to say something about decreeing something. Today, in the media ministry, there is much talk about men decreeing something to come to pass. They base this on the Solomonian statement, *"Death and life are in the power of the tongue"* (Prov 18:21).

This "power," however, is not creative power, or the means of implementing ones own will. It rather refers to the effect of ones words, whether harmful, or helpful, edifying or deceiving, whether used by God or Satan. Let it be clear that no circumstance on earth can be created by the word of man. Man is one who has been created, not one who creates.

### THEY BROUGHT HIM TO JESUS

*"And they brought him to Jesus..."*

The owners had to tie the colt to keep him where they wanted him. The disciples had to bring the colt to Jesus.

But when the colt got to Jesus, he did not have to be held. I doubt that he had any reins put upon him. As with all of nature, that colt submitted to Jesus –like the wind, wave, fish, water, etc. Anything created by Jesus recognizes and submitted to Him – except the natural man, or those traced back to Adam. Submitting to Jesus characterizes the "new man" as well. As it is written, *"And that ye put on the new man, which after God is created in righteousness and true holiness"* (Eph 4:24). If you will "put on the new man," he will always submit to, and follow, the Lord Jesus. He is not guided by human reins. Where this trait is not found, "the new man" has not been "put on." Failure to put on the new man equates to quenching the Spirit (1 Thess 5:19), grieving the Spirit (Eph 4:30), resisting the Spirit (Acts 7:51), resisting the truth (2 Tim 3:8), living after the flesh (Rom 8:13), and fulfilling "the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Pet 2:22). Such activity descends to a level that is lower than the beasts of the earth.

### GARMENTS AND CLOTHES

*"... and they cast their garments upon the colt, and they set Jesus thereon. And as He went, they spread their clothes in the way. . . "*

Other versions read, *"threw their cloaks . . . spread their cloaks"* <sup>NIV</sup> *"their garments . . . their garments,"* <sup>RSV</sup> *"their clothing . . . their robes . . . "* <sup>BBE</sup> *"their coats . . . coats"* <sup>NAU</sup> *"Their raiment . . . clothes."* <sup>PNT</sup>

The same Greek word is used in both verses for – "garments" and "clothes" – A general word used for all manner of garments, but here no doubt applies to outer garments. Since the Passover took place in the first month of the Jewish year – "Abib" or "Nisan" (Ex 12; Lev 23:5), which parallels March-April period, temperatures were probably between 45-60, outer garments were probably being worn.

The first reference – *"they cast their garments upon the colt"* – refers to the disciples who brought the colt to

Jesus. The second reference – *"they spread their clothes in the way,"* refers to those who went along with Him *"as He went."*

When Jehu told some inquirers what the prophet of God (Elisha [2 Kgs 9:1-3] said to him, *"Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel"* (2 Kgs 9:12). The response of the people was, *"Then they hastened, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king"* (2 Kgs 9:13).

This kind of honor is strange in our country, where individual rights are being accented, while the position of rulers, which is one determined by the Almighty God Himself, is not honored properly. The Word of God on this matter is, *"honor the king"* (1 Pet 2:17), *"Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor"* (Rom 13:7).

The supreme honor, of course, goes to the Lord Jesus Christ, of whom it is said *"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth"* (Phil 2:8-10).

### WHEN HE WAS COME NIGH

*"... And when He was come nigh, even now at the descent of the mount of Olives . . . "*

Other versions read, *"the place where the road goes down the Mount of Olives,"* <sup>NIV</sup> *"the path down,"* <sup>NRSV</sup> *"came near the foot of the Mountain of Olives."* <sup>BBE</sup>

This indicates that Jesus had been at or near the top of the mount, where He was least apt to be interrupted by worldly tumult.

When Moses was with God on Mount Sinai, it was on *"THE TOP OF THE MOUNT"* (Ex 19:20). Also, the *"sight of the glory of God"* at that time was on *"THE TOP OF THE MOUNT"* (Ex

24:17). When God told Moses *"come up"* to Him in the morning, God told him *"present thyself there to Me in THE TOP OF THE MOUNT"* (Ex 34:2). When Aaron died in the wilderness, it was *"in THE TOP OF THE MOUNT"* – Mount Hor (Num 20:26-28). During the insurrection of Absalom, David went up on Mount Olivet, *"to THE TOP OF THE MOUNT, where he worshiped God"* (2 Sam 30-32).

Also, whether with Moses, David, or the LORD Jesus, to come to the people, they had to come down from the top of the mount.

### THEY BEGAN TO REJOICE AND TO PRAISE GOD

*" . . . the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen . . . "*

Other versions read, *"all the miracles,"* NASB/NIV *"all the deeds of power,"* NRSV *"great works,"* BBE *"powerful works,"* CJB *"the works of power"* DARBY *"wonderful miracles,"* NLT and *"all the mighty miracles and works of power."* AMPLIFIED

Notice that Jesus was associated with *"mighty works."* They were works no one before Him had ever done. That is why Jesus said to His disciples, *"If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father"* (John 15:24).

The expression in the Greek is most interesting. Literally the text reads, *"the power"* (dunamis). The word for *"works"* is absent in the Greek text. The word *"dunamis"* means strength power, ability; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; power for performing miracles.ö THAYER

What the text is saying is that the people had witnessed the effects of Divine power – exhibits of authority and unquestioned potency and effectiveness of the strength of the Almighty. Jesus did things that were, from the human point of view,

undoable.

It is tragic beyond description that much of what is credited to Jesus today could actually be done by someone else. Jesus, however, did not come to do what others were already doing, or were capable of doing. Further, when men like Moses, Elijah, and Elisha worked miracles, they were limited in number. They were also occasional.

But when Jesus began His ministry, such works were daily, sometimes on as phenomenal scale, and stretching over the entirety of His ministry.

Each person must decide what they are going to do with this kind of knowledge. It seems to me that there must come a time when the people of God major on petitions to God that simply cannot be answered if He does not do so. They should also be capable of quickly assessing this kind of need, taking it to the Lord immediately.

### SAYING

*" . . . Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. "*

There was a unified shout of praise: *"Blessed be THE KING that cometh in the name of the Lord."* Not, *"Blessed be the Carpenter,"* but *"Blessed be the King."* Not, *"Blessed be the miracle worker,"* but *"Blessed be the King."* Not, *"Blessed be the Prophet,"* but *"Blessed be the King."*

This agrees with the prophesy of Zechariah, which confirms that this praise was prompted by God Himself. Zechariah prophesied, *"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass"* (Zech 9:9).

The coming Christ was prophesied to be a King – and His Kingdom was associated with His coming to bring salvation.

⇒ *"Why do the heathen rage, and the*

*people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against His anointed, saying . . . Yet have I set MY KING upon My holy hill of Zion. "* (Psa 2:1-6; Acts 4:25-28)

⇒ *"Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. "* (Isa 9:7)

⇒ *"Behold, a King shall reign in righteousness, and princes shall rule in judgment. And a Man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land"* (Isa 32:2)

⇒ *"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. "* (Jer 23:5)

⇒ *"But they shall serve the LORD their God, and David their King, whom I will raise up unto them. "* (Jer 30:9)

⇒ *"And David My servant shall be King over them; and they all shall have one Shepherd: they shall also walk in My judgments, and observe My statutes, and do them. "* (Ezek 37:24)

⇒ *"Afterward shall the children of Israel return, and seek the LORD their God, and David their King; and shall fear the LORD and his goodness in the latter days"* (Hosea 3:5)

⇒ *"And the LORD shall be King over all the earth: in that day shall there be one LORD, and His name one. "* (Zec 14:9)

⇒ *"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they*



*brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.*" (Dan 7:13-14)

When the Scriptures speak of the glorification (Acts 3:13) and exaltation (Eph 1:20-23; Phil 2:9; 1 Pet 3:22) of Jesus, they are speaking of Him being

made "King."

The mighty works Jesus did among men were but a prelude to the greater works He would do from the glory. While walking among men, He provided miraculous bread, and various healings of the body and mind. However, from the glory, He is not only fully capable of doing such things again, but He has devoted Himself to things that prepare men to reign with Him in glory forever: a new mind, a

new heart, a new soul – and a new birth, transformation, and regeneration. Now there are justification, sanctification, and scheduled glorification. These are all sovereign acts, encapsulated in the term "King."

Jesus will not accept a secondary position, for God has made Him "both Lord and Christ" (Acts 2:36). Further, the effectiveness of His Kingship is to be perceived and verified in the church.

## MASTER, REBUKE THY DISCIPLES

*"<sup>39</sup> And some of the Pharisees from among the multitude said unto Him, Master, rebuke Thy disciples.<sup>40</sup> And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."*

### SOME OF THE PHARISEES

*"And some of the Pharisees from among the multitude said unto Him . . ."*

These were not a random selection from the Pharisees, but a specific group of them, for so the word translated "some" means – "certain,"<sup>STRONG'S</sup> These were a unified cluster of Pharisees that were set in opposition to Jesus.

"Pharisees" are mentioned eighty-two times in the Gospels, and none of them are in any sense commendable. One Pharisee spoken of favorably is Nicodemus (John 3:1-21; 7:50; 19:39). Individual pharisees are mentioned in Luke 7:39; 11:37-38), but nothing good is said about them.

In the book of Acts, a record is given of some Pharisees who believed on Jesus (Acts 15:5). They were, however, the ones who said it was needful to circumcise the men and "keep the law of Moses" (Acts 15:5).

All of this teaches us that the presence of a good Pharisee does not sanctify the group of the Pharisees. It

also leads us to believe that the Pharisees that here spoke to Jesus were representative of the vast majority of that group.

### MASTER REBUKE THY DISCIPLES

*"...Master, rebuke Thy disciples..."*

Other versions read, "order your disciples to stop,"<sup>RSV</sup> "rebuken thy disciples, that they shout not,"<sup>LEW</sup> "forbid your disciples to do this!"<sup>MIT</sup> "reprove your disciples,"<sup>NJB</sup> "rebuken your followers for saying things like that!"<sup>NLT</sup>

To these men, this was giving too much honor to Jesus of Nazareth. They themselves relished attention. Jesus said of them, "they love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi" (Mat 23:6-7). But they could not tolerate Jesus receiving the honor due Him.

In the presence of Jesus, none of the Pharisees dared to rebuke the disciples themselves. In fact, there is no record of them even speaking derogatorily to them, even though they once murmured among themselves about the disciples (Lk 5:30). They did ask Jesus about His disciples, and what they did and did not do (Matt 12:2; Mk 7:5), but they never took it upon

themselves to rail on them as they did on Jesus. That is confirmation of the power of Christ's presence.

Now the Pharisees, agitated by the conduct of the people, asked Jesus to rebuke His disciples. Jesus will answer them forthrightly.

### I TELL YOU

*" . . . And He answered and said unto them, I tell you . . ."*

While this word is for all to observe, it was particularly addressed to these Pharisees. Some other versions read, "I say to you."<sup>BBE/DOUAY</sup>

The word translated "tell" is not a casual word. As used here, it means "asseverate [assert], affirm, aver [allege], maintain."<sup>THAYER</sup> This is Divine affirmation, an exact statement of the way things really are.

### IF THESE SHOULD HOLD THEIR PEACE

*"that, if these should hold their peace . . ."*

There are times when it is wholly inappropriate to be silent. There is a time to rejoice! This is expressed by the prophets.

⇨ *"Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth. "Let*

*the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein." (1 Chron 16:30-31)*

⇒ *"Let mount Zion rejoice, let the daughters of Judah be glad, because of Thy judgments." (Psa 48:11)*

⇒ *"But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice." (Psa 68:3)*

⇒ *"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice Before the LORD: for He cometh, for he cometh to judge the earth: He shall judge the world with righteousness, and the people with*

*His truth." (Psa 96:11-13)*

⇒ *"The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof." (Psa 97:1)*

⇒ *"Glory ye in His holy name: let the heart of them rejoice that seek the LORD." (Psa 105:3)*

All of these texts have to do with God reigning, judging, and coming to bless. Even the impersonal creation is summoned to festive joy: *the sea, the fields and all that is in them, Mount Zion, the heavens, the earth. The field and all that is therein, the trees of the wood, the multitude of the isles!*

It is with this in mind that Jesus

replied, *"if these should hold their peace the stones would immediately cry out."* That is how great Jesus was in a humbled state! Had men not praised Him all nature would have cried out in a tumultuous chorus at the sight of Jesus riding into Jerusalem as the King.

And what should be the response of the church, whom He has washed, sanctified, and justified? What of the redeemed who have been quickened from death in trespasses and sins, and have been raised up and made to sit together in heavenly places in Christ? If anyone has a right to shout and sing, it is the redeemed. Wherever they are gathered, this is the kind of praise that should be heard by those who pass by – shouts of joy!

## HE BEHELD THE CITY AND WEPT OVER IT

*"<sup>41</sup> And when He was come near, He beheld the city, and wept over it, <sup>42</sup> Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. <sup>43</sup> For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, <sup>44</sup> And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."*

### HE BEHELD THE CITY

*"And when He was come near, He beheld the city, and wept over it . . ."*

This was Jerusalem, the city God had chosen to place His name (1 Kgs 11:36); *"the city which the LORD did choose out of all the tribes of Israel, to put His name there" (1 Kgs 14:21), "the city of the Great King" (Matt 5:35).*

But it had been reduced to spiritual shambles. Her leaders, for the

most part, were a group of religious opportunists. Until He came, the whole region had been sitting in darkness (Matt 4:26). In their presence He had *"done among them the works which none other man did"* (John 15:24). Yet, this was the city in which He would be betrayed, tried as a criminal, and crucified in a public act of rejection.

Even though on His part He was carrying out the will of God, yet on the part of the people, they were expressing their hatred and rejection of Him, even though the Prophets had foretold His coming, and John the Baptist had announced His arrival.

For a little over three years He had called to them, shown mercy to them, taught them, and told them what would result if they believed on Him. Soon these joyful shouts would fade away and the thunderous sound of *"Crucify Him!"* would be heard in the very precincts of this city.

All of this moved Jesus to *"weep."* He knew all things, why this was happening, and what would be the outcome – but He wept anyway. He

was sensitive to rejection.

### IF THOU HADST KNOWN IN THIS THY DAY

*" . . . Saying, If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace! . . ."*

Other versions read, *"especially in this your day,"*<sup>NKJV</sup> *"saying, 'the things which make for peace!'"*<sup>NASB</sup> and *"at least in this thy day, the things for thy peace."*<sup>YLT</sup>

This was the time they could obtain peace – a time that had been foretold by the prophets: *"And all thy children shall be taught of the LORD; and great shall be the peace of thy children" (Isa 54:13).* When Jesus was born, angels praised God in joyful chorus announcing, *"Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14)* – and the shepherds, after they had seen the Holy Child, *"made known abroad the saying which was told them concerning this Child" (Luke 2:17).*

It was Israel's time – the time of

the open door. The promised Savior had *"come to His own"* (John 1:11). Yet, they had not received Him, as would soon be made manifest. Jesus wept!

### NOW THEY ARE HID

*" . . . but now they are hid from thine eyes. . . "*

Every version reads essentially the same: *"hid from your eyes,"* or *"hidden from your eyes."*

The word from which this is translated means, *"to hide, conceal; escape notice; to take away,"* THAYER *"preventing something from being a seen hide, conceal, covers,"* FRIBERG *"to hide, conceal, keep secret."* LIDDELL-SCOTT

This is something God does – a judicial act. Jesus thanked God for this kind of circumstance: *"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes"* (Matt 11:25).

Jesus announced the ultimate outcome of this kind of circumstance. *"Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come."* (John 7:34) Again it is written, *"Then said Jesus again unto them, I go My way, and ye shall seek Me, and shall die in your sins: whither I go, ye cannot come . . . I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins"* (John 8:24).

Men cannot find what God hides, or covers. Such are in the same position as the ostrich, of which it is written, *"Which leaveth her eggs in the earth, and warmeth them in dust, And forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: her labor is in vain without fear; Because God hath deprived her of wisdom, neither hath He imparted to her understanding"* (Job 39:17).

Where men are not able to take hold of the truth when it is peached to them, this is a possible explanation of

their condition. God has hid the truth from them! They are unable to find it, even though they search for it.

### THINE ENEMIES SHALL CAST A TRENCH ABOUT THEE

*" . . . For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee;*

### THOU KNEWEST NOT THE TIME OF THY VISITATION

*" . . . because thou knewest not the time of thy visitation."*

They did not recognize this was the time of which the prophets had prophesied – the day of their salvation. The Savior had appeared, and the time of their redemption had arrived – yet they did not know it. They had not accepted Jesus of Nazareth as their

### THE DESTRUCTION OF JERUSALEM

This is just a brief summary of the destruction of Jerusalem by the Romans in the year 70 AD. For a more detailed account of these events, the Wars of the Jews by Jewish historian Flavius Josephus is highly recommended.

...it had so come to pass, that our city Jerusalem had arrived at a higher degree of felicity than any other city under the Roman government, and yet at last fell into the sorest of calamities again. Accordingly, it appears to me, that the misfortunes of all men, from the beginning of the world, if they be compared to these of the Jews, are not so considerable as they were...(Wars Preface; cf. Matt. 24:21; Rev. 7:14).

The history on which I am entering is that of a period rich in disasters, terrible with battles, torn by civil struggles, horrible even in peace. Four emperors fell by the sword; there were three civil wars, more foreign wars, and often both at the same time. (Tacitus, The Histories 1.2, 109 AD; cf. Matt. 24:6; Rev. 6:4)

...the famine was too hard for all other passions...children pulled the very morsels that their fathers were eating out of their very mouths, and, what was still more to be pitied, so did the mothers do as to their infants...but the seditious [Jews] everywhere came upon them immediately and snatched away from them what they had gotten from others...they also invented terrible methods of torment to discover where any food was...(Wars 5.10.3; cf. Rev. 6:5)

Neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness that this was, from the beginning of the world.(Wars 5.10.4; cf. Matt. 23:33-36; Rev. 18:24)

...but they [Romans] ran every one through whom they met with, and obstructed the very lanes with their dead bodies, and made the whole city run down with blood, to such a degree indeed that the fire of many of the houses was quenched with these men's blood. (Wars 6.8.5; cf. Matt. 22:1-7; Rev. 9:1ff.; 16:5,6)

...hath not its great antiquity, nor its vast riches, nor the diffusion of its nation over all the habitable earth, nor the greatness of the veneration paid to it on a religious account, been sufficient to preserve it from being destroyed(Wars 6.10.1; cf. Rev. 18)...but for all the rest of the wall, it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited(Wars 7.1.1; cf. Matt. 24:2; Rev. 18:21-23)

Josephus (a personal witness to the events) claims that over 1,100,000 people were killed during the initial siege, of which a majority were Jewish. 97,000 were captured and enslaved, and many fled to areas around the Mediterranean.

*and they shall not leave in thee one stone upon another . . . "*

Jesus looks into the future, about forty years away, when the Roman armies would come against Jerusalem, besiege it, and ultimately utterly pillage and destroy it. It has proved to be one of the most singular destructive events in history.

Savior, and the Son of God. He delivered all manner of promises to them while He walked among them – promises that had to do with eternal life (Mk 10:30; Lk 18:30; John 4:14; 5:24; 6:27,40,47,54; 10:28). He urged His listeners, *"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest*

unto your souls. For My yoke is easy, and My burden is light." (Matt 11:30). But, they did not come, and therefore, for that generation, the door of

salvation was closed until they would say, "Blessed is he that cometh in the name of the Lord" (Mat 23:39). Let no one imagine for a moment that the

rejection of Jesus Christ will not elicit an eventual response from heaven. God will not allow His Son to be rejected with impunity! People must know this.

## HE BEGAN TO CAST OUT THEM THAT SOLD THEREIN

"<sup>45</sup> And He went into the temple, and began to cast out them that sold therein, and them that bought;<sup>46</sup> Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves."

### HE WENT INTO THE TEMPLE

"And He went into the temple, and began to cast out them that sold therein, and them that bought . . ."

When Jesus went to Jerusalem, He made it a point to go to the Temple (Matt 21:12-15; Mk 11:27; 12:35; 14:49; Lk 19:47; ; 20:1; 21:37-38; John 5:14; 7:28; 8:20; 10:28; 18:20). He had already cleansed the Temple once at the beginning of His ministry (John 2:14-17). In the time that intervened, the merchandisers were once again in the Temple during the feast times, when sacrifices were offered. But Jesus could not tolerate their presence in the Temple: "He

began to cast them out." Other versions read, "began to drive them out,"<sup>NKJV</sup> "began driving out those,"<sup>NIV</sup> "put out those,"<sup>BEB</sup> "threw out,"<sup>CEB</sup> "began to throw out,"<sup>CSB</sup> and "began chasing out."<sup>NIRV</sup>

I have no doubts that if Jesus were to do something like this today, it would be meant with some harsh criticism by a significant number of professing Christians. This simply is not the kind of Jesus multitudes have embraced – but this is the real Jesus we are reading about.

### SAYING UNTO THEM

" . . . Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves."

The first time Jesus cleansed the Temple He said, "This is My Father's house." This time He signified what kind of house it was: "the house of prayer."

Isaiah prophesied, "Even them will I bring to my holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people" (Isa 56:7).

Jesus placed a great significance upon something that had been built for God – a place God Almighty called "MY house." Nineteen times in Scripture, God refers to the Temple as "My house." Twenty-two times, it is referred to as "the Lord's house." To this day, it is not uncommon for people to refer to the house in which the saints meet as "the Lord's house."

Suffice it to say, whatever is built for the Lord must be used for His work and worship. It is quite common for such structures to be used for all manner of community service. Their practices, of course, are none of our business. It is what we do that matters.

## HE TAUGHT IN THE TEMPLE DAILY

"<sup>47A</sup> And He taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy Him,<sup>48</sup> And could not find what they might do: for all the people were very attentive to hear Him."

### HE TAUGHT DAILY IN THE TEMPLE

"And He taught daily in the temple. . ."

This last period of Christ's ministry probably lasted at least half a year. The events now covered in the book of Luke is the last of that period.

He was "daily" teaching in the Temple (Matt 26:55; Mk 14:49; Lk 19:47; 22:53). It is said of that time:

⇨ "And the blind and the lame came to Him in the temple; and He healed them." (Matt 21:14)

⇨ "And when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, By what authority doest thou these things? and who gave Thee this authority?" (Matt 21:23)

⇨ "And all the people came early in the

morning to Him in the temple, for to hear Him." (Luke 21:38)

No one had ever been given a commission as weighty and extensive as that of our Lord. Yet, unto, the very end, He continued to minister to the people.

### THE LEADERS SOUGHT TO DESTROY HIM

" . . . But the chief priests and the scribes and the chief of the people sought to destroy Him . . ."

Other versions read, "trying to kill Him,"<sup>NIV</sup> "were attempting to put him

to death" <sup>BBE</sup> "tried to find a way of putting an end to him," <sup>CJB</sup> "were seeking to assassinate him," <sup>NET</sup> and "tried to do away with him." <sup>NJB</sup>

Throughout Christ's entire ministry these wicked men had been attempting to take His life, and rid themselves of His presence (Matt 12:14; Mk 3:6; Mk 11:18; Lk 6:11; 20:19; John 5:18; 10:39).

### THEY COULD NOT DO IT

" . . . And could not find what they might do . . . "

Here they are at the conclusion of His ministry, and they have not made a single advance in their diabolical plots.

Jesus once boldly said, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John 10:18). It was the truth, as they were finding out. Prophets and apostles have fled from persecutors – but not Jesus. No man had power against Him, until the Father gave them the power – and that was to do His predetermined will. As Jesus said to bragging Pilate, "Thou couldest have no power at all against me, except it was given thee from above" (John 19:11).

### THE PEOPLE WERE VERY ATTENTIVE TO HIM

" . . . for all the people were very attentive to hear Him. "

Other versions read, "were hanging. His words," <sup>NASB</sup> "was spellbound by what they heard," <sup>NRSV</sup> "being greatly interested in his words," <sup>BBE</sup> "was captivated by what they heard," <sup>CSB</sup> "was enthralled as they listened to him," <sup>MIT</sup> "was paying close attention to his word." <sup>NIRV</sup>

Only a short while from when He would be "cursed" (Gal 3:13), be forsaken by God (Matt 27:48), "taste death for every man" (Heb 2:9), and tread "the winepress alone" (Isa 63:3), Jesus is still mindful of the people, teaching them things they had never heard before, in a manner which they had never seen before. By this means, the Lord frustrated the efforts of the Pharisees until the appointed time.

### SCRIPTURAL PLACES HAVING A NAME WITH THE PREFIX "BETH," WHICH MEANS "HOUSE," OR "HABITATION"

⇒ BETH-abara–Ferry house (John 1:28)	⇒ BETH-el–House of God (Gen 12:8)	⇒ BETH-lebaath–House of lionesses (Josh 19:6)	⇒ BETH-peor–House of Peor (Deut 3:29)
⇒ BETH-anath–A place (Josh 19:38)	⇒ BETH-elite–Inhabitant of Bethel (1 Kgs 16:84)	⇒ BETH-lehem–House of bread (Gen 35:19)	⇒ BETH-phelet–House of escape (Neh 11:26)
⇒ BETH-anoth–House of replies (Josh 15:59)	⇒ BETH-er–A craggy place (Solng 2:17)	⇒ BETH-lehemite–A native of Bethlehem (1 Sam 16:1)	⇒ BETH-rehob–House of the street (Judges 18:28)
⇒ BETH-arabah–House of the desert (Josh 15:6)	⇒ BETH-esda–House of kindness (John 5:2)	⇒ BETH-lehemjudah–House of bread (Judges 17:7)	⇒ BETH-saida–Fishing house (Matt 11:21)
⇒ BETH-aram–House of the height (Josh 13:27)	⇒ BETH-ezel–House of the side (Micah 1:11)	⇒ BETH-maachah–House of Maakah (2 Sam 20:14)	⇒ BETH-shan–House of ease (1 Sam 31:10)
⇒ BETH-arbel–House of God's ambush (Hos 10:14)	⇒ BETH-gader–House of the wall (1 Chron 2:51)	⇒ BETH-marcaboth–Place of the chariots (Josh 19:5)	⇒ BETH-shean–House of ease (Jos 17:11)
⇒ BETH-aven–House of vanity (Josh 7:2)	⇒ BETH-gamul–House of the weaned (Jer 48:28)	⇒ BETH-meon–House of Baal (Jer 48:28)	⇒ BETH-shemesh–House of the sun (Joh 15:10)
⇒ BETH-azmaveth–House of Azmaveth (Neh 7:28)	⇒ BETH-haccereem–House of the vineyard (Nedh 3:14)	⇒ BETH-nimrah–House of the leopard (Num 32:36)	⇒ BETH-shittah–House of the acacia (Judges 7:22)
⇒ BETH-baalmeon–House of Baal (Josh 13:17)	⇒ BETH-haran–A place east of Jordan (Num 32:36)	⇒ BETH-hogla–House of a partridge (Josh 15:6)	⇒ BETH-tappuah–House of the apple (Josh 15:53)
⇒ BETH-birei–House of a creative one (1 Chron 4:31)	⇒ BETH-hogla–Hopuse of a partridge (Josh 15:6)	⇒ BETH-horon–House of hollowness (Josh 10:10)	⇒ BETH-uel–Destroyed by God (Gen 22:22)
⇒ BETH-car–House of pasture (1 Sam 7:11)	⇒ BETH-horoth–House of hollowness (Josh 10:10)	⇒ BETH-jesimoth–House of the deserts (Num 33:49)	⇒ BETH-zur–House of the rock (1 Chron 2:45)
⇒ BETH-dagon–House of Dagon (Josh 15:41)			
⇒ BETH-diblatheim–House of 2 figcakes (Josh 48:22)			

Our next Hungry Saints Meeting will be held on Friday, 7/7/17. The sixtieth lesson will cover verses 1 thru 19 of the twentieth chapter: "THE PARABLE OF THE LEASED TO HUSBANDMEN. When the Owner sent a servant to gather the fruit of the vineyard, the husbandmen beat him, and sent him away empty. The Owner sent a second and a third servant to obtain the fruit, and the husbandmen beat them, both, also sending them away empty. The Owner then sent His own Son, reasoning that they might reverence him. However, when the husbandmen saw him, they reasoned he was the heir, determining to kill him so they would get the inheritance. Jesus then asked His audience what the lord of the vineyard should do to those husbandmen. Answering His own question, He said, "He shall come and destroy these husbandmen, and shall give the vineyard to others." It is then written of His audience, And when they heard it, they said, God forbid." Jesus replied with characteristic wisdom. We will begin our meeting at 6:30, which will be followed by a time of refreshments and fellowship.



## THE SEIGE OF JERUSALEM AS REPORTED BY JOSEPHUS, AN EYE WITNESS

Despite early successes in repelling the Roman sieges, the Zealots fought amongst themselves, and they lacked proper leadership, resulting in poor discipline, training, and preparation for the battles that were to follow. At one point they destroyed the food stocks in the city, a drastic measure thought to have been undertaken perhaps in order to enlist a merciful God's intervention on behalf of the besieged Jews.

Titus began his siege a few days before Passover, surrounding the city, with three legions (V Macedonica, XII Fulminata, XV Apollinaris) on the western side and a fourth (X Fretensis) on the Mount of Olives to the east. If the reference in his Jewish War at 6:421 is to Titus' siege, though difficulties exist with its interpretation, then at the time, according to Josephus, Jerusalem was thronged with many people who had come to celebrate Passover. The thrust of the siege began in the west at the Third Wall, north of the Jaffa Gate. By May, this was breached and the Second Wall also was taken shortly afterwards, leaving the defenders in possession of the Temple and the upper and lower city. The Jewish defenders were split into factions: John of Gischala's group murdered another faction leader, Eleazar ben Simon, whose men were entrenched in the forecourts of the Temple. The enmities between John of Gischala and Simon bar Giora were papered over only when the Roman siege engineers began to erect ramparts. Titus then had a wall built to girdle the city in order to starve out the population more effectively. After several failed attempts to breach or scale the walls of the Fortress of Antonia, the Romans finally launched a secret attack, overwhelming the sleeping Zealots and taking the fortress by late July.

After Jewish allies killed a number of Roman soldiers, Titus sent Josephus, the Jewish historian, to negotiate with the defenders; this ended with Jews wounding the negotiator with an arrow, and another sally was launched shortly after. Titus was almost captured during this sudden attack, but escaped.

Catapults, by Edward Poynter (1868). Siege engines such as this were employed by the Roman army during the siege.

Overlooking the Temple compound, the fortress provided a perfect point from which to attack the Temple itself. Battering rams made little progress, but the fighting itself eventually set the walls on fire; a Roman soldier threw a burning stick onto one of the Temple's walls. Destroying the Temple was not among Titus' goals, possibly due in large part to the massive expansions done by Herod the Great mere decades earlier. Titus had wanted to seize it and transform it into a temple dedicated to the Roman Emperor and the Roman pantheon. The fire spread quickly and was soon out of control. The Temple was captured and destroyed on 9/10 Tisha B'Av, at the end of August, and the flames spread into the residential sections of the city. Josephus described the scene:

As the legions charged in, neither persuasion nor threat could check their impetuosity: passion alone was in command. Crowded together around the entrances many were trampled by their friends, many fell among the still hot and smoking ruins of the colonnades and died as miserably as the defeated. As they neared the Sanctuary they pretended not even to hear Caesar's commands and urged the men in front to throw in more firebrands. The partisans were no longer in a position to help; everywhere was slaughter and flight. Most of the victims were peaceful citizens, weak and unarmed, butchered wherever they were caught. Round the Altar the heaps of corpses grew higher and higher, while down the Sanctuary steps poured a river of blood and the bodies of those killed at the top slid to the bottom.

The Roman legions quickly crushed the remaining Jewish resistance. Some of the remaining Jews escaped through hidden underground tunnels, while others made a final stand in the Upper City. This defence halted the Roman advance as they had to construct siege towers to assail the remaining Jews. The city was completely under Roman control by September 7, and the Romans continued to pursue those who had fled the city.

Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury (for they would not have spared any, had there remained any other work to be done), [Titus] Caesar gave orders that they should now demolish the entire city and Temple, but should leave as many of the towers standing as they were of the greatest eminence; that is, Phasaelus, and Hippicus, and Mariamne; and so much of the wall enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison [in the Upper City], as were the towers [the three forts] also spared, in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall [surrounding Jerusalem], it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it [Jerusalem] had ever been inhabited. This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind.

And truly, the very view itself was a melancholy thing; for those places which were adorned with trees and pleasant gardens, were now become desolate country every way, and its trees were all cut down. Nor could any foreigner that had formerly seen Judaea and the most beautiful suburbs of the city, and now saw it as a desert, but lament and mourn sadly at so great a change. For the war had laid all signs of beauty quite waste. Nor had anyone who had known the place before, had come on a sudden to it now, would he have known it again. But though he [a foreigner] were at the city itself, yet would he have inquired for it.

Josephus claims that 1.1 million people were killed during the siege, of which a majority were Jewish, and that 97,000 were captured and enslaved, including Simon bar Giora and John of Giscala. His figures are rejected as impossible by modern scholarship, since around the time about a million people lived in Palestine, probably about half of them were Jews, and sizable Jewish populations remained in the area after the war was over, even in the hard-hit region of Judea. Many fled to areas around the Mediterranean. Titus reportedly refused to accept a wreath of victory, saying that the victory did not come through his own efforts but that he had merely served as an instrument of God's wrath.

**IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD**