

A Donkey and a Destiny

Matthew 21:1-11

1 Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, ² saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose *them* and bring *them* to Me. ³ And if anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.”

⁴ All this was done that it might be fulfilled which was spoken by the prophet, saying:

⁵ *“Tell the daughter of Zion,
‘Behold, your King is coming to you,
Lowly, and sitting on a donkey,
A colt, the foal of a donkey.’”*

⁶ So the disciples went and did as Jesus commanded them.

⁷ They brought the donkey and the colt, laid their clothes on them, and set *Him* on them. ⁸ And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread *them* on the road. ⁹ Then the multitudes who went before and those who followed cried out, saying:

“Hosanna to the Son of David!
‘Blessed is He who comes in the name of the Lord!’
Hosanna in the highest!”

¹⁰ And when He had come into Jerusalem, all the city was moved, saying, “Who is this?”

¹¹ So the multitudes said, “This is Jesus, the prophet from Nazareth of Galilee

Introduction

It wasn't too many years ago that it was common to refer to dates or dating in the context of B.C. (Before Christ) and A.D. (Anno Domini) which is Latin for "In the year of our Lord."

The terms are conventions used to label years in the Gregorian and Julian calendars, which are based on the estimated birth of Jesus Christ as a pivotal point.

The B.C./A.D. system was developed by **Dionysius Exiguus**, a 6th-century monk, in 525 AD. He was tasked with creating a new calendar for the Church to determine Easter dates.

In recent years there has been a shift from **B.C.** and **A.D.** to **BCE** ("Before Common Era") and **CE** ("Common Era") as an alternative convention that has gained traction in certain contexts.

The change was driven by a mix of cultural, academic, and practical reasons. Here's why:

Inclusivity and Religious Neutrality

- **Christian-Centric Origins:** B.C. and A.D. explicitly reference Jesus Christ, reflecting the Christian worldview of their creator, Dionysius Exiguus (6th century CE). As global societies became more diverse, especially in academic and international settings, these terms were seen as less inclusive for non-Christians (e.g., Jews, Muslims, atheists).

- **Neutral Alternative:** BCE and CE maintain the same timeline—still anchored to the estimated birth of Jesus (circa 4–6 B.C.)—but use neutral language. "Common Era" avoids implying religious allegiance, making it more suitable for multicultural and secular contexts.

This is just another attempt to excommunicate Christ from the Culture.

Dionysius was right that all of history turns on the Advent of Christ.

All pre Christ history leads to Christ, and all current history looks back at Christ. In fact there is no history if there is no Christ. There is no life if there is no Christ. There is no future if there is not Christ. From all eternity Jesus was foreordained to come and die for sinners.

Millions of years ago, if years if can be called when there was no calendar dates, before man was ever created and fell into sin, Christ was already set on a calendar date. His birth, his life, his baptism, his miracles, his triumphal entry, his betrayal, his trial, his scourging and his crucifixion, all planned.

Not just penciled in but zeroed in on the date.

An unchangeable, non-negotiable, determined date that is as fixed as God is fixed in Holiness.

John 10:17–18 (NKJV)

¹⁷ “Therefore My Father loves Me, because I lay down My life that I may take it again. ¹⁸ No one takes 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. ...

John 19:10–11 (NKJV)

¹⁰ Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?”

¹¹ Jesus answered, “You could have no power at all against Me unless it had been given you from above....

Acts 2:23 (NKJV)

²³ Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

Acts 4:27–28 (NKJV)

²⁷ “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together ²⁸ to do whatever Your hand and Your purpose determined before to be done.

Galatians 4:4–5 (NKJV)

⁴ But when the fullness of the time had come,

God sent forth His Son, born of a woman, born under the law, ⁵ to redeem those who were under the law, that we might receive the adoption as sons.

Therefore Jesus prepared to publicly enter Jerusalem to force the issue of His death. He knew that the accolades of the crowds would infuriate the Jewish leaders, and make them all the more desperate to kill Him.

As always, God would use the foolishness and wickedness of evil men to accomplish His own purposes (cf. Gen. 50:20; Ps. 76:10; Acts 4:26–28). Up to this point, the Lord did not allow His enemies to take His life. Hence He had avoided provoking unnecessary public confrontations with the hostile Jewish authorities. When “the Pharisees went out and conspired against Him, as to how they might destroy Him ... Jesus, aware of this, withdrew from there” (Matt. 12:14–15; cf. 8:4; 16:20; John 4:1–3; 7:1; 11:53–54). When confrontations did occur and His enemies sought to kill Him, He evaded them. The people of His hometown of Nazareth wanted to throw Him off a cliff, but Jesus “[passed] through their midst, [and] went His way” (Luke 4:30). On another occasion, enraged at His claim to be God (John 8:58), the hostile Jews “picked up stones to throw at Him, but Jesus hid Himself and went out of the temple” (v. 59; cf. 10:39). Jesus’ commanding presence

also prevented His enemies from seizing Him before the predetermined time (John 7:44–46).

The exact day that the Lord chose to enter Jerusalem fulfilled one of the most remarkable prophecies of the Old Testament, Daniel’s prophecy of the seventy weeks

(Dan. 9:24–26).

²⁴ “Seventy weeks are determined
For your people and for your holy city,
To finish the transgression,
To make an end of sins,
To make reconciliation for iniquity,
To bring in everlasting righteousness,
To seal up vision and prophecy,
And to anoint the Most Holy.

²⁵ “Know therefore and understand,
That from the going forth of the command
To restore and build Jerusalem
Until Messiah the Prince,
There shall be seven weeks and sixty-two
weeks;

The street shall be built again, and the wall,
Even in troublesome times.

²⁶ “And after the sixty-two weeks
Messiah shall be cut off, but not for Himself;
And the people of the prince who is to come

Shall destroy the city and the sanctuary.
The end of it *shall be* with a flood,
And till the end of the war desolations are
determined.

Through Daniel, the Lord predicted that the time from Artaxerxes' decree ordering the rebuilding of the temple (in 445 b.c.) until the coming of the Messiah would be "seven weeks and sixty-two weeks" (Dan. 9:25; cf. Neh. 2:6), that is, 69 weeks total. The literal translation is "seven sevens and sixty-two sevens," seven being a common designation for a week. In the context of the passage, the idea is 69 weeks of years, or 69 times 7 years, which comes to a total of 483 Jewish years (which consisted of 360 days each, as was common in the ancient world). Several different systems of reckoning have endeavored to determine the chronology of the 483 years after Artaxerxes' decree, putting the date at either a.d. 30, 32, or 33, depending on the actual decree date and the complex calculations through those years. Of these explanations, the most detailed are

**Sir Robert Anderson's *The Coming Prince*
and Harold Hoehner's *Chronological Aspects of
the Life of Christ*.**

Based on all of the historical data, it is best to understand the triumphal entry as taking place on 9 Nisan, a.d. 30. But even the other dates offered by

these authors (a.d. 32 or 33) leave one thing remaining undeniably clear: whatever may be the precise chronology, Jesus Christ is the only possible fulfillment of Daniel's prophetic timetable.

MacArthur, J. F., Jr. (2008). *John 12-21* (pp. 14-15). Chicago, IL: Moody Publishers.

Sir Robert Anderson calculated 483 years at 360 days per year (Jewish Calendar) and came up with 173,880 days. Start counting March 14; 445 B.C.; count out 173,880 days you come to April 6; 32 AD; five days before the execution of Jesus.

Over and over and over again, Jesus would say "my hour has not yet come". But then on the preordained calendar of God, the hour would arrive. and 1200 prophecies would be fulfilled. Specific and typological from his birth to his death and his resurrection and ascension.

That is why I titled this sermon "A Donkey and a Destiny." It would be have been better to title it "THE Donkey and THE Destiny" because this is not just any ole donkey and it is not just one of many destinies. NO, it is THE donkey that will carry the King to his death, so that he can secure the destiny for a myriad of sinners, making them the elect to be saints.

So in our lesson we have 5 points

- I. The Direction
- II. The Donkey
- III. The Destiny
- IV. The Declaration
- V. The Destruction

I. The Direction

1. Now when they drew near Jerusalem, and came to Bethphage, (Beth-fa-gay) at the Mount of Olives,

We know that this is not a chance happening that Jesus is drawing near Jerusalem on this particular Passover season. This would be the fourth Passover of his ministry, but one of many that he had participated in as a Jew growing up in the region.

This Passover is the one decreed by God from all eternity from 1478 that had been observed since the delivery of Israel from the slavery of Egypt.

This Passover would be the last Passover for the true Israel. This would be the final Lamb to be slaughtered. This would be the lamb that God provided. This would be “the lamb of God that takes away the sin of the world” as John the Baptist said.

The miraculous ministry of Christ has reached a climax in John 11 with the Resurrection of Lazarus. The word of a man dead four days yet now alive and living in Bethany had spread all over. And add to that the miracles of 2 blind men granted sight as Jesus passes thru Jericho on his way to Jerusalem created even more excitement. Jesus was no small town Rabbi. He had nearly banished sickness from Palestine.

People who where once blind from birth could see, the lame could walk, the lepers who had the extremities of their bodies long ago rotting off are now whole with new hands, new feet, new ears and nose and lips and tongues. A number of dead had been resurrected. Fish and already cooked bread had been created out of thin air. He had walked on water, calmed the wind and the sea, moved the fish by the thousands.

He had taught unlike any Rabbi's before him. He taught with authority. He claimed to be God on a number of occasions, fulfilling prophecy that only the Messiah could fulfill.

John says

John 12:1 (NKJV)

Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead.

John 12:9–11 (NKJV)

⁹ Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. ¹⁰ But the chief priests plotted to put Lazarus to death also, ¹¹ because on account of him many of the Jews went away and believed in Jesus.

And to add to all this, it is Passover season, and 10's of thousands of Jews and Greeks who have converted to Judaism are making their way to Jerusalem from all over the diaspora.

Some high estimates of as many as 2 million people would be in and around Jerusalem during this time.

(some histories estimate that there were 250,000 lambs slaughtered during passover which could mean there may have been as many as 2 million people there for the Passover feast)

Josephus (*Bel.* vi. 422–425) describes one Passover, just before the Jewish War (ad 66–70), when 2,700,000 people took part, not counting the defiled and the foreigners who were present in the city

Carson, D. A. (1991). *The Gospel according to John* (p. 431). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

The housing, food and water would be pressed to the max.

Bethany would be approximately 2 miles east of Jerusalem, over and behind the summit of the Mount of Olives. It was often a place of rest for Jesus. In fact, after Jesus comes in to Jerusalem on the colt, he will then go to the temple then will return to Bethany for the night.

Now in our text we pick it up as he is leaving Bethany 6 days before Passover, most likely Monday now, not Sunday.

They are on the back side of the mount of Olives, unable to see the city of Jerusalem and will now come to Bethphage. We don't know the exact place of this little town, but it is obvious on the way to Jerusalem from Bethany.

It is at Bethphage that Jesus stops and secures a donkey to ride on.

II. The Donkey

1. Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, ² saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose *them* and bring *them* to Me. ³ And if anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.”

Mark and Luke add, that no one had ever sat on the colt.

First, how did Jesus know this. How would he know that in that particular village at that time there would be a donkey with her colt tied up. And what to expect if any one sees you untying them and what to say. How would he know if no one had ever sat on the colt.

There were no cell phones, no emails, no satellite phones. Jesus was just arriving in this area. Clearly somewhere along the way, he may have made some arrangements with the owners of the donkey and colt, because all the disciples had to say was, “the Lord has need of them”. But to know exactly where and when they would be tied up is another reminder of the deity of Christ.

He is omniscience. He knows and He knows everything.

He has no need that anyone testify of what is in man because he knew what was in man.

He saw Nathaniel under the tree before they met.

He knew with the Pharisees were thinking.

He knew where all the fish were and was able to reroute them to the boat where the disciples were.

³ And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them."

Now this would be an interesting situation. Can you image someone coming to you and saying the Lord needs to borrow your car.

How would you feel if the President of the United states comes near your house and sends to Secret Service members to your house and take you car and wonder what is going on. 2 men with dark sunglasses and suites show up and take my car! You ask why, and they say, the President needs it.

You would be honored that he would choose your mode of transportation.

Well, we don't know who these people were but we do know that they must have known the Lord. That fact that the disciples are told to tell them "The Lord" needs it, not Rabbi, not Jesus, but The Lord, may mean that these understood that it was God who was asking to borrow their colt.

2 Things right here.

1 This shows that Christ in his humiliation needed things, whereas God is self-sufficient and has no need of anything.

2. God has chosen to use means to accomplish His decrees. I mean, he could have flown down to Jerusalem or he could have just appeared. But he walked for miles and he rode on a colt the rest of the way.

This is God, the creator of all things and the creator of the donkey and the colt, and the people who owned them and the food they fed them and the material to make the rope to hold them choosing to need the colt.

But why the colt now, he was only a mile or so from Jerusalem. He had walked this path many times. In fact in the evening he would walk back to Bethany.

So why half way there choose to get on a small animal and ride the rest of the way.

The answer lies in our next point.

I. The Direction

II. The Donkey

III. The Destiny

4 All this was done that it might be fulfilled which was spoken by the prophet, saying:

5 *“Tell the daughter of Zion,
‘Behold, your King is coming to you,
Lowly, and sitting on a donkey,
A colt, the foal of a donkey.’ ”*

So this is prophecy being fulfilled. What is incredible is you get to see how God does it. Unlike so many other prophecies where it is a mystery as to how God orchestrates the millions of details to make it happen, here we get a first hand look at God in operation.

How does he do it?

He tells his disciples to go and get the donkey and her colt and bring them and he tells them to do this not because he is tired of walking or just likes riding a small donkey. But he literally forces the narrative.

He makes it happen. He is basically saying there is a prophecy that needs to be fulfilled at this very moment on this very day, which would have been the 10th of Nissan. The very day for Passover season that the lamb would be selected for passover and kept in the house for 4 days before sacrifice.

The prophecy is what was written by Zechariah 500 years earlier

Zechariah 9:9–10 (NKJV)

⁹ “Rejoice greatly, O daughter of Zion!
Shout, O daughter of Jerusalem!
Behold, your King is coming to you;
He is just and having salvation,
Lowly and riding on a donkey,
A colt, the foal of a donkey.

¹⁰ I will cut off the chariot from Ephraim
And the horse from Jerusalem;
The battle bow shall be cut off.
He shall speak peace to the nations;

His dominion shall be 'from sea to sea,
And from the River to the ends of the earth.'

There is so much here that we don't have time to unpack, but it needs to be pointed out that not all the prophecy was quoted in Matthew or John, Mark and Luke don't even state it. But it was clearly in the minds of those who saw it.

Zechariah is the close to the last book in the Minor Prophets Section to the Hebrew Bible. Second to last in the Protestant bible and the last few chapters are clearly messianic and are prophecies about the king of Israel coming as a king to conquer.

This prophecy was unmistakable for it's messianic reference and impossible to miss. The king comes riding in on a colt, the foal of a donkey. Not a white horse, but a small beast of burden. This would have immediately brought to mind the Messianic hope of Israel.

The deliverer had come. The king has arrived. It is time to overthrow the oppression of Rome. And many of these who are witness to this are thinking way beyond Zechariah 9. You will see what I mean in the next point.

I. The Direction

- II. The Donkey
- III. The Destiny

IV. The Declaration

⁶ So the disciples went and did as Jesus commanded them. ⁷ They brought the donkey and the colt, laid their clothes on them, and set *Him* on them. ⁸ And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread *them* on the road.

John 12:12–13 (NKJV)

¹² The ...great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³ took branches of palm trees and went out to meet Him,...

The clothes on backs of the animals were simple for comfort, but the clothes laid on the road for the colt to walk on was a sign of submission.

The idea of honor and respect for the higher authority.

We are under your feet. i.e. under your rule and authority. This is why thrones are high and lifted up. This why there is a reference to the enemies of Christ being under his feet. Under his rule and authority.

They voluntarily do this.

John 12:12–13 (NKJV)

¹² The ...great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³ took branches of palm trees and went out to meet Him,...

⁹ Then the multitudes who went before and those who followed cried out, saying:

“Hosanna to the Son of David!

‘Blessed is He who comes in the name of the Lord!’

Hosanna in the highest!”

Luke 19:37–38 (NKJV)

³⁷ Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen,
³⁸ saying:

*“Blessed is the King who comes in the name of the Lord!”
Peace in heaven and glory in the highest!”*

Hosanna means — Save us now or salvation now.

The Blessed is he who comes in the name of the Lord is a compilation of the Psalms.

These are all Messianic references and would have been a reflection of the hope of the coming of Christ to Jerusalem as a fulfillment of all of the prophecies.

They are not thinking one coming then 2000 years, a second coming. They are thinking now. This is it. This is the kingdom. This is Zechariah 14 when Jesus destroys the armies that come against here

That is why you have the palm branches. Not only for respect and honor of the king, but because this is what what used in the feast of booths or tabernacles. Palm branches.

(some histories estimate that there were 250,000

lambs slaughtered during passover which could mean there may have been as many as 2 million people there for the Passover feast)

Josephus (*Bel.* vi. 422–425) describes one Passover, just before the Jewish War (ad 66–70), when 2,700,000 people took part, not counting the defiled and the foreigners who were present in the city

Carson, D. A. (1991). *The Gospel according to John* (p. 431). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Palms appear on the coins

struck by the insurgents during the Jewish wars against Rome (ad 66–70, 132–135); indeed, the use of the palm as a symbol for Judea was sufficiently well established that the coins struck by the Romans to celebrate their victory also sported it. In short, waving of palm branches was no longer restrictively associated with Tabernacles. In this instance, it may well have signaled nationalist hope that a messianic liberator was arriving on the scene (*cf.* 6:14–15).

Carson, D. A. (1991). *The Gospel according to John* (p. 432). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Perhaps many in the crowd had that incident in mind as they waved their palm branches. Maybe, they hoped, Jesus would prove to be the great messianic King and military conqueror who would liberate them from the yoke of Rome and establish the promises to Abraham and David (Gen. 12:1–3; 2 Sam. 7:1–16).

MacArthur, J. F., Jr. (2008). *John 12–21* (p. 16). Chicago, IL: Moody Publi

Revelation 7:9–10 (NKJV)

9 After these things I looked, and behold, a great

multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with **palm branches in their hands**,

¹⁰ and crying out

with a loud voice, saying, “Salvation *belongs* to our God who sits on the throne, and to the Lamb!”

Even though it was Passover, they were thinking Zechariah 14 and the Kingdom and the feast of booths.

Zechariah 14:13–21 (NKJV)

¹³ It shall come to pass in that day

That a great panic from the Lord will be among them.

Everyone will seize the hand of his neighbor,
And raise his hand against his neighbor’s hand;

¹⁴ Judah also will fight at Jerusalem.

And the wealth of all the surrounding nations
Shall be gathered together:

Gold, silver, and apparel in great abundance.

¹⁵ Such also shall be the plague

On the horse *and* the mule,

On the camel and the donkey,

And on all the cattle that will be in those camps.

So *shall* this plague *be*.

¹⁶ And it shall come to pass *that* everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles. ¹⁷ And it shall be *that* whichever of the families of the earth do not come up to Jerusalem to worship the King, the Lord of hosts, on them there will be no rain. ¹⁸ If the family of Egypt will not come up and enter in, they *shall have* no *rain*; they shall receive the plague with which the Lord strikes the nations who do not come up to keep the Feast of Tabernacles. ¹⁹ This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles.

²⁰ In that day “HOLINESS TO THE LORD” shall be *engraved* on the bells of the horses. The pots in the Lord’s house shall be like the bowls before the altar. ²¹ Yes, every pot in Jerusalem and Judah shall be holiness to the Lord of hosts. Everyone who sacrifices shall come and take them and cook in them. In that day there shall no longer be a Canaanite in the house of the Lord of hosts.

Here is another amazing thing to consider,

Luke 19:37–38 (NKJV)

³⁷ Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen,
³⁸ saying:

*“Blessed is the King who comes in the name of the Lord!”
Peace in heaven and glory in the highest!”*

As they top the summit of the Mount of Olives. The Massive Herodian Temple which would have been taller than the muslim dome of the Rock that is there today would have been overlayed with gold and would have been reflecting the Sun in such brilliance and 10s of thousands of people would have been shoulder to shoulder preparing for Passover. The sheer noise of a million plus people plus all the lambs and animals would have been a site to see.

But to add more,

As they would have made their descent down the mount of Olives, there would have been tombs on either side, some from 1000 years before Christ. One set of tombs on their left of their descent would

be the tomb of the prophets, which contained the bodies of Haggai, Malachi and Zachariah.

¹⁰ And when He had come into Jerusalem, all the city was **moved**, saying, “Who is this?”

Grk “**was shaken.**” The translation “**thrown into an uproar**” is given by L&N 25.233.

Biblical Studies Press. (2005). [The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible](#). Biblical Studies Press.

¹¹ So the multitudes said, “This is Jesus, the prophet from Nazareth of Galilee

V. The Destruction

Luke 19:39–44 (NKJV)

³⁹ And some of the Pharisees called to Him from the crowd, “Teacher, rebuke Your disciples.”

⁴⁰ But He answered and said to them, “I tell you that if these should keep silent, the stones would (will) immediately cry out.”

⁴¹ Now as He drew near, He saw the city and wept over it, ⁴² saying, “If you had known, even you, especially in this your day, the things *that make* for your peace! But now they are hidden from your eyes. ⁴³ For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, ⁴⁴ and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”

Jesus was saying in effect “if these become silent—and they will—at that point **the stones will cry out!**” **Cry out** translates the future tense form of the verb *krazō*, which could also be translated “scream.” The stones will not cry out in joyful praise to God, but in affirmation of God’s judgment on Israel’s wickedness (cf. Hab. 2:11–12). That inevitable prospect filled the Lord with a deep sense of sorrow,

so when He approached Jerusalem, He saw the city and wept over it. The word translated **wept** is the strongest word in the Greek language for weeping. It denotes Jesus' agonized sobbing over their superficiality, hypocrisy, shallowness, and rejection of Him—and the inevitable divine wrath that would follow.

The **peace** of which the Lord spoke was not political peace with enemies, or social peace in Israel, but peace with God. The **things** that **make for** that **peace** are repentance, faith in Christ, and believing the message of salvation that He had preached throughout His ministry.

This day refers not to that Monday, but to the entire time of His presence among them.

Unbelief had blinded them all through His ministry. Most of the people chose to be hard-hearted, self-righteous rejecters of Christ and rebuffed all of His invitations, thereby forfeiting peace with God. Despite the crowd's superficial and short-lived celebration, Jesus, as He had done earlier (Luke 13:34–35), pronounced judgment on them.

The truth (Luke 8:10) would be **hidden** from their **eyes**. Willful human blindness would become judicial divine blindness. Again, Israel as a nation will not believe until they “look on [the one] whom they have pierced; and they ... mourn for Him, as one

mourns for an only son, and they ... weep bitterly over Him like the bitter weeping over a firstborn” (Zech. 12:10). Then comes the grace of national salvation (Zech. 13:1).

The phrase **the days will come upon you** is an Old Testament expression of coming judgment (cf. Isa. 39:6; Hos. 9:7; Amos 4:2). The judgment of which Jesus spoke would fall four decades later in a.d. 70 when the Roman military crushed the Jewish revolt and destroyed Jerusalem. Revealing His omniscience, the Lord gave five specific features of that judgment: Israel’s **enemies** (the Romans) would **throw up a barricade against** Jerusalem, they would **surround** the city, they would **hem it in on every side**, they would **level it to the ground**, along with its inhabitants, and they would **not leave in it one stone upon another**. This would include the temple (Luke 21:6) and with it their religious system (see the discussion of 21:5–7 in chapter 17 of this volume). Those stones lying in the rubble would be the ones that cried out in judgment on the unbelieving nation. All that horrific judgment would come about because Israel refused to **recognize the time of her visitation**, when the Lord Jesus Christ, God incarnate, offered them salvation and redemption. “He was in the world, and the world was made through Him, [but] the world did not know Him.

He came to His own, and those who were His own did not receive Him” (John 1:10–11).

MacArthur, J. (2014). [Luke 18–24](#) (pp. 98–99). Moody Publishers.

Psalm 4:1–8 (NKJV)

1 Hear me when I call, O God of my righteousness!
You have relieved me in *my* distress;
Have mercy on me, and hear my prayer.

2 How long, O you sons of men,
Will you turn my glory to shame?
How long will you love worthlessness
And seek falsehood?

Selah

3 But know that the Lord has set apart for Himself him who is
godly;
The Lord will hear when I call to Him.

4 Be angry, and do not sin.
Meditate within your heart on your bed, and be still.

Selah

5 Offer the sacrifices of righteousness,
And put your trust in the Lord.

6 *There are* many who say,
“Who will show us *any* good?”
Lord, lift up the light of Your countenance upon us.

7 You have put gladness in my heart,
More than in the season that their grain and wine
increased.

- 8 I will both lie down in peace, and sleep;
For You alone, O Lord, make me dwell in safety.