



# DESERT VIEW BIBLE CHURCH

PALM SUNDAY •

THE KING ENTERS JERUSALEM • LUKE 19:28-44 • 3/24/2024

## MAIN POINT

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Jesus entered the city of Jerusalem, which meant the cross was near.

## INTRODUCTION

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Who do you think is the most well-known person to ever come out of our community? What would it be like if that person showed up in the community one day?

How does Jesus compare in power, fame, and prestige to any celebrity or hero we could think of today? By worldly standards and expectations, how should His grand entrance into Jerusalem have compared as a result?

By the very nature of Jesus' triumphal entry, choosing to arrive on a humble donkey, rather than a powerful warhorse, Jesus fulfilled prophecies, but even more importantly, He revealed the nature of His mission. He came to save—not by usurping power or bringing with Him a military coup, but by surrendering power and

embracing His own death. Jesus' unmatched power triumphed through weakness, and ours will do the same when we take up our cross and follow Him. As we humble ourselves, repent, and admit our need for a Savior, we embrace the humility needed to identify with Christ, share in His sufferings and follow Him with our very lives.

## UNDERSTANDING

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**READ LUKE 19:28-35.**

**What stands out to you from this familiar event in the Gospels? Did you pick up on anything you hadn't noticed before?**

**The most familiar detail of this story is that Jesus rode into Jerusalem on a young donkey. What statement did Jesus make by doing this?**

**What did it reveal about His love? About His nature and purpose on earth?**

Approaching Jerusalem, Jesus passed through two small villages east of the Holy City on the Mount of Olives. He sent two of His disciples on a mission: "Find a donkey that has never been ridden before and bring it to me. If you face questions, just say, 'The Lord needs it.'" Jesus acted in a regal manner, but He commandeered a lowly animal.

**Take a minute to read Zechariah 9:9. In what way did Jesus fulfill this Old Testament prophecy in today's passage?**

Events occurred just as Jesus described. So the disciples brought the donkey to Jesus, threw their robes on it as a saddle, and sat Jesus on it. Zechariah 9:9 used poetic parallelism to describe the Messianic King riding on a donkey to bring salvation to His people. His coming would break all instruments of war and bring peace to the city of peace.

**READ LUKE 19:36-40.**

**How did this entry compare with those of conquering military heroes? How did these military heroes achieve their victories? How would Jesus achieve His?**

**What did the people indicate about their own view of and response to Jesus by laying down their coats and waving palms or branches along His path? What does the crowd affirm about Jesus in verse 38?**

**What can we do in our own lives to “prepare the way for the Lord” (Is. 40:3)?**

The disciples spread their robes on the street, signifying a royal procession. The crowd of disciples, indicating a group beyond the Twelve, joined the procession, praising God for all the miraculous signs Jesus had given—signs that Luke had been describing throughout his entire Gospel. They praised Jesus as King, citing Psalm 118:26. Finally, Jesus’ glory was openly recognized. He was more than the baby born in Nazareth or a Galilean rabbi. He was more than a miracle worker. He was a royal figure entering the royal city down the royal road. He came as God’s representative, God’s chosen king, and He showed that the hopes of Israel were being fulfilled.

**How did the Pharisees’ response contrast with the response of the crowd (v. 39)? What was so ironic about this? What is significant about Jesus’ response to the Pharisees?**

This was too much for the Pharisees. They came to crucify Jesus, not to praise Him. They asked Jesus to silence the blasphemous disciples. Jesus, however, pointed out that this was the moment God ordained for Him to receive praise. If human voices had remained silent, nature itself would have shouted His praise. The Pharisees did not understand the nature of the very God they spent so much time talking about. In this parable, they were evil servants. But the King had come. They saw only a false teacher on a donkey. But for those who truly see the King, praise is the instinctive response.

**READ LUKE 19:41-44.**

**What stands out to you from Jesus' disposition and comments in verses 41-44? What reason (or reasons) did Jesus have to weep over this city and its inhabitants?**

Luke had begun the Jerusalem story (19:28), but he had not yet let Jesus reach Jerusalem. The recognition and praise of the Messiah came from disciples outside the city, not from the religious crowds or religious power brokers within it. Jesus knew that the city of Jerusalem and its power structure—both Jewish and Roman—would reject Him. They would take Him to the cross. So He wept, not for His immediate fate, but for the stubborn, sinful blindness of the city. The city God loves had no love for Him.

**What do these verses remind us about Jesus' mission? What about God's character?**

**Why should Jesus' words here motivate us to share the gospel?**

Jesus came with peace from heaven. God had visited His people as He had promised. The Messiah had come to seek and to save the lost, but many people Jesus encountered along the way refused to recognize they were lost. They refused to see God's glory in Jesus, or to give God glory for sending Jesus. Their beloved temple and

all the glorious architecture of Jerusalem would fall—not one stone attached to another, no hope for rebuilding and renewal.

These verses serve as a reminder to us that a time will come when it will be too late to turn to God in repentance, and God’s judgment will be final. We don’t know when that day will come, which means that sharing the gospel should be at the forefront of our minds every single day.

## **APPLICATION**

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**Jesus’ love was the motivation for His entry into Jerusalem and everything that awaited Him there. What should that love motivate us to do when it comes to publicly acknowledging Jesus?**

**Unlike the people of Jerusalem who missed their chance to believe in Jesus, we still have the opportunity to do so. Have you fully surrendered your life to Him?**

**If so, do you live in a way that makes this evident to those around you? What are some of the things that hinder you from trusting Jesus on a day-to-day basis?**

## **PRAYER**

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Prayer Points:

- God thank You for making Jesus known to us.
- We offer prayers of praise to You for who You are and what You have done for us.

# COMMENTARY

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LUKE 19:28-44

19:28. Jerusalem! The goal is attained. Now the tension mounts. How will the Messiah be received in God's holy city? Have we been listening to what Jesus said? Are we ready for the events to follow in swift order? Jesus has established himself as the king in the preceding narrative, but a king who had to go into the far country before returning in power. He has shown the nature of his kingdom—a kingdom different from that expected by the religious establishment. He had shown who would participate in the kingdom—those faithful to him, who had given up everything to follow him rather than those who had the religious system locked up in their own hands.

How would this idea of the kingdom play out? Jesus knew what would happen (9:22, 44-45; 12:49-50; 13:32-33; 17:25; 18:31-34). Still, the crowds and the disciples were not ready for Jerusalem, the city of David.

19:29. Approaching Jerusalem, Jesus passed through two small villages east of the holy city on the Mount of Olives, which looked down on the city and the Kidron Valley. The Mount of Olives, the central of three peaks rising east of Jerusalem, stands 2,660 feet above sea level. Standing on it, a person faced the temple. Zechariah 14:4-5 situates the final battle on the Mount of Olives (cf. Acts 1). The king stood with the holy city at his feet.

19:30-31. The king sent two of his disciples on a mission: "Find a donkey that has never been ridden before and bring it to me. If you face questions, just say, 'The Lord needs it.'" Jesus acted in regal manner but commandeered a lowly animal.

19:32-35. Events occurred just as Jesus described. So the disciples brought the donkey to Jesus, threw their robes on it as a saddle, and set Jesus on it (cf. 1 Kgs. 1:33 for the coronation of Solomon on a mule). Zechariah 9:9 used poetic parallelism to describe the messianic king riding on a donkey to bring salvation to his people. His coming would break all instruments of war and bring peace to the city of peace.

19:36. The disciples also spread their robes on the street, signifying a royal procession (cf. 2 Kgs. 9:13).

19:37. The crowd of disciples, indicating a group beyond the Twelve, joined the procession, praising God for all the miraculous signs Jesus had given (cf. 7:22; 13:10-17; 14:1-6; 17:11-19; 18:35-43).

19:38. They praised Jesus as king, citing Psalm 118:26. Finally, Jesus' glory was openly recognized (cf. 1:32; 18:38-39). He was more than the babe of Nazareth or the Galilean rabbi. He was more than a miracle worker. He was a royal figure entering the royal city down the royal road. He came as God's representative, God's chosen king. He showed that the hopes of Israel are being fulfilled. God has sent the messianic king to bring peace, a peace that only heaven can establish, and a peace established in heaven that cannot be negated on earth. This means that the angels who rejoice over one sinner who repents now see all the heavenly glory of God's plan of salvation brought to fruition. As earthlings praise the king on a donkey, so heaven glories in God's great work of salvation.

19:39. This was too much for the Pharisees. They came to crucify Jesus, not to praise him. They asked Jesus to silence the disciples. Do not let such blasphemy continue, they said. They showed themselves to be the enemies opposing Jesus so aptly described in the previous parable.

19:40. Impossible, replied Jesus. This is the moment God ordained for me to receive praise. If human voices were silent, nature would shout its praise. The Pharisees just do not understand the nature of the God they spend so much time talking about. They are evil servants as in the parable. The king has come. They see only a false teacher on a donkey. But for those who do see the king, praise is the language of the day. Such language will lead to eternal rewards and responsibility.

19:41. Luke has begun the Jerusalem story (19:28), but he has not yet let Jesus reach Jerusalem. The recognition and praise of Messiah comes from disciples outside the city, not from the religious crowds or religious power brokers inside the city. Jesus knew that the city of Jerusalem and its power structure—both Jewish and Roman—would reject him. They would take him to the cross. So he wept, not for his immediate fate but for the stubborn, sinful blindness of the city. The city God loves had no love for him.

19:42. He had come with peace from heaven. They could not see or understand. They did not act responsibly and intelligently, just as the parable described. Why? It was hidden from their eyes. Here is the biblical teaching on hardening in another guise. Irresponsible use of religious power finally separated the Jerusalem establishment from God. Thus, his revelation no longer came to them. He hid his plans from their eyes. As in the parable, they would rise up in outrage: unfair! No, God was just giving them what they deserved, taking away responsibility and privilege from those who misused it because they could not learn to recognize him and how he acted.

19:43-44. Hidden revelation was only the beginning of Jerusalem's troubles. Jesus looked ahead to a.d. 70, when the Roman government would have enough of Jewish rebellions and would destroy the city. The inhabitants would not escape. Jesus made special mention of the children, since caring for the helpless was the center of his ministry. God had visited his people as he had promised. Messiah had come to seek and to save the lost. They refused to recognize they were lost. They refused to see God's glory in Jesus or to give God glory for sending Jesus. Their beloved temple and all the glorious architecture of Jerusalem would fall, not one stone attached to another, no hope for rebuilding and renewal.