

## Jesus: A Life: Week 13

### Here comes the King.

**Big Idea:** On Palm Sunday, Jesus makes clear that He is the King of Kings and Lord of Lords come to save sinners.

**Read the Bible:**

Luke 19:28-28

### **STUDY**

\*\*\* Before interacting with this guide, all leaders should study the referenced texts using the HEAR Method. It's also important to encourage your group members to read the text using the HEAR Method. \*\*\*

H: Highlight, or take note of, things in the passage that stick out to you as you read.

E: Explain what the passage means by asking simple questions of the text:

- **Why was this written?**
- **To whom was it originally written?**
- **How does it fit with the verses before and after it?**
- **Why did the Holy Spirit include this passage in the book?**
- **What is He intending to communicate through this text?**

A: Apply the text to your life. What does God want you to learn from this text?

R: Respond to God in prayer.



<sup>28</sup> And when he had said these things, he went on ahead, going up to Jerusalem. <sup>29</sup> When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, <sup>30</sup> 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. Untie it and bring it here. <sup>31</sup> If anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’ ” <sup>32</sup> So those who were sent went away and found it just as he had told them. <sup>33</sup> And as they were untying the colt, its owners said to them, “Why are you untying the colt?” <sup>34</sup> And they said, “The Lord has need of it.” <sup>35</sup> And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. <sup>36</sup> And as he rode along, they spread their cloaks on the road. <sup>37</sup> 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, <sup>38</sup> saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” <sup>39</sup> And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” <sup>40</sup> He answered, “I tell you, if these were silent, the very stones would cry out.”

### **Jesus Weeps over Jerusalem**

<sup>41</sup> And when he drew near and saw the city, he wept over it, <sup>42</sup> 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. <sup>43</sup> 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 <sup>44</sup> 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.”

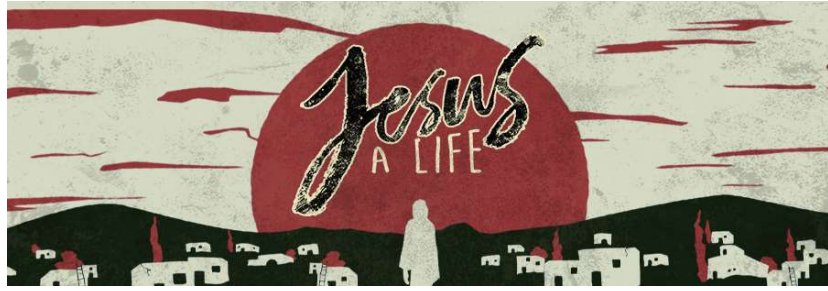
### **Jesus Cleanses the Temple**

<sup>45</sup> And he entered the temple and began to drive out those who sold, <sup>46</sup> saying to them, “It is written, ‘My house shall be a house of prayer,’ but you have made it a den of robbers.”

<sup>47</sup> And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy him, <sup>48</sup> but they did not find anything they could do, for all the people were hanging on his words. <sup>1</sup>

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<sup>1</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Lk 19:28–48.



## Summary

On June 2, 1953, the crowds lined the roads in London. Despite bad weather, they packed shoulder to shoulder to catch a glimpse of the new Sovereign as she made her way into Westminster Abbey. Into that building walked a princess named Elizabeth Windsor. Three hours later Queen Elizabeth II walked out.

What followed was a coronation parade where the new Queen rode through the streets to the echoes of “God save the Queen.”

Today, we are going to see a similar scene in scripture. However, we aren’t going to see the arrival of the Queen of England. We are going to see the arrival of the King above all Kings.

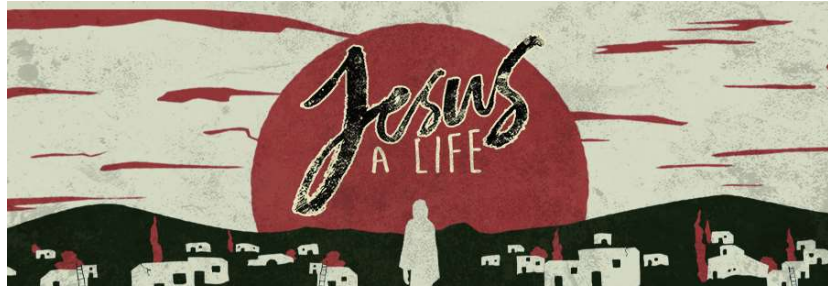
In his coronation parade, Jesus intends to fully reveal himself to us so that after this moment there can be no question who he actually is.

It’s important that we see how Jesus asserts himself as king. Luke 19:28-48 is a fulfillment of Zechariah 9:9 in which it is prophesied that the King who was to bring salvation and restore Israel was going to ride into Jerusalem on a donkey. Now, Jesus is saying go get the donkey because the King is here.

As Jesus makes his way in, asserting his kingship it becomes obvious that other people view him similarly. The people begin to spread their cloaks on the road a sign of submission to their royal authority (2 Kings 9:13). Then the palm branches break out. This signifies that the king who is coming is a victorious king.

Then the echoes come from the crowd. “Blessed is the King who comes in the name of the Lord.” This is the first century equivalent to “God save the queen.” We need to realize that this is in essence a coronation parade. However, where most royalty leave their parades and go to thrones, Christ leaves to go to a cross. This King is different. This king has come to establish dominion by dying on a cross. He’s come to make peace with sinners by dying for sin.

On Palm Sunday, Jesus makes clear that He is the King of Kings and Lord of Lords come to save sinners.



## **Leading Your Group**

### **Community Time**

Start group by asking for Prayer requests and checking in on everyone.

### **Bible Study**

\*\*\*Have everyone in your group read assigned scripture before meeting. \*\*\*

Start Group by Reading Luke 19:28-48

### **Major Lessons – (These are the “Lesson Points” in Class)**

**Point No. 1: Jesus is a king who is spectacularly worthy.**

One of Luke’s aims as Jesus descends into Jerusalem is to show that Christ is a king more worthy than any other. He rides into town the same way that royalty rode into a territory they conquered.

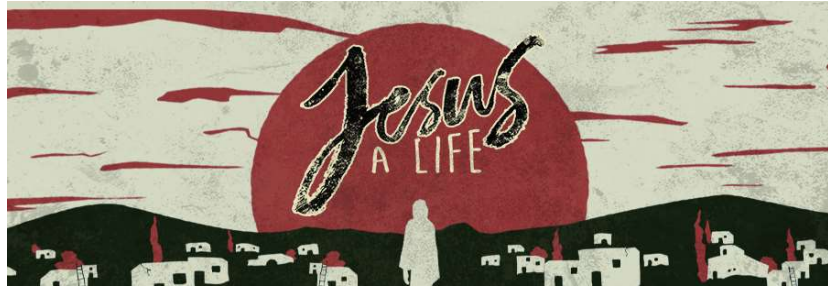
Except that Jesus doesn’t ride a war stallion. He rides a young colt; Matthew calls it a donkey. This king is humble and good. As the good king rides in the people cannot help but shout his praise. He is worthy!

The religious leaders of the day bristle at this type of praise. How dare this man accept the praise reserved for a Messiah?

Jesus’ response sets the record straight. “If these were quiet the stones would cry out.”

This is another level of worth and value. Christ is so glorious, so powerful, so mighty, that if the people were silent, creation would begin to praise this glorious king.

Discuss: What does it mean that Jesus is worthy? How do you live a life that says in your actions and words, “Christ is worthy?”



**Point No. 2: Christ is a king who is spectacularly caring.**

After Christ begins his journey into town, it appears he makes a slight detour, a stop on the way in. He stops to take in the city of Jerusalem. As he does, he is filled with compassion. His heart is broken for the city full of people who are in need of a relationship with God.

Yet, sadly, Jerusalem has a history of turning away God's prophets and spurning relationship with God.

So, Jesus stops and mourns for the city, and what will eventually come of the city (Jerusalem would be destroyed by the Romans in A.D. 70.)

We just cannot ignore Christ's compassion. Often times, we mistake God's attitude toward us. We've surely messed up too much to find compassion and grace from him. Jesus' attitude toward Jerusalem paints a picture that God's grace is far more extensive than we could've imagined. Even after so many mess ups Jesus still has compassion toward Jerusalem. The same is true for us.

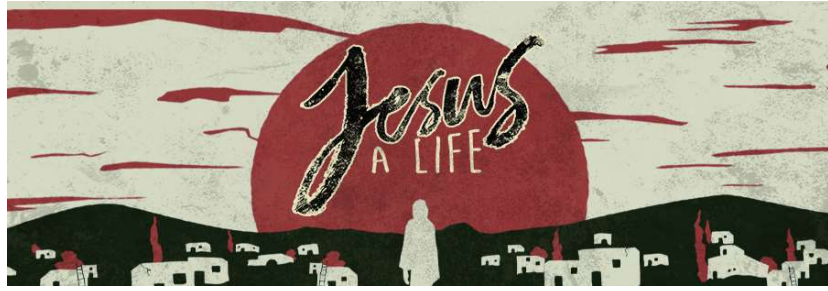
Discuss: How does Jesus' attitude toward Jerusalem give you comfort?

**Point No. 3: Christ is a king with spectacular conviction.**

The final scene we see as Jesus makes his way into Jerusalem is the cleansing of the temple. Jesus makes it into town to see how the merchants have turned the temple into a for profit marketplace. This drives Jesus to action. Jesus will not stand for this kind of degradation of the house of God.

As we begin to look at the compassion of Christ, we can begin to think that he is soft on principle. Surely his compassion will trump principle. Not so. with the cleansing of the temple, we see a king with massive conviction. He will not tolerate a drift away from the way God ordered things to be.

Discuss: How do you balance Christ's compassion and conviction?



## Resources

### Expositor's Bible Commentary

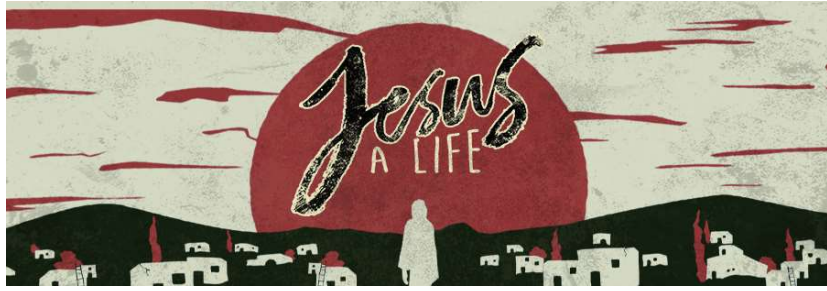
#### 5. *The Triumphal Entry* (19:28–44)

Luke does not mention Jesus' actual entry into Jerusalem—the Triumphal Entry. Instead, he shows us Jesus only as approaching Jerusalem (v. 11), and after the crowd's welcome he is still “approaching” Jerusalem (v. 41).

The story comes to its climax, not in Jesus' entering Jerusalem, but in his lamenting over the city (vv. 41–44). Therefore, while Jesus deserves a triumphal entry as “king” (v. 38), Luke emphasizes that he is moving instead to the place of his rejection. This continues the movement Jesus spoke of in 13:33. It does not contradict Matthew or Mark, for v. 45 shows that Jesus did eventually enter the city. Luke simply omits the statement that he entered (cf. Matt 21:10; Mark 11:11) to make his theological point.

**28–34** The transition “After Jesus said this” (v. 28) links his approach to the city with the parable of the ten minas that denies an immediate appearance of the kingdom and portrays the rejection of its ruler. Luke's mention of Bethphage and Bethany (v. 29) locates where Jesus went. Bethany was, of course, important as the home of Mary, Martha, and Lazarus. The Mount of Olives had a significant place in prophecy as the place of the coming Messiah's appearance (Zechariah 14:4). The incident of securing the colt (vv. 30–31) “just as he told them” (v. 32) reminds us, as did 2:15, 20, 29, of the dependability of the prophetic word. The “owners” are called *kyrioi* by Luke (v. 33), which may (as Danker, *Jesus*, suggests) contrast with the one who is supreme Lord (*kyrios*) and rightful owner of all we possess (v. 34).

**35–38** As does Matthew, Luke shows us the humble king as he portrays Jesus riding on the colt (v. 35). (For the custom of spreading cloaks along the path [v. 36], see 2 Kings 9:13.) Only Luke mentions the descent from the Mount of Olives (cf. comment above), showing that Jesus was still outside Jerusalem (v. 37). The reference to praising God for Jesus' miracles is unique to Luke (cf. comment on 18:43). Luke omits from v. 38 the word “Hosanna,” which might have been strange to his Gentile readers. He also omits the messianic quotation from Zechariah 9:9 given in Matthew 21:5 but instead stresses the messianic theme with the word “king” (v. 38).



The word “comes” is reminiscent of the designation “the coming one” for the Messiah. Luke has already quoted v. 26 of the festival Psalm 118 in Jesus’ previous lament over Jerusalem (13:35). In addition to using the specific word “king,” Luke gives us the words about peace, reminiscent of the angels’ proclamation at the Nativity (2:14), including the identical words “glory in the highest” (*doxa en hypsistois*). Once again he omits a Hosanna.

**39–40** Here (v. 40) is another saying of Jesus found only in Luke. It is a fitting prelude to vv. 41–45. Ellis (*Gospel of Luke*, p. 226) suggests that the words about the stones, similar to Habakkuk 2:11, may be a link to the idea of the capitulation of Jerusalem found in the Qumran Habakkuk commentary (1Qp Hab 9:6ff.).

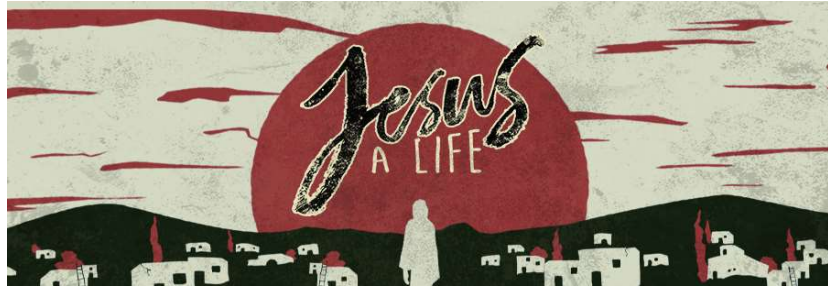
**41–44** Jesus is still outside Jerusalem (v. 41) as he utters this lament, which only Luke records. Once more Luke focuses on Jesus’ concern for the city and adds his prediction of its destruction, which is not given in 13:34. “This day” (v. 42; cf. 4:21, “today,” and comment) of peace has arrived; and the city (“even you,” *kai su*), whose very name means “peace,” has failed to recognize it. For the meaning of “hidden,” see comment on 18:34. For a further description of Jerusalem’s fate, see 21:20–24. God’s “coming” (*episkopē*, v. 44) has here the sense of a “visitation” that brings good or ill—in this case, either salvation or judgment.

## VI. Concluding Events (19:45–24:53)

### A. *Teaching in the Temple Area* (19:45–21:38)

#### 1. *Jesus at the temple* (19:45–48)

**45–48** Luke states—still without specifically saying that Jesus had entered Jerusalem (cf. comments on the previous section)—that Jesus is now in the temple area (v. 45). Luke has omitted the episode of the fig tree (Matt 21:18–22; Mark 11:12–14, 20–26). At first thought this is surprising, since through the strange episode Jesus taught the efficacy of the prayer of faith, a matter of particular interest to Luke. However, Luke may have felt that the drastic overtones of the cursing of the fig tree with its relation to the fruitlessness of Israel (symbolized by the fig tree) would be inappropriate here, perhaps because of Jesus’ strong words recorded in vv. 41–44. The cleansing of the temple lacks the vivid detail in Matthew 21:12–13 and Mark 11:15–17. Luke mentions the importance of the temple as a house of prayer (v. 46), though he omits the reference to the nations (cf. Mark 11:17). Verses 47–48 are not in Matthew and are different in form from Mark 11:18–19. Whereas Mark mentions Jesus’ “teaching” (noun form of *didachē*) at



the end of his brief paragraph (11:18), Luke uses the verbal form of the same word (in a vivid periphrastic construction: *ēn didaskōn*, “was teaching”), evidently to emphasize Jesus’ teaching ministry (cf. comment on 20:1). This is appropriate because Luke has consistently portrayed Jesus as a teacher, especially since the beginning of the central section of the Gospel (9:51–19:44). He adds “the leaders among the people” (*hoi prōtoi tou laou*) to those Mark says are trying to kill Jesus, but by careful omission Luke indicates that the people (*laos*) themselves are not hostile to him. On the contrary, they “hung on his words” (v. 48). This fits in with Luke’s attempt to distinguish between the “people,” who were responsive to Jesus, and their leaders and the “crowds” (*ochloi*), who were not. This, in turn, forms part of Luke’s attempt to show that Christianity is properly seen as a continuation of true Judaism (cf. 1:68, 77; 2:10, 31–32 and comments).<sup>2</sup>

## **THE BIBLE PANORAMA**

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### CHAPTER NINETEEN

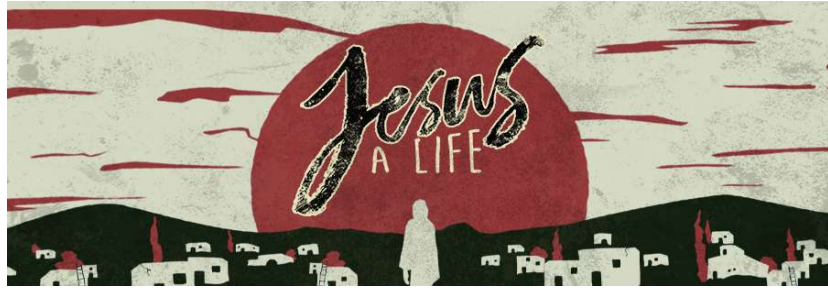
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**V 1–10: SON SEEKING AND SAVING** Jesus’ mission ‘to seek and to save’ includes blessing Zacchaeus, a tax collector. He comes to Christ, gives half of his goods to the poor, and makes generous restitution to those from whom he has wrongly extracted money. **V 11–27: SERVANTS SERVING AND SCARED** As Jerusalem looms ahead and the disciples think that His kingdom will suddenly appear, Jesus teaches the need to be faithful while waiting. He shows, by a parable of three servants, that His disciples should use what He gives them responsibly and obediently while awaiting His coming kingdom. Two servants serve Him very faithfully and well and invest what is left with them by their departing master. They make a financial return, for which they are rewarded on his return as king. The other servant is scared of potential failure incurring his master’s displeasure and so he is disobedient. He does not invest his master’s money as commanded. His master is displeased and directs that his share should be given to the most fruitful of the faithful servants. A worse fate still, however, will await the enemies of

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<sup>2</sup> Walter L. Liefeld, [“Luke,”](#) in *The Expositor’s Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 1010–1012.





the new king. **V 28–44: SAVIOUR SALUTED AND SADDENED** About to enter Jerusalem, Jesus details two disciples to acquire a colt prepared for Him. His entry into Jerusalem on it is met by loud and joyful praise from the crowd because of the miracles they have seen. Jesus refuses to heed the Pharisees' request to quieten His disciples. He then weeps over Jerusalem, because He knows its citizens will reject Him and that the city will suffer greatly in the days to come. There will be cruel oppression and destruction. **V 45–48: SACRILEGIOUS SELLING AND SCOURGING** Jesus drives out dishonest sellers who are defiling the temple. Elsewhere we read that He did this with a whip. He teaches daily in the purged temple. The desire of the religious leaders to kill Him intensifies, while the people listen to Him with growing attention.<sup>3</sup>

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<sup>3</sup> Gerard Chrispin, [\*The Bible Panorama: Enjoying the Whole Bible with a Chapter-by-Chapter Guide\*](#) (Leominster, UK: Day One Publications, 2005), 440–441.