

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Luke 19: 28-38

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank God, it's time to read the Bible again. We continue to read Luke chapter 18, and today we'll read verses 28-38.

Verse 28: "When He had said this, He went on ahead, going up to Jerusalem."

In the city of Jericho, Jesus first went to Zacchaeus's house, causing salvation to come fully to Zacchaeus's house. After Zacchaeus was saved, still in Jericho, He spoke the parable concerning the servants. This also shows that once every person who has received grace and been saved has obtained eternal life, we must recognize that we are God's servants. God's requirements for servants are faithfulness and goodness. One day, when our Lord receives the kingdom and returns, He will settle accounts with His servants. Those faithful and good servants will be able to reign together with the Master and enjoy glory and joy in the kingdom of God.

At this point, Jesus had completely fulfilled His ministry on the earth and began to enter the final week of His earthly ministry. Therefore verse 28 says, "When He had said this, He went on ahead, going up to Jerusalem." From Jericho to Jerusalem, Jericho is about 200 meters below sea level, while Jerusalem is a mountain, about 750 meters above sea level. So from Jericho it is an uphill climb all the way to Jerusalem, with about a one-kilometer difference in elevation, entering the final week of Jesus' ministry.

At this point in time, none of the four Gospels records everything very completely; therefore, the four Gospels need to be compared together in order to arrange the events in detail according to chronological order. Because there is no explicit date, the best reference point is the Passover. Jesus was crucified on the day of the

Passover; this was according to God's ordination and also according to what the prophets had prophesied.

Among the three Synoptic Gospels—Matthew, Mark, and Luke—their timing is almost consistent; but in the Gospel of John, the time he records is not exactly the same as the other three Gospels. Taking the matter of Mary breaking the flask of ointment to anoint the Lord as an example, Mark records it in chapter 14, saying that after two days it was the Passover; then in Mark 14:3 he begins to record Mary's anointing of the Lord. But in John 12:1, it says that six days before the Passover, Jesus came to Bethany; after that, it records Mary's anointing of the Lord.

These two inconsistent points are actually very interesting and had troubled Bible interpreters for a long time. It was not until the Dead Sea Scrolls were discovered later that we gained a clearer understanding of the Essenes among the Israelites. Therefore, a better explanation may be that the Passover in the Synoptic Gospels refers to the Passover of the Essenes; while John's Gospel, written almost thirty years after the other three Gospels, uses the Passover observed by the ordinary Jews of that time, including the Pharisees and the Sadducees. If we understand it this way, Jesus' final coming to Jerusalem should have been on the Sabbath before His death.

Verse 29: "And it came to pass, when He drew near to Bethphage and Bethany, at the mountain called Olivet, that He sent two of His disciples,"

Bethphage and Bethany are east of Jerusalem, very close to it, at the foot of the Mount of Olives; it can be said that He was almost immediately about to enter the city. The last time Jesus came to Jerusalem, He did not stay in Jerusalem; every night He returned to Bethany, and during the day He entered the city. In this final week, His first entrance into the city is recorded here.

Verses 30–32: “saying, ‘Go into the village opposite you, where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring it here. And if anyone asks you, “Why are you loosing it?” thus you shall say to him, “Because the Lord has need of it.”” So those who were sent went their way and found it just as He had said to them.”

Jesus was staying in Bethany; when He spoke of the village opposite, it should refer to Bethphage.

Verses 33–38: “But as they were loosing the colt, the owners of it said to them, ‘Why are you loosing the colt?’ And they said, ‘The Lord has need of him.’ Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him. And as He went, many spread their clothes on the road. 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, saying: “Blessed is the King who comes in the name of the LORD!” Peace in heaven and glory in the highest!”

Jesus completed His ministry on the earth. In the final week, He entered the city of Jerusalem riding on a colt. Not only did He enter the city riding on a colt, but His disciples and the crowds following Him spread their clothes on the ground; Jesus entered the city like a king. This exactly fulfilled what was spoken in Zechariah 9:9: “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.”

When Jesus first came to the earth, He came to bring salvation. The animal He rode was the foal of a donkey, showing that He is a humble and gentle King, unlike the Roman emperors at that time who rode tall white horses, waged wars everywhere, and burned, killed, and plundered wherever they went. Our Lord came to the earth as that humble and gentle King; on the one hand, He is righteous, and on the other hand, He came to carry out salvation.

The process by which He obtained His colt was also very special. Before He came, the colt was tied there; and when it was loosed, the reason for loosing it was very simple: "The Lord has need of him." Does this not show the condition of every one of us who has received grace and been saved? Before we received grace, we were like this donkey, tied there, tied by our sin, by our flesh, and by the world that deceives us. The Lord Jesus is the saving King. He came and loosed our bonds; He not only loosed us, but also wants to use us.

When He entered Jerusalem humbly and gently, riding on the colt, all the people rejoiced, especially His disciples. Having been with Him for a period of time and having seen Him perform many signs, wonders, and mighty works, they all praised loudly. How did they praise? "Blessed is the King who comes in the name of the LORD!" They truly recognized that He is the righteous King and the humble King. Then, "Peace in heaven and glory in the highest!"

After Jesus had passed through His thirty-three and a half years of human living on earth, in the final week, He entered Jerusalem as King and received the praise of His disciples: "Blessed is the King who comes in the name of the LORD! Peace in heaven and glory in the highest!" This remotely echoes the praise of the angels when He was born, recorded in Luke 2:14: "Glory to God in the highest, And on earth peace, goodwill toward men!"

Jesus came to the earth to proclaim the gospel of the jubilee to His people. When He came, He brought peace. At His birth, peace was on earth among those with whom He was pleased; but here, when He entered the city for the last time, because in a few days He would take the way of the cross for the sins of all people and become the sin offering for all, through His death there could be peace in heaven.

God is a God of love, and God is also a God of righteousness. Because of the sins committed by mankind, the righteous God in heaven could not look upon this sinful world in peace. Only when His only begotten beloved Son became the Lamb who bore sin and died on the cross, when the price of sin was fully paid and God's

righteousness was satisfied, then there was “Peace in heaven and glory in the highest!”

The praise of His disciples here is truly full of revelation. Even today, every person who has received grace and been saved should still praise with one voice. Because of Jesus’ substitutionary death on the cross, He accomplished peace for us, so that we can come before the Father with a bold and fearless heart to seek grace and mercy.

Let us pray together: Lord, thank You. You are the righteous King, and You are also the humble and gentle King; You are truly worthy of our praise. We also want to say loudly, Peace in heaven and glory in the highest. Because You satisfied the requirements of the law and satisfied the requirement of God’s righteousness, You allow us to return to the Father’s side boldly and without fear. Therefore, we also invite You to come into our living and take the first place in our lives. You are King; personally rule over our daily living, words, and actions, and help me become a citizen of the kingdom of heaven who is according to Your heart. Bless my living today. We pray in the holy name of the Lord Jesus Christ.