

THE EXCHANGE
“Glory for Sacrifice” Luke 19:28-44
April 13, 2025

INTRO.: How many of you have received a gift or purchased a product that you had to exchange? Why do you exchange something? Maybe it's an article of clothing and possibly the size isn't correct, you don't like the color, there is a defect, or maybe you just don't like it and you want to buy something different. With your exchanging it you're looking to get something better. This is supposed to be a positive exchange. This morning, as we continue our Easter series, **THE EXCHANGE**, the exchange is far different from something I just described. Jesus is exchanging **GLORY FOR SACRIFICE**. Before Jesus came to earth, in what we refer to as the incarnation, where was He? He was in heaven and what was happening there? Jesus was being worshipped! Instead of being worshipped, He came to earth as a baby, born of a virgin, with the mission of dying the cruelest death imaginable on the cross for our sins. Today we remember Jesus' triumphal entry into Jerusalem which will ultimately lead to His death and resurrection. We will be looking at three things from Luke 19:28-44: **THE POWER** (v. 28-34); **THE PEOPLE**; (v. 35-40) and **THE PAIN** (v. 41-44). Let's begin by reading in unison Luke 19:28-44.

Luke 19:28–44 After Jesus had said this, he went on ahead, going up to Jerusalem. As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, “Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. If anyone asks you, ‘Why are you untying it?’ tell him, ‘The Lord needs it.’” Those who were sent ahead went and found it just as he had told them. As they were untying the colt, its owners asked them, “Why are you untying the colt?” They replied, “The Lord needs it.” They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. As he went along, people spread their cloaks on the road. When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen: “Blessed is the king who comes in the name of the Lord!” “Peace in heaven and glory in the highest!” Some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples!” “I tell you,” he replied, “if they keep quiet, the stones will cry out.” As he approached Jerusalem and saw the city, he wept over it and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you.”

Background: Jesus had just finished speaking the parable of the ten minas where ten servants were given ten minas by the king and were instructed by the master to, “Put the money to work until I come back.” The event we just read about is traditionally referred to as Palm Sunday. Jesus has built up His entry into Jerusalem as having great significance. Luke is recording Jesus' approach to the city. The authorities had instructed that anyone who knew where Jesus was should inform them so Jesus could be arrested.

John 11:57 But the chief priests and Pharisees had given orders that if anyone found out where Jesus was, he should report it so that they might arrest him.

Despite this Jesus entered Jerusalem in a very public manner, in what is described as the triumphal entry. This was also the time for the Jewish nation to celebrate the Passover which meant that many people would be in Jerusalem to commemorate the deliverance of Israel from Egyptian slavery, how the Lord passed over the houses of all those who had blood, from the Passover lamb, on the top and both sides of the doorframe.

John Phillips in his commentary says, “It was Passover time, the annual birthday feast of the Jewish nation. Every sepulcher was newly whited so that careless pilgrims could avoid walking on them and becoming ceremonially defiled. Above everything stood the temple, rebuilt and embellished by Herod. There were the money changers. There too, proudly displayed, were the rags and tatters of a worn-out religious system of dos and don'ts. Yonder were the enormous flocks of sheep ready for sale for the Passover, thousands upon thousands of them.”

Much earlier, John the Baptist, upon seeing Jesus says, “Behold, the Lamb of God, who takes away the sin of the world.” (John 1:29) Jesus came to be the once for sacrificial lamb for our sins. The question remained, as Jesus entered Jerusalem, “How would Jesus be received?” That truly is the question for every person today. So, what do we see in this account?

THE POWER

v. 28-34

This is truly a display of the deity of Jesus Christ. We observe His omniscience and sovereignty over all these events.

Luke 19:28–29 After Jesus had said this, he went on ahead, going up to Jerusalem. As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them,

Bethphage and Bethany were two small villages about two miles east of Jerusalem. Throughout this account it is clear that Jesus is in control of the situation, not the disciples, not the crowd, not the governing authorities, and not the religious leaders! God has always been sovereign, and He will always remain sovereign. This truth should bring comfort and peace to our souls, allowing us to put our complete trust in the Lord. What Jesus is about to encounter and will encounter as He enters Jerusalem was part of God's sovereign plan from eternity past.

Jesus sends two of His disciples with the following instructions. As I read this observe how each one displays the omniscience and sovereignty of Jesus, God the Son.

Luke 19:30-31 “Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. If anyone asks you, ‘Why are you untying it?’ tell him, ‘The Lord needs it.’ ”

*You will find a colt

*It has never been ridden (remember that as we observe later details) It has been kept for the Lord. Remember what type of sacrifices had to be offered by sacrificial law: pure, unblemished animals

*When asked, “Why are you taking it?” Responds with, “The Lord needs it.” The owners would ask no further questions and would release the colt to the disciples.

Luke 19:32-35 Those who were sent ahead went and found it just as he had told them. As they were untying the colt, its owners asked them, “Why are you untying the colt?” They replied, “The Lord needs it.” They brought it to Jesus, threw their cloaks on the colt and put Jesus on it.

*The disciples found it just as Jesus said

*They threw their coats on it and put Jesus on it (What detail is important to remember? Nobody had ever ridden this animal, but this was no problem for Jesus.)

You might expect a king to ride in on a white horse, coming to conquer. Jesus, the King, the Messiah, riding into Jerusalem on this colt is the fulfillment of prophecy written some 500 years prior by Zechariah.

Zechariah 9:9 Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.

Jesus, the Messiah, came first as a humble servant to give His life as a ransom for sinners. We read about this when the disciples were arguing about who would be greatest in God's kingdom and who would sit on Jesus' right and left in glory. Jesus responds as follows:

Mark 10:42–45 Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. **43** Not so with you. Instead, whoever wants to become great among you must be your servant, **44** and whoever wants to be first must be slave of all. **45** For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

What is going on here is divinely appointed and leading to the cross.

Acts 2:22–23 “Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. **23** This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.

THE PEOPLE

Who is involved in this scene?

1) The Disciples

Jesus sends two of His disciples

Luke 19:30 “**Go** to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and **bring** it here.

“go:” this is in the form of a command
“bring it here:” also in the form of a command

The response of the disciples:

Luke 19:32-35 Those who were sent ahead went and found it just as he had told them. As they were untying the colt, its owners asked them, “Why are you untying the colt?” They replied, “The Lord needs it.” They brought it to Jesus, threw their cloaks on the colt and put Jesus on it.

They responded in obedience: they went, they answered the owner of the colt, they brought it to Jesus. A follower of Christ is to respond in obedience to the Word of God and in worship.

Jesus, responding to Judas in John 14

John 14:23–24 Jesus replied, “If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. **24** He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me.

As they obeyed they also worshipped. They “threw their cloaks on the colt” before placing Jesus on the animal. This served as a saddle for the King of kings.

2) The Crowd

As he went along, people spread their cloaks on the road. When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

*spread their cloaks on the road: this is like a royal carpet. This is an expression of their willing and eager submission to Him (John MacArthur). Other gospels (Matthew 21; Mark 11; John 12) speak of the branches being laid down as well.

*they joyfully praised God in loud voices for all the miracles they had seen

Not long before Jesus’ triumphal entry there was the raising of Lazarus, the healing of the two blind men in Jericho, and all the miracles prior to that. They had many reasons to joyfully praise God! How about you? Nobody was going to keep them quiet. What miracles have you seen in your life for which you can praise God? How about your salvation? In salvation God makes a spiritually dead person alive. Have you seen God provide miraculously for you? Note what they said in the next verse.

Luke 19:38a “Blessed is the king who comes in the name of the Lord!”

With this statement they are recognizing Jesus as the Messiah, the King who comes from God.

Psalm 118:26 Blessed is he who comes in the name of the LORD. From the house of the LORD we bless you.

Matthew and Mark add the following in their gospels.

Matthew 21:9 The crowds that went ahead of him and those that followed shouted, “Hosanna to the Son of David!” “Blessed is he who comes in the name of the Lord!” “Hosanna in the highest!”

Mark 11:9–10 Those who went ahead and those who followed shouted, “Hosanna!” “Blessed is he who comes in the name of the Lord!” **10** “Blessed is the coming kingdom of our father David!” “Hosanna in the highest!”

“Hosanna:” means “save now”

“Son of David:” this is a title for the Messiah

The second thing the crowd shouts is:

Luke 19:38b “Peace in heaven and glory in the highest!”

This is not governmental peace, this is not social peace, it is peace in heaven which is only available through Jesus Christ. Jesus came to provide the only way we can have peace with God.

Romans 5:1 Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ,

Colossians 1:19–20 For God was pleased to have all his fullness dwell in him, **20** and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

3) The Pharisees

The religious leaders find themselves in a difficult spot. They want to get rid of Jesus but can't accomplish this with the crowd's current response, so they appeal to Jesus.

Luke 19:39 Some of the Pharisees in the crowd said to Jesus, "Teacher, rebuke your disciples!"

This is in the form of an urgent command. Can you imagine? The Pharisees are commanding Jesus! They're telling God the Son what He must do. Check out Jesus' response.

Luke 19:40 "I tell you," he replied, "if they keep quiet, the stones will cry out."

"cry out:" this literally means "to scream." If the crowd keeps quiet the stones will cry out. Creation shouts that there is a God, one to whom we are all accountable.

We see the power of Christ in His omniscience and sovereignty, we see the people (disciples: obey & worship; crowd: recognizes Him as Messiah, joyfully & loudly praising; Pharisees: command Jesus); lastly we see:

THE PAIN

Luke 19:41-42 As he approached Jerusalem and saw the city, he wept over it and said, "If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes.

Jesus "*wept*:" this is the strongest word for weeping in the Greek language. Could be rendered "wailed." They did not recognize that there was only one way to peace with God and it was through Jesus, the Messiah. They had rejected Jesus Christ and were about to have Him crucified.

Jesus' response to them being lost reminds me of the what the Apostle Paul has to say about his fellow Israelites who had not yet come to faith in Christ.

Romans 9:1–3 I speak the truth in Christ—I am not lying, my conscience confirms it in the Holy Spirit— **2** I have great sorrow and unceasing anguish in my heart. **3** For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race,

Paul had just finished speaking about the security of the believer in Romans 8, but he was so moved to anguish and sorrow for his fellow Israelites who had not come to faith that he said the above.

Then Jesus predicts the destruction of Jerusalem.

Luke 19:43-44 The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you."

Why would this judgment come upon Jerusalem?

Luke 19:44 They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you."

"the time of God's coming to you:" the Messiah had come, and they failed to recognize Him as such. Jesus also knew that the only way for salvation to come was for Him to die for sinners. He came to exchange glory in heaven for sacrifice.

John 14:6 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

Acts 4:12 Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

SO WHAT?

*Have I recognized Jesus as Messiah, the only hope for salvation, the forgiveness of sins?

*Am I responding in praise, worship, and obedience?

*Does gratefulness to God come up in my everyday conversation?

*Do I have anguish in my soul for those who have yet to come to faith in Christ?

I think it is so appropriate that we have directions in how to make a cross out of the palm branches. The people placed palm branches on the road as a sign of submitting their lives to Jesus, the King, the Messiah. This road would ultimately lead to Calvary. So, in this picture we're reminded to praise, worship, and surrender our lives to God, as well as recognizing that it cost Jesus' life on the cross for our salvation. The Exchange: Glory for Sacrifice.