

The Visitation

Luke 19:28-44

Introduction

Pastor Reggie has made an important observation in the past two sermons: the entire human race is divided into two groups — those who are in Adam and those who are in Christ.

To be in Adam refers to the natural state into which all of humanity is born — spiritually dead, unable to comprehend the things of God. The only exception is Jesus, who was born of a virgin and without sin. To be in Christ refers to those who have experienced the second birth — a spiritual birth, brought about by the work of the Holy Spirit.

Those in Adam cannot interpret reality from a spiritual perspective because they are spiritually dead and blind. Their hearts are made of stone — incapable of loving God or responding to Him in faith. But those who are in Christ have been given spiritual sight. The Holy Spirit has awakened them, replaced their hearts of stone with hearts of flesh, and given them the ability to discern, believe, and obey the truth of God.

This morning, we are going to look at one of the most significant events in all of human history — the arrival of Jesus in Jerusalem during Passover week. This event marked the beginning of what we call the Passion Week; the week in which Jesus accomplished the work of salvation.

Many commentators have titled this event *The Triumphal Entry*, but I've chosen not to go that route. Jesus has not yet triumphed over anything in the narrative — at least not visibly. Yes, His victory over sin and death was promised in Eden and is as certain as God Himself, but the triumph itself is still to come. Others refer to this as a coronation, and while that may appear fitting — with the crowds laying cloaks on the road and waving palm branches — those same voices will be crying “Crucify Him!” in just a few days.

Instead, I've chosen to use the very words of Jesus: **“The Visitation.”**

As Jesus gazes upon Jerusalem, He weeps, saying, “You did not recognize the time of your visitation.” Though He was referring to more than just this moment, it was at this point — as He approached the city — that His emotions broke through and he wept over their spiritual blindness.

Today, we will examine this passage from three angles:

- The prophecy Jesus fulfilled,
- The responses of the people present, and
- The perspective of the Prince of Peace Himself.

In doing so, we won't merely focus on what man hoped for in the flesh, but on what God intended in the Spirit.

And just like the crowd in Jerusalem, every person here today falls into one of two categories: in Adam or in Christ. You either have been born again and given spiritual eyes to see or your dead in sin. It is my prayer that by the end of our time in the Word, every one of us would leave this place in Christ and have the ability to perceive the spiritual significance of this text and have the ability to respond correctly. May the Lord bless his Word this morning.

1. The Prophecy Fulfilled (Luke 19:28-35)

28 And when he had said these things, (Alluding to the parable of the minas) he went on ahead, going up to Jerusalem.

29 When he drew near to Bethphage and Bethany, (Where he raised Lazarus and visited Mary and Martha. He would also retreat to Bethany each night of the Passion week. 3-4 miles outside of Jerusalem) at the mount that is called Olivet, he sent two of the disciples,

30 saying, “Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. (Matthew adds there would also be a donkey with it) Untie it and bring it here.

31 If anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The

Lord has need of it.’”

32 So those who were sent went away and found it just as he had told them.

33 And as they were untying the colt, its owners said to them, “Why are you untying the colt?”

34 And they said, “The Lord has need of it.”

35 And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it.

As a quick side let me say there is no theft occurring here. Jesus knew in his omniscience that the people would lend the colt. Perhaps God had put it in their hearts and they were expecting this moment. Either way, no donkeys were harmed in this event and it was returned immediately according to Mark.

Prophecy is more than just prediction. It is the revelation—often in symbolic, poetic, or direct language—that a future event will unfold in a particular way. God's purpose in giving prophecy is not merely to impress with foreknowledge, but to alert His people to significant events and help them understand their meaning. They also solidify the veracity of God’s promises. Prophecy gives divine interpretation to history so that, when the moment comes, where God is doing something, people will recognize it, interpret it correctly, and respond appropriately.

In order for us to accurately understand this event and how the crowd in Jerusalem would have recognized and interpreted it, we need to go back and look at the prophecy that Jesus is explicitly alluding to. That prophecy is found in **Zechariah chapter 9**.

1. God’s Judgment on the Nations (vv. 1–8)

- Verses 1–7: God pronounces judgment on cities surrounding Israel: Hadrach, Damascus (Syria), Tyre and Sidon (Phoenicia), Ashkelon, Gaza, Ekron (Philistia).
- These are Israel’s traditional enemies — powerful, prosperous cities that represent pride, idolatry, and oppression.

- Verse 7 hints at God’s mercy: even among these Gentile nations, some will belong to the Lord — a foreshadowing of Gentile inclusion.
Main Point: God is sovereign over the nations. No city, no matter how strong, is beyond His reach.

2. God's Protection Over His People (v. 8)

“Then I will encamp at my house as a guard...”

- This verse signals a shift — from judgment against the nations to protection of His people.
- God will personally guard His people from oppressors.

Main Point: God defends His people, even when surrounded by enemies.

3. The Coming of Zion’s King (vv. 9–10)

“Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you...”

- This is the messianic climax of the chapter — the very prophecy Jesus fulfills in Luke 19:28–44, entering Jerusalem on a colt.
- The King is described as:
 - Righteous
 - Having salvation
 - Humble
 - Riding on a donkey (colt)
- This image breaks all expectations. Kings enter cities on warhorses. This King comes in peace — not to conquer by force, but to save through humility.
- Verse 10 expands the vision:

- He will remove weapons of war.
- His reign will extend from sea to sea (global peace).
Main Point: The Messiah will bring peace not through violence, but through righteous salvation. He's not the King people expect — He's the King they need.

4. God's Promise to Restore His People (vv. 11–17)

Because of His covenant, God will:

- Free the captives (v. 11)
- Restore hope (v. 12)
- Empower His people in battle (vv. 13–15)
- Save and bless them abundantly (vv. 16–17)

These verses are apocalyptic in tone — referring both to near-future victories (possibly Maccabean or other post-exilic events) and far-future fulfillment in the coming Kingdom.

Main Point: God will redeem and exalt His people, because of His faithfulness to His covenant promises.

Key Takeaways

- God rules over nations — their rise and fall are in His hands.
- God defends His people — even when surrounded by enemies.
- The Messiah comes in humility — not with military might, but with saving grace.
- Peace will come through Him — not temporary political peace, but lasting spiritual peace.

- God’s promises are sure — both to judge the wicked and to restore the faithful.

This is the very prophecy Jesus was intentionally fulfilling—and He wanted the people to notice. And for the most part, they did. They recognized the imagery from Zechariah 9 and responded by shouting praises and treating Jesus like a coming King.

However, like Zech. 9 and most prophecies in Scripture, this one held a double meaning: a visible, earthly fulfillment and a deeper, spiritual reality. The people understood the surface—Jesus entering Jerusalem as a deliverer—but they completely missed the greater truth. He hadn’t come to overthrow Rome; He had come to conquer sin and death.

This reveals a recurring human problem: we cannot perceive spiritual realities unless God opens our eyes. Jesus even says in verse 42, “*These things are hidden from your eyes.*” The people were spiritually blind. And at this point in redemptive history, the Holy Spirit had not yet begun His indwelling ministry. That helps us understand their response—they celebrated what they could see, but they were blind to what truly mattered.

Jesus did fulfill this prophecy. Let’s look at some of the spiritual messages that God intended to convey through it.

- A. Jesus is the King; righteous and having salvation. But it was a righteousness that he offers through imputation by faith unto salvation.
- B. His salvation is not an earthly salvation from political foes but a spiritual salvation from sin and death. He didn’t come to deliver from political and social oppression but from the bondage of sin and death.
- C. He was the Son of David riding on a donkey (which the crowd accurately determined) but, they missed the message that he would be a suffering servant before a conquering King. Isaiah prophesied and Jesus tried to tell

the disciples that he was going to die in order to establish his throne but they couldn't see it.

2. The People Involved (Luke 19:36-39)

36 *And as he rode along, they spread their cloaks on the road.* (This was a traditional demonstration of submission to royalty - 2 Kings 9:13 Jehu)

37 *As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that 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!”* (Mt. “Hosanna to the Son of David”)

39 *And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.”*

We see three distinct groups of people in this crowd: true disciples, bandwagon disciples, and hostile opponents.

1. The True Disciples

These were the minority who had been faithfully following Jesus. Though spiritually immature and lacking full understanding, they had genuine faith. As John notes: “His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him” (John 12:16). Many of them had witnessed His miracles firsthand—some were even the recipients, like Lazarus and the formerly blind men. Although they truly believed, they did not yet have the indwelling of the Holy Spirit, and thus, their spiritual perception was still limited.

Today, we might compare them to sincere seekers—people drawn to God, open to truth, and desiring to know Him, even if they haven't fully grasped the

gospel yet. They are being drawn by the Spirit, though not yet fully regenerated.

2. The Bandwagon Disciples

These are the crowds who were caught up in the excitement. They had seen or heard of Jesus' miracles, but their interest was superficial. *John 12:37* says, "*Though he had done so many signs before them, they still did not believe in him.*"

Jesus Himself told some of them in *John 6:26*: "*You are seeking me, not because you saw signs, but because you ate your fill of the loaves.*"

Their motives were mixed—some wanted freedom from Rome, others hoped for material prosperity. But they were not interested in submitting to Jesus as Lord. They were going through the motions of a coronation, but their hearts were far from truly embracing the Messiah.

3. The Haters — The Pharisees and Religious Leaders

These were the citizens from the parable of the minas (*Luke 19:14*) who said, "*We do not want this man to reign over us.*"

They viewed Jesus as a threat—to their religious influence, their political partnerships with Rome, and their personal peace. They had no desire to see Jesus glorified and were actively working to silence Him. In verse 39, they confront Jesus directly: "*Teacher, rebuke your disciples.*"

Their rejection sets up the shift in Luke's narrative, moving us from the crowd's celebration to Jesus' internal sorrow over Jerusalem.

3. The Prince of Peace (Luke 19:40-44)

40 He answered, "I tell you, if these were silent, the very stones would cry out."

Before we go any further, let's take a moment to consider Jesus' striking response to the Pharisees' rebuke. When they told Him to silence His disciples, He answered, "I tell you, if these were silent, the very stones would cry out."

There are at least three possible interpretations of this statement:

1. Creation Will Praise Him.

The most common understanding is that if people remained silent, creation itself would erupt in praise. The idea is that nothing in heaven or earth can stop the rightful King from receiving glory. This interpretation highlights Jesus' undeniable lordship and the cosmic significance of this moment. If people won't cry out, the rocks will—because He is worthy.

2. A Prophetic Rebuke.

Some commentators see this as a direct rebuke to the Pharisees. Their rejection of Jesus reveals their guilt, and Jesus may be referencing *Habakkuk 2:11–12*, where it says, *"The stone will cry out from the wall, and the beam from the woodwork respond. Woe to him who builds a town with blood and founds a city on iniquity!"* This passage warns of judgment against those who build unjustly and oppose God's truth. In this light, Jesus is calling out their spiritual blindness and hypocrisy.

3. A Future Creation Rejoicing.

Another interpretation points forward to the day when all of creation will be set free from its bondage to decay, as described in *Romans 8:18–25*. This view connects to passages like *Psalms 98:7–9*, where nature itself praises God in anticipation of His final judgment and restoration: *"Let the sea roar, and all that fills it... Let the rivers clap their hands; let the hills sing for joy together before the Lord, for he comes to judge the earth. He will judge the world with righteousness, and the peoples with equity."*

In this reading, Jesus' words foreshadow the coming glory of His kingdom, when the whole earth will rejoice in His reign.

Whichever interpretation we adopt — or even if all three are in view — the point is clear: the praise of Jesus cannot be stopped. The King has come, and the moment demands recognition. And as Luke's narrative continues, we now get a window into how the Prince of Peace Himself viewed this event.

*41 And when he drew near and saw the city, he wept over it,
 42 saying, "Would that you, even you, had known on this day the things that
 make for peace! But now they are hidden from your eyes.
 43 For the days will come upon you, when your enemies will set up a
 barricade around you and surround you and hem you in on every side
 44 and tear you down to the ground, you and your children within you. And
 they will not leave one stone upon another in you, because you did not know
 the time of your visitation."*

Jesus is emotionally devastated because of the blindness of God's people.

Jerusalem is the holy city and represents the place of God's dwelling on earth. Of all places this should have been the place to recognize the day of God's visitation in Christ Jesus. Jerusalem means "city of peace" so if any place should have recognized the Prince of Peace and understood his peace-making mission, it should have been Jerusalem.

Even though these things are hidden from their eyes, it still hurts to witness.

In verses 43 and 44 Jesus is talking about the destruction of Jerusalem coming in AD 70. In AD 70, the Roman army under General Titus laid siege to Jerusalem in response to a Jewish revolt. After months of starvation, internal conflict, and brutal warfare, the Romans breached the city walls and completely destroyed Jerusalem, including the Second Temple. Over one million Jews perished, and thousands were taken captive. This catastrophic event fulfilled Jesus' prophecy in Luke 19:44 and Matthew 24:2, where He warned that not one stone of the Temple would be left upon another. The destruction marked the end of the sacrificial system and forever changed the course of Jewish and Christian history.

Reflection Questions

Now that we have dissected this event within its context, we need to ask ourselves some important questions:

- Why did this happen?
- Why did it happen in the manner in which it happened?
- Why is it recorded in the Scriptures?
- What does it say to us in July 2025?

Closing

Today is the day of YOUR visitation.

Today is the day of your visitation. He has come to visit you in your affliction today. Your affliction is not that you are poor, unpopular, hate your job, or frustrated with politics — your affliction is the curse of sin of which you can do nothing to remedy. God is visiting you right now in your affliction to save you and bless you. Receive the Lord in his visitation. Spread your cloak before him and wave your palm branches. Submit to him as the King of Kings and Lord of Lords. Understand that he has come to bring salvation from sin through the offer of his righteousness through faith. Believe on him to forgive your sins. He paid for them on Calvary. Let go of your fleshly pride and desires and grab hold of Jesus through faith.

To the True Disciples that may mean repentance from sin.

1 John 1:9

“If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

To the Bandwagon Disciples it is time to commit with all your heart through confessing sin and receiving salvation. It’s time for your *John 6:66–69 moment*:

*“After this many of his disciples turned back and no longer walked with him.”
 So Jesus said to the Twelve, “Do you want to go away as well?”
 Simon Peter answered, “Lord, to whom shall we go? You have the words of
 eternal life...”*

Lastly, there will always be the Haters like the Pharisees in the crowd that want to silence the praises of the King. You must be warned — judgment is coming. The story doesn't end well for those who hear the gospel and refuse it.

Hebrews 10:26-27

*“26 For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,
 27 but a fearful expectation of judgment, and a fury of fire that will consume the adversaries.”*

He didn't come to make you richer and fix all your problems. He came to save your soul and give you an eternal infinite spiritual wealth. He came to give you everlasting life where problems no longer exist.

CG Discussion Questions

Understanding the Passage

1. **What does Jesus mean by “the time of your visitation” in Luke 19:44, and why is that significant for Jerusalem?**
(What kind of visitation was this? Mercy? Judgment? Both?)
2. **How does Zechariah 9 shape the people's expectations for the Messiah, and how does Jesus fulfill or challenge those expectations?**
3. **Why did Jesus choose to enter Jerusalem on a donkey rather than a horse? What does this say about His kingship?**

Reflecting on Human Response

4. **Why do you think many in the crowd praised Jesus on Sunday but cried “Crucify Him” by Friday? What does this reveal about the human heart?**
5. **How does spiritual blindness affect our ability to recognize what God is doing in our lives? Can you think of a time when that happened to you or someone you know?**
6. **Which of the three crowd categories (True Disciples, Bandwagon Disciples, or Pharisees) do you most relate to — and why?**

Looking at God’s Character

7. **What do we learn about God's heart from the fact that Jesus wept over Jerusalem even though He knew they would reject Him?**
8. **Why is it important that God’s prophecies, like Zechariah 9, are fulfilled with such precision? How should this affect our trust in God’s Word today?**

Personal Application

- 9. What does it mean for someone today to “miss the day of their visitation”? What would that look like in real life?**
- 10. In what ways are people today tempted to follow Jesus for the wrong reasons, like the “Bandwagon Disciples”? How can we guard against that?**
- 11. How does recognizing Jesus as the “Prince of Peace” help us navigate a world filled with chaos, division, and conflict?**
- 12. If Jesus is visiting you today — in your affliction, in your sin, or in your brokenness — how are you responding? What step of faith or repentance might God be calling you to take?**

Weekly Devotions - Luke 19:28-44

Monday: Recognizing the Visitation

Luke 19:44 – “You did not recognize the time of your visitation.”

Reflection:

Jesus wept over Jerusalem because they missed the moment God came near. They saw the signs, heard His words, and even cheered Him on—but failed to perceive His true mission. God is still visiting hearts today. Are you attentive to Him? Are you spiritually alert, or are you distracted by earthly concerns?

Tuesday: Jesus, the Humble King

Zechariah 9:9 – “Behold, your king is coming to you... humble and mounted on a donkey.”

Reflection:

Jesus didn't enter Jerusalem as a warrior on a horse, but as a servant on a donkey. His humility confounded expectations. He came not to conquer empires but to conquer sin. What kind of King is this? One whose throne is a cross. Do you worship Him as He truly is—not just who you want Him to be?

Wednesday: What Kind of Disciple Am I?

Luke 19:37 – “The whole multitude of his disciples began to rejoice and praise God with a loud voice...”

Reflection:

The crowd looked like worshipers, but not everyone was a true disciple. Some followed for miracles. Some for political gain. Some truly believed. Which am I? True worship comes from faith, not hype. God sees past the noise and into the heart.

Thursday: Jesus Weeps for the Spiritually Blind

Luke 19:41 – “And when he drew near and saw the city, he wept over it...”

Reflection:

Jesus didn't just see Jerusalem—He saw their spiritual condition. He wept over their blindness and rejection. Does our sin grieve us like it grieved Jesus? Do we weep for others who are spiritually blind and lost?

Friday: Today Is the Day of Visitation

2 Corinthians 6:2 – “Behold, now is the favorable time; behold, now is the day of salvation.”

Reflection:

God's visitation isn't just history—it's present. Jesus still draws near to save, convict, and heal. Don't wait. Don't harden your heart. Don't be like the crowds who cheered on Sunday and crucified Him on Friday. Surrender to Him fully today.