

## The Entrance of the King

Luke 19:28-44

March 25<sup>th</sup>, 2018

Big idea: The triumphal entry displays Jesus as the prophesied prince of peace.

### Intro

The saying, "A picture is worth a thousand words" is also true of symbolic actions that communicate great meaning.

Sliding a ring on the finger of the woman as you kneel on one knee.

Placing your hand on the Bible and raising your right hand.

Communion.

For Jesus, riding into Jerusalem (Jerusalem!) on a donkey as the crowds waved palm branches and laid cloaks on the ground is a powerfully loaded visual that communicates great meaning. And it was intentional!

Often the course of action of a prophet to use a visual to communicate more than mere words.

1 Kings 11:29ff – to picture the tearing of the 12 tribes into the northern and southern kings, a cloak was torn into 12 pieces and 10 were given to Jeroboam

Jeremiah 27 – Jeremiah puts a yoke on his neck and brought a message that God would place the nation under the yoke of the Babylonians

And it provides a shocking contrast to the events that unfold five days later

#### 1. Ascending to Jerusalem (19:28)

- a. This was the week of the Passover, one of the great holy days in Israel designed to visually celebrate God's deliverance of the Israelites from Egypt by passing over them as He took the lives of every firstborn in Egypt in a culminating plague to motivate Pharaoh to let God's people go.
- b. Half a million people poured into Jerusalem for the Passover, climbing the 2,500 feet along the way. The Dead Sea is 1,400 feet below sea level, so the elevation gain is 4,000 feet in under 21 miles.
- c. That's one reason they always went "up" to Jerusalem.
- d. It was customary to sing the psalms of ascent on the journey – Psalm 120-134.
- e. If we assume this gathering of disciples followed custom, what would they have been singing on the journey? What expectation would that have stirred up within them?
  - i. **Psalm 121:1-2** A Song of Ascents. I will lift up my eyes to the mountains; From where shall my help come? <sup>2</sup> My help *comes* from the LORD, Who made heaven and earth.
  - ii. **Psalm 122:1-4** A Song of Ascents, of David. I was glad when they said to me, "Let us go to the house of the LORD." <sup>2</sup> Our feet are standing Within your gates, O Jerusalem, <sup>3</sup> Jerusalem, that is built As a city that is compact together; <sup>4</sup> To which the tribes go up, even the tribes of the LORD-- An ordinance for Israel-- To give thanks to the name of the LORD.
  - iii. **Psalm 122:6-7** Pray for the peace of Jerusalem: "May they prosper who love you. <sup>7</sup> "May peace be within your walls, And prosperity within your palaces."
  - iv. **Psalm 123:1** **Psalm 123:1** A Song of Ascents. To You I lift up my eyes, O You who are enthroned in the heavens!

- v. **Psalms 124:1-5** A Song of Ascents, of David. "Had it not been the LORD who was on our side," Let Israel now say, <sup>2</sup> "Had it not been the LORD who was on our side When men rose up against us, <sup>3</sup> Then they would have swallowed us alive, When their anger was kindled against us; <sup>4</sup> Then the waters would have engulfed us, The stream would have swept over our soul; <sup>5</sup> Then the raging waters would have swept over our soul."
- vi. **Psalms 130:6-8** My soul *waits* for the Lord More than the watchmen for the morning; *Indeed, more than* the watchmen for the morning. <sup>7</sup> O Israel, hope in the LORD; For with the LORD there is lovingkindness, And with Him is abundant redemption. <sup>8</sup> And He will redeem Israel From all his iniquities.
- f. Along the way he passed through Jericho where He healed two blind men before a large crowd. (Matthew 20:29-34). Even more significantly in terms of significance and triggering the resolve of the Pharisees to end Jesus' life, He raised Lazarus from the dead in John 11.
  - i. **John 12:9-11** The large crowd of the Jews then learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He raised from the dead. <sup>10</sup> But the chief priests planned to put Lazarus to death also; <sup>11</sup> because on account of him many of the Jews were going away and were believing in Jesus.

2. Securing a suitable ride (19:29-34)

- a. Bethphage and Bethany were two cities on the outskirts of Jerusalem on the far eastern side of the Mount of Olives (or Olivet as in v. 29).
  - i. Jesus would travel back and forth from Bethany several times this week.
- b. He sent two disciples (no gospel tell us which 2) to get a donkey for Him to ride.
  - i. Could be divine foreknowledge or prearranged plans. People argue for both but the text doesn't tell us. There are examples in the gospels of Jesus giving divine foreknowledge (coin in fish's mouth in Mt. 17:24-27) and apparent planning (Last supper – Mark 14:12-16)
- c. Someone's car often communicates something about them.
  - i. Subaru Outback with stickers from a dozen different concerts covering the back window
  - ii. Minivan with several visible carseats and an honor roll bumper sticker
  - iii. A jacked up truck compared to a Prius
    - 1. Each brings with it a mental picture of the driver – and sometimes they are flawed pictures.
- d. So why did Jesus ask them to get a donkey for him to ride?
  - i. He has been walking all over Israel for 3 years. He didn't suddenly need a break.
  - ii. **Matthew 21:4-5** This took place to fulfill what was spoken through the prophet: <sup>5</sup> "SAY TO THE DAUGHTER OF ZION, 'BEHOLD YOUR KING IS COMING TO YOU, GENTLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.'"
  - iii. See the whole passage in Zechariah 9, given 500 years before this moment. Zechariah is a minor prophet with major impact - quoted or alluded to more than 80 times in the NT.
  - iv. This is the triumphal entry of a king and these parades had customs – the king or important person should ride a horse – a symbol of power and victory in battle.

1. Riding a donkey would be like putting a homecoming queen and king in a rusted out station wagon for a homecoming parade.
- v. **Zechariah 9:9-10** Rejoice greatly, O daughter of Zion! Shout *in triumph*, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey. <sup>10</sup> I will cut off the chariot from Ephraim And the horse from Jerusalem; And the bow of war will be cut off. And He will speak peace to the nations; And His dominion will be from sea to sea, And from the River to the ends of the earth.
- vi. Three elements
  1. Rejoice, Jerusalem, for your king is coming
  2. The king comes gently, in peace. He does not come to make war, but to remove the instruments of war – chariots, war horses, and battle bows.
    - a. Humble, gentle – not because he lacks power and authority, but because He is using that power and authority to serve.
    - b. He could ride in and crush the opposition. He could use those miracle working powers to rally the crowd. But he doesn't.
  3. The king brings salvation, for his reign will extended from sea to sea
- vii. It's an animal that had not been ridden on, implying that it is suited for this sacred task.
  1. In Numbers 19 and Deut. 21 it is specified that a bull appropriate for a holy sacrifice was one that had not ever had a yoke placed upon it.
- viii. On the other hand, the riding in on a donkey is the act of a king.
  1. It's a king with nothing left to prove. He doesn't need to boast of his victory or convince people to submit to his rule.
  2. As far back the 2,000 years before Christ in Ancient Near Eastern culture kings road on donkeys.
  3. Judges 12:14 – Jair had 40 sons and 30 grandsons who road on 70 donkeys
  4. Absalom rode a mule (2 Sam 18:9)
  5. Duke Kwon – Jesus is mounted upon the donkey as a bold, symbolic statement concerning his identity as the legitimate ruler of Jerusalem. He is KING! As far as Ancient Near East culture was concerned, there was no better animal with which Jesus could have made his claim. Indeed, this loud statement of royal legitimacy was unmistakable to the crowd. Which is why, upon seeing the man riding on the donkey, they don't say, "See how lowly he is!" Instead, they erupt: "Blessed is the KING who comes in the name of the Lord!"
  6. Its the cross not the colt that makes him a strange kind of king.
- e. In intentionally fulfilling this prophesy He is coming in humility but also coming in clarity. He is not pretending that he is other than he is. He is the king. He doesn't stop the adulation and praise, even when told to do so by the Pharisees. In fact, he says that if he silences them then creation itself – the very rocks! – would cry out. That's bold. That's arrogant, if untrue. But it's not untrue!

3. Entering in celebration (19:35-38)

- a. They put their coats on the colt for him to ride on
- b. They spread their coats and, Mark's account tells us, palm branches on the road
  - i. Perhaps equivalent to rolling out a red carpet from an airplane for a visiting dignitary
  - ii. **2 Kings 9:13** Then they hurried and each man took his garment and placed it under him on the bare steps, and blew the trumpet, saying, "Jehu is king!"
- c. Descended from the Mount of Olives – after climbing they now came down slightly as they approached Jerusalem
- d. That's when they crowd began to cry out – the disciples (v. 39)
  - i. Praised God
  - ii. Joyful, loud voices!
  - iii. They were shouting!
  - iv. "BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD;
    - 1. Psalm 118:26
    - 2. To come in the name of is to come in some sense representing him and to come in order to set forward his purposes. The crowds proclaim Jesus as god's representative, one who would set forward the divine purpose. (Morris).
  - v. Peace in heaven and glory in the highest!
  - vi. "Hosanna!" – Mark 11:9 and John 12:12 – May God save us!

4. Responding to criticism (19:39-40)

- a. Not everyone was excited about this.
- b. The Pharisees told Jesus that he should rebuke them.
  - i. "this is entirely inappropriate, Jesus. You know they are getting this from Zechariah. It's like they think you are the Messiah!"
- c. Jesus counters that they are doing that which is right.
- d. As the week continues, their opposition will build to his death as he spent the day in Jerusalem and would return to Bethany at night.
  - i. **Luke 21:37-38** Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet. <sup>38</sup> And all the people would get up early in the morning *to come* to Him in the temple to listen to Him.
  - ii. **Mark 11:18-19** The chief priests and the scribes heard *this*, and *began* seeking how to destroy Him; for they were afraid of Him, for the whole crowd was astonished at His teaching. <sup>19</sup> When evening came, they would go out of the city.
- e. Timeline of Holy Week
  - i. Sunday – Triumphal entry into Jerusalem (Luke 19:28-44)
  - ii. Monday – Clears the temple (Luke 19:45-46, Mark 11:12-19)

- iii. Tuesday – Temple controversies (Luke 20), Olivet discourse (Luke 21)
- iv. Wednesday – Sanhedrin plots to kill Jesus (Mark 14:1-2)
- v. Thursday – Last supper (Luke 22:14-30), upper room discourse (John 13-17)
- vi. Friday – Arrest, trial, and crucifixion (Luke 22:47-23:54)
- vii. Saturday – In the tomb
  - 1. Sammy Rhodes - Holy Saturday. The best reminder that the silence of God doesn't equal the absence of God.
- viii. Sunday – Resurrection appearances (Luke 24:1-53)

5. Weeping over coming destruction (19:41-44)

- a. Only Luke records this
- b. He saw the city and he wept
  - i. What a contrast to the vocal celebration of a few verses earlier!
  - ii. He isn't fooled by the momentary praise from the crowds. He entered the city to praise and applause but he will leave carrying a cross, the instrument of His own death.
  - iii. They will choose to have Barabbas, a fighter and revolutionary, released rather than their peaceful Messiah.
  - iv. They want a rebellion against Rome, and they will get it. In AD 66 they will rebel and Rome will unleash a horrific attack on Jerusalem 4 years later. Just as Jesus predicted here, they will build siege walls to surround them, breach the city walls, and utterly destroy the city, leveling the town and temple.
- c. Reflecting the heart of God as Jesus contemplates the Jewish people rejecting his prophets and ultimately their Messiah.
  - i. Even as the Lord draws individuals to himself, he is desiring for all to be saved and to come to a knowledge of the truth
  - ii. **2 Peter 3:9** The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.
  - iii. **Ezekiel 33:11** "Say to them, 'As I live!' declares the Lord GOD, 'I take no pleasure in the death of the wicked, but rather that the wicked turn from his way and live. Turn back, turn back from your evil ways! Why then will you die, O house of Israel?'"
- d. Jesus communicated a similar desire earlier for Jerusalem
  - i. **Luke 13:34-35** "O Jerusalem, Jerusalem, *the city* that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen *gathers* her brood under her wings, and you would not *have it!* <sup>35</sup> "Behold, your house is left to you *desolate*; and I say to you, you will not see Me until *the time* comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"



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PALM SUNDAY LUKE 19:28-44

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Friday – Arrest, trial, and **crucifixion** (Luke 22:47-23:54)

Saturday – In the **tomb**

Sunday – **Resurrection** appearances (Luke 24:1-53)

### 5. Weeping over coming **destruction** (19:41-44)

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