

Lessons From the Triumphal Entry Luke 19:28-44

Turn in your Bibles this morning to **Luke 19** where we look at a familiar passage regarding the triumphal entry of Jesus in the week leading up to His crucifixion and resurrection. The timing of His triumphal entry into Jerusalem and then the days in between are debated by some who believe that the triumphal entry wasn't on Sunday, but on Monday while others (most) believe that the triumphal entry did in fact occur on Sunday. It is not my intent to argue in favor of one over another, but to focus on the events of His entry. The when is not as important as the why.

Let's set the stage for the verses we'll be focusing on this morning. In the beginning of the chapter, we find Jesus traveling through Jericho. **Verse 1** tells us He was passing through. He didn't really have any intention of stopping. But somewhere in town alongside the road he was traveling a crowd had gathered and in that crowd was a tax collector named Zacchaeus who experienced a life altering encounter with Jesus that transformed his life and eternal destiny. Jesus said to the crowd gathered around Him that salvation had come to the house of Zacchaeus because He had come to seek and save the lost.

Verse 11 then says that while they were listening to what Jesus was saying, He told a parable about 10 minas given by a man who was going to a distant country where He would appoint himself as king and return. He told the parable because the people thought the kingdom of God was going to happen soon. He wanted to dispel the rumors that this was the time He would set up His earthly kingdom.

Jesus is the king who went away for an uncertain amount of time who would return some day to set up His earthly kingdom. The servants are you and I who have been given a commission to work until the Lord returns. Those in the parable who rejected the king represent the ones who have rejected Him. When Jesus does return, He will punish His enemies and set up His kingdom. The point Jesus was trying to drive home to his audience is that the kingdom of

God would not be something happening right away but keep working until then.

That brings us to our passage for today beginning with **verse 28** where Luke records that **"after Jesus said this, He went on ahead, going up to Jerusalem."** The trip through Jericho, the meeting with Zacchaeus and the parable all take place as Jesus is on His way to Jerusalem.

The very first thing I want you to see in **verse 28** is the obedience of Jesus. He was going up to Jerusalem. This was more than just adherence to the Law which required every Jewish male to attend the Passover. His higher priority was obeying the Father.

Philippians 2:8 "And being found in appearance as a man, He humbled Himself and became obedient to death – even death on a cross."

In Jesus' model prayer, what we call the Lord's prayer, He tells us to pray that the Father's will be done. **Why would He tell us to pray God's will be done, if He Himself was not obedient to God's will?**
John 5:19 "I tell you the truth, the Son can do nothing by Himself: He can do only what He sees His Father doing, because whatever the Father does, the Son also does."

John 5:30 "I seek not to please myself but Him who sent Me."

John 8:29 "The One who sent Me with Me; He has not left Me alone, for I always do what pleases Him."

John 14:31 "The world must learn that I love the Father and that I do exactly what my Father has commanded Me."

The time had come for Jesus to go to Jerusalem to present Himself as the sacrificial lamb. In obedience to the Father's will, Jesus is headed to Jerusalem.

What an important lesson for us to learn and principle to follow from Jesus that we obey what God asks of us without deviation or hesitation. Jesus knew what He had to do and in obedience He was making His way to Jerusalem to complete the Father's will. Our salvation depends on His obedience.

Every step brought Him closer to the purpose for which He came, to seek and save the lost. Look first at the sovereign control of Jesus.

I. THE SOVEREIGN CONTROL OF JESUS – vv. 28-35

First there is the service of the disciples.

A. The Service of the Disciples – vv. 28-35

As they traveled along the road from Jericho to Jerusalem, they approached the towns of Bethphage and Bethany. Bethany was two miles from Jerusalem and the home of Mary, Martha, and Lazarus. On one occasion while enjoying a meal there in Jesus' honor, Mary would anoint His head as a symbolic testimony of her love and devotion to Him. Jesus would say that it was to prepare His body for burial.

Bethphage was another village along the road to Jerusalem. Little is known about this obscure place. Archaeologists and historians aren't even sure of its location other than that it was along the road from Jericho to Jerusalem.

Luke says that Jesus sent two disciples ahead to get a donkey for Him to ride. Matthew says they were approaching Bethphage when He made the request to the disciples. Matthew also says that when they got into town, they would immediately find a donkey tied up. Mark says they would find a colt with its mother.

Now there are some who would suggest that Jesus had this all prearranged. Maybe on one of His city stops he met a guy in the crowd. They got to talking and one thing led to another, and the guy mentioned he had a donkey or maybe he was leading his donkey and Jesus said that around Passover He was going to be passing through and wondered if He could borrow it for a few hours. The guy said sure. When you enter town, I'm the first house on the left. Borrow it for as long as you like.

I don't think it happened that way because Jesus told the disciples that if someone asked what they were doing untying the donkey, He told them what to say. Maybe it seemed a little strange to the

disciples to go into some guy's yard and take a donkey without asking first. I think I might have at least knocked on the door first and said something like 'hey, the Master has need of your donkey.'

The point is, the disciples were obedient to what Jesus asked them to do. I believe that nothing was prearranged, and that the Lord was in control of the events. His disciples served Him well as they obeyed their Lord and Master.

When Jesus asks us to do something, do we act right away in obedience to serve Him?

Second, there is the submission of the donor.

B. The Submission of the Donor

As I said a moment ago, how would you like someone showing up at your home, open your garage and borrow your car or lawn mower without asking. Or maybe you've got a grill on the back deck and your neighbor decides he wants to use it to grill up some steaks.

When David was little, our neighbor told us to come over any time we wanted in the summer to use their pool. We have a neighbor in the way back who asked if they could put up a bounce house for a big family party they were throwing. They didn't just assume, they got permission. I get a little irritated when people use the back area without asking. Like when kids ride their dirt bikes in the way back or the time when another neighbor decided to launch some homemade bottle rockets in our yard leaving several big burn marks.

"What are you doing untying my donkey?"

"The Master needs him."

"Oh, okay."

We don't know if this is someone who knew Jesus and had become a follower or if there was any connection at all. All we see here is the willingness of a guy to let Jesus use his donkey. He submitted to the need of Jesus with what he had.

Here's my question: **Are we willing to let Jesus use what we have for His service and that requires submission?**

Third, we see the surrender of the donkey.

C. The Surrender of the Donkey – v. 35

I want to introduce you to my dad and Buster. In this picture dad was 16 years old. At 14 he worked at a service station. Next door the owner had a small horse farm. He had two horses that a man by the name of Brace Beemer bought off him. One was a white stallion that was mean and unbreakable. He was bought to sire offspring. The other was this horse named Buster. Buster was a Palomino that had been captured from a wild horse herd outside Jackson Hole, Wyoming. Brace Beemer was the third, last and longest actor to play the voice of the Lone Ranger on radio.

When dad was 16 he was asked to break Buster. It took him three months. Buster never bucked but instead would try to run dad into the corral railing. Dad would just throw his leg up over the saddle horn and eventually he was able to break Buster. Beemer's son J. D. used Buster in the 1950's TV show produced in Detroit 'Justice Colt.' Maybe some of you remember watching it.

I bring that up for a reason. The disciples are asked to go fetch a donkey colt in the nearby town. He told them that the animal had never been ridden. When they brought it to Jesus, they threw their coats on it for Jesus to sit on. Now I've watched a couple of shows where a cowboy begins the process of breaking a horse. It takes time. The animal doesn't like it. It's done in stages and once the rider is on, there's a lot of jumping and kicking and bucking.

Jesus was able to get on that donkey that had never been ridden before to ride into Jerusalem.

I thought about that for a bit this past week. A donkey was a beast of burden. They were used not only as a means of transportation, but also served to carry heavy loads. Two things came to mind. The first is that God often uses the simple things, the little things, the seemingly insignificant things for His purpose. In respect to animals that could have been chosen, Jesus used a simple donkey. In a moment we'll look more into the symbolism.

The other thing that came to mind is that it speaks to me about the great burden that Jesus would soon bare on behalf of mankind. The weight of sin is overwhelming, and Jesus would carry that to the cross. It would crush down on Him to the point that He would cry out in agony wondering why God had forsaken Him. **Isaiah 53** says He took up our infirmities and carried our sorrows and that He was crushed for our iniquities. The Hymn writer asks the compelling question: **would you be free from your burden of sin.** Another would write that burdens are lifted at Calvary. On his journey to the Celestial City, Christian in John Bunyan's classic book Pilgrim's Progress, had a great burden on his back that rolled off when he came to the cross. Jesus wants to take your burden of sin and it's accompanying guilt.

This unbroken donkey surrendered its will to Jesus. This unbroken donkey bore the physical burden of Jesus.

Are we willing to surrender to Jesus? Are we willing to let Jesus use whatever we have, to let His will be our will? Or are we going to fight to let Him break us, to mold us, to use us? Remember, He uses the simple things, the surrendered things.

Are we willing let Jesus bear our burden of sin? Are we going to let Jesus bear the trials we face – trials about job, trials about family, trials about finances, trials about health?

Are we willing to sing, are we able to sing All to Jesus I surrender?

Moving on in our passage, we next see in **verses 36-38** the singing celebration about Jesus.

II. THE SINGING CELEBRATION ABOUT JESUS- vv. 36-38

Verse 36 gives the evidence of their celebration.

A. The Evidence of Their Celebration – v. 36

The disciples have returned to where Jesus was waiting. They have put their coats on the back of the donkey for Jesus to sit on. The Passover revelers take their own coats and throw them on the ground in an act of submission and honor. It was a symbolic

way of saying they were bowing to Him as their king. We read about the same act done to Jehu.

II Kings 9:11-13

In **John 15** we have the account of Jesus feeding the 5,000. **Verse 15** says “**Jesus, knowing that they intended to come and make Him king by force, withdrew again to a mountain by Himself.**”

He would not be king on their terms, but now is the time for Him to make Himself known as king.

Matthew 21:8 says that people also threw palm branches down which was a sign of victory and joy and celebration.

Every year on Memorial Day we honor our veterans. It is truly a festive time, a joyful time as we honor their service and sacrifice. But even as we celebrate and remember, those events I’m sure pale in comparison to when, for example, WWII ended and soldiers returned in victory with ticker tape parades and celebrations that the war was over.

Up to this point Jesus had avoided any effort to allow people to crown Him king. It was the wrong time, and it was for the wrong motive. Now, though, we see Jesus welcoming their praise and adoration because it was fitting. But even at that the disciples didn’t fully understand or appreciate what was happening. John would write (**John 12:16**) that they didn’t understand some of these things until after Jesus was glorified and returned to heaven.

They believed that Jesus was now publicly proclaiming His right to the throne and would immediately set up His earthly kingdom and finally throw off the oppression of the Roman Empire. Their joy burst out into songs of praise as we next see the expression of their celebration.

B. The Expression of Their Celebration – vv. 37-38

Coupled with the other Gospel accounts, what they said was an acknowledgment that Jesus was the Messiah anticipating the peace His kingdom would finally bring to their land and its people. Matthew tells us that this was to fulfill what the prophet had written.

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.”

This was written between 450 and 500 years earlier. Walvoord and Zuck write that “**all history had pointed toward this single, spectacular event when the Messiah publicly presented Himself to the nation.**”

John MacArthur adds that Jesus came in the full authority of God the Father. But while the crowd reveled in their celebration of the fulfillment of the king riding into town as prophesied by Zechariah, they missed the prophecy of Isaiah who spoke of the Messiah as the suffering, sacrificial servant who would die for sin. Without that sacrifice there is no reason to celebrate. Without surrendering to Him there is no cause for joy. They may experience earthly peace for a time, but there will be no eternal peace for the person who does not see and receive Jesus as the lamb of God who takes away the sins of the world.

Alexandar MacLaren writes “**High wrought emotion is no substitute for steady conviction...If our hearts do not glow with loyal love, nor leap up to welcome Him; if the contemplation of His work and its issues on earth and in heaven does not make our dumb tongues sing – we have need to ask ourselves if we believe at all that He is the King and Savior of all and of us.**”

It is easy to get swept up in the fever pitch of emotion and lose focus and perspective on what is real overshadowing and missing the significance of an event as the worshippers did that day. The triumphal entry not only held significance for the people of Israel as Jesus presented Himself as the true, long-awaited Messiah/Savior, it also has importance for all Christians. It didn’t just fulfill prophecy; it set the stage and began the process for His rejection by the crowd that would take Him to the cross and the means of our salvation.

From GotQuestions we read: “**The story of the triumphal entry is one of contrasts, and those**

contrasts contain applications to believers. It is the story of the King who came as a lowly servant on a donkey, not a prancing steed, not in royal robes, but on the clothes of the poor and humble. Jesus Christ comes not to conquer by force as earthly kings but by love, grace, mercy, and His own sacrifice for His people. His is not a kingdom of armies and splendor but of lowliness and servanthood. He conquers not nations but hearts and minds. His message is one of peace with God, not of temporal peace. If Jesus has made a triumphal entry into our hearts, He reigns there in peace and love. As His followers, we exhibit those same qualities, and the world sees the true King living and reigning in triumph in us.”

His triumphal entry pictures the greater triumph of Christ in the hearts of those who surrender to Him because of His sacrifice for you for your sin. The crowds shouted and joyfully sang but missed the whole point thinking He had come to rescue them politically and nationally. Jesus came to rescue people spiritually.

As you consider Jesus, who are you looking for? What kind of Messiah are you expecting?

In **verses 39-40** we see that every party has someone who likes to spoil the celebration. This celebration is no exception. Notice the single criticism around Jesus.

III. THE SINGLE CRITICISM AROUND JESUS – vv. 39-40

The Pharisees became incensed at what they saw. Even though the crowd proclaimed Him to be the Messiah, the Pharisees could only refer to Him as ‘teacher’, unwilling to acknowledge as the crowds did all the miracles He performed and the teaching that He did. Instead of joining in on the celebration, they chose to try and suppress the joy by asking Jesus to set the people straight. Tell them to stop. In essence tell them He wasn’t really the Messiah. But Jesus would not give in to their request. They wanted Jesus to rebuke the crowd. To rebuke is to express sharp disapproval or criticism of someone because of their behavior or actions.

Jesus responded to their criticism with words that further encouraged the crowd to keep expressing joy. By saying that if they kept silent, the rocks would cry out was a way of saying that their joy was appropriate, that if they didn’t rejoice, then it would be fitting for inanimate objects to take up the song. **Colossians 1:16** “**For by Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by Him and for Him.**”

Isaiah 55:12 “**You will go out in joy and be led forth in peace; the mountains and hills will burst into song before You, and all the trees of the field will clap their hands.**”

Psalms 19:1-4 “**The heavens declare the glory of God; the skies proclaim the work of His hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world.**”

Yes, the heavens declare the glory of God, but we are created in God’s image (**Genesis 1:27**), created for the purpose of declaring glory to God. We should be praising God, and if we won’t be ready to hear the trees clap and the rocks sing.

The Pharisees wanted to curtail the praise of the crowd even though they didn’t comprehend the significance of the event or the person of Jesus. Let us not be guilty of stifling the praise of Jesus by others.

Let me bring this to a close by looking at **verses 41-44**. Yes, Jesus deserves all the glory and praise, yet from His perspective as He listens and looks His response is different from that of the people and the Pharisees. In these verses we see the sorrowful cry from Jesus.

IV. THE SORROWFUL CRY FROM JESUS – vv. 41-44

First of all, His sadness is profound.

A. His Sadness Is Profound – v. 41

What do you cry over? What saddens your heart as you think about it? As Jesus approached the city, He began to weep over it. It is the strongest word in the Greek language for weeping. It refers to agonized sobbing over what John MacArthur calls their “superficiality, hypocrisy, shallowness, and rejection of Him – and the inevitable divine wrath that would follow.”

He knew their hearts and He knew what was coming, not just in terms of His crucifixion, but looking ahead when Rome would ransack the city and destroy the Temple. He saw their hardened hearts and their rejection of Him as Messiah, and He wept. They failed to see who He really was and in just a week’s time their rejoicing would turn into rejection. Their praise would turn into prosecution. They would abandon the one they were now applauding.

Warren Wiersbe writes about why Jesus wept. “No matter where Jesus looked, He found cause for weeping. If He looked back, He saw how the nation had wasted its opportunities and been ignorant of their time of ‘visitation.’ If He looked within, He saw spiritual ignorance and blindness in the hearts of the people. They should have known who He was, for God had given them His Word and sent His messengers to prepare the way. As He looked around, Jesus saw religious activity that accomplished very little. The Temple had become a den of thieves, and the religious leaders were out to kill Him. The city was filled with pilgrims celebrating a festival, but the hearts of the people were heavy with sin and life’s burdens. As Jesus looked ahead, He wept as He saw the terrible judgment that was coming to the nation, the city, and the Temple.”

Do we weep over sin – ours and the sin of others, the sins of our nation? Jesus saw, and wept. In the remaining verses we see His sentence is pronounced.

B. His Sentence Is Pronounced – vv. 42-44

In A.D. 70, the city of Jerusalem would experience the fulfillment of these words uttered by Jesus.

Rome would attack and would burn the city and tear down the Temple leaving only what now is called the Wailing Wall, a section of the Temple wall that remains where devout Jews gather and pray. Thousands of Jews would be killed, and many hauled off as captives. Because they rejected Him, Jesus said their eyes were blinded and they would not experience peace that He came to bring, not political peace mind you, but spiritual peace. All because they would not “**recognize the time of God’s coming.**”

John 1:10-11 “He was in the world, and though the world was made through Him, the world did not recognize Him. He came to that which was His own, but His own did not receive Him.”

Is Jesus weeping over you knowing that your heart doesn’t see your need of repentance and surrender? Is Jesus weeping over you knowing the wrath that will come to you if you don’t receive Him as the true and only Messiah?

Today if you hear His voice, do not turn away, but turn to Christ to be saved. Recognize that Jesus has come to seek and save you. Repent of your sin and believe on the Lord Jesus Christ and you will be saved.

On this Palm Sunday, what does Jesus see in you? Does He see rejoicing or rejection? Are you willing to serve Him, to submit to Him, to surrender to Him?

Jesus is tenderly calling you home,
Calling today, calling today.
Why from the sunshine of love will you roam
Farther and farther away?

Jesus is pleading, O list to His voice,
Hear Him today, Hear Him today.
They who believe on His name shall rejoice;
Quickly arise and away.

Calling today, Calling today.
Jesus is calling, is tenderly calling today.