

## Luke 19:28-40

<sup>28</sup>After Jesus had said this, He went on ahead, going up to Jerusalem.

<sup>29</sup>As He approached Bethphage and Bethany at the Mount of Olives, He sent out two of His disciples, <sup>30</sup>saying, “Go into the village ahead of you, and as you enter it, you will find a colt tied there, on which no one has ever sat. Untie it and bring it here. <sup>31</sup>If anyone asks, ‘Why are you untying it?’ tell him, ‘The Lord needs it.’ ”

<sup>32</sup>So those who were sent went out and found it just as Jesus had told them. <sup>33</sup>As they were untying the colt, its owners asked, “Why are you untying the colt?”

<sup>34</sup>“The Lord needs it,” they answered. <sup>35</sup>Then they led the colt to Jesus, threw their cloaks over it, and put Jesus on it.

<sup>36</sup>As He rode along, the people spread their cloaks on the road. <sup>37</sup>And as He approached the descent from the Mount of Olives, the whole multitude of disciples began to praise God joyfully in a loud voice for all the miracles they had seen:

<sup>38</sup>“Blessed is the King who comes in the name of the Lord!”

“Peace in heaven and glory in the highest!”

<sup>39</sup>But some of the Pharisees in the crowd said to Him, “Teacher, rebuke Your disciples!”

<sup>40</sup>“I tell you,” He answered, “if they remain silent, the very stones will cry out.”

Berean Standard Bible, UK

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1

### **Building to the grand climax. Luke 19:28-40**

The practical. 19:28-35

Jesus follows God’s rules. 31 “You shall not steal” (Exodus 20:15)

Jesus breaks Pharisaic rules. “Sabbath day’s journey” (see notes below)

The promise. 19:36-38

Celebrating the past. 37 “for all the miracles they had seen”

Celebrating the future. 38 “Blessed is the King... Glory in the highest”

The prophetic. 19:39-40

The people speak the truth. 38 “Teacher, rebuke...” (He never opposes the truth)

The creation speaks the truth. 40 “The heavens declare the glory of God” Psalm 19:1

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2

### **A triumphal entry requires... Luke 19:28-40**

Preparation. 19:28-35 (58.4% of this text)

A donkey that was borrowed. 30

A donkey that was needed. 31, 34

A donkey that was 'dressed'. 35

Power. 19:36-38 (28.3% of this text)

There is power in celebrating the past. 37

There is power in honouring the present. 38a

There is power in anticipating the eternal. 38b

Priority. 19:39-40 (13.3% of this text)

Reject rejection. 39

Promote progress. 40

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3

### **The donkey's triumphal entry. Luke 19:28-40**

The donkey sees itself as comfortable. 19:28-31

I was spiritually unable. 30 "tied there"

I was spiritually unproductive. 30 "on which no one has ever sat"

Without Jesus I am restricted.

The donkey sees itself as chosen. 19:31-35

I am now released. 33 "untying the colt"

I am now robed. 35 "threw their cloaks over it"

I am chosen by Jesus, for Jesus.

The donkey sees itself as celebrated. 19:36-38

I am the centre of blessing. 36 "spread their cloaks on the road"

I am the centre of praise. 37 "joyfully in a loud voice"

My only praiseworthy deeds are for Jesus.

The donkey sees itself as confirmed. 19:39-40

My Saviour defends me. 39 No rebuke from Jesus

My Creator agree with me. 40 "stones will cry out"

I fade from the scene and only Jesus remains.

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4

### **Make your life a triumph. Luke 19:28-40**

I need to make careful preparation. 19:28-35

I ask if this is a priority. 31 "The Lord needs it"

I ask if Jesus will participate. 35 "and put Jesus on it"

I need to give heartfelt praise. 19:36-38

I give attitude and action. 37 "praise God joyfully in a loud voice"

I give honour and humility. 38 "Blessed is the King who comes"

I need to resolve problems. 19:39-40

I know there will be complaints. 39 "rebuke Your disciples!"

I choose to refuse complaints. 40 "I tell you"

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5

### **When I meet the King. Luke 19:28-40**

What can I offer to the King. 19:28-35

I have underutilised resources. 30 "on which no one has ever sat"

I have available resources. 35 "they led the colt to Jesus"

What can I say to the King. 19:36-38

I can be expressive. 37 "praise God joyfully in a loud voice"

I can be insightful. 37 "for all the miracles they had seen"

How can I answer for the King. 19:39-40

I can expect opposition. 38 "But some of the Pharisees in the crowd"

I can express celebration. 40 "if they remain silent..."

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6

### **Looking good! Luke 19:28-40**

Look after your donkey. 19:28-35

Nurture your donkey. 30 "on which no one has ever sat"

Protect your donkey. 31 "Why are you untying it?"

Utilise your donkey. 35 "they led the colt to Jesus"

Look up through your praise. 19:36-38

Lift your attitude. 37 "praise God joyfully"

Lift your voice. 37 "in a loud voice"

Lift your mind. 37 "for all the miracles they had seen"

Look to support your team. 19:39-40

Some will not join us. 39 "But some of the Pharisees in the crowd"

Some will oppose us. 39 “Teacher, rebuke Your disciples!”  
We will support each other. 40 “the very stones will cry out”

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A

### **Why do I do the things I do? Luke 19:28-36**

#### Spiritual reasons

I am made in the image of God, Genesis 1:26  
I am stained by the effects of sin, Romans 7:21-25

#### Human reasons - *What makes us tick* by Hugh McKay

My desire to be taken seriously  
My desire for my own ‘place’  
My desire for something to believe in  
My desire to connect  
My desire to be useful  
My desire to belong  
My desire for more  
My desire for control  
My desire for something to happen  
My desire for love

#### Why are you untying the colt?

Because I was told to – task orientation  
Because I was chosen – self orientation  
Because the Lord needs it – Jesus orientation, Colossians 1:18

#### Questions for me

Are my tasks an expression of God’s best plans for me?  
Do my interactions express the character of Jesus?  
Does the direction of my life add to Abundant Life?

#### Answers to me

1 Peter 4:11 “If anyone speaks...”

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B

### **I want more Joy, Blessing & Peace. Luke 19:37-40**

#### I want more joy in my life. 19:37b

Joy is not an emotion. (Emotions are... good, gifts from God, fleeting)  
Joy is fruit of the Spirit. Galatians 5:22-23)

Joy comes with praise. 37 ...joyfully praise God  
Joy is unashamed. 37 ...in loud voices  
Joy is rational. 37 ...for all the miracles they saw

Joy is a secondary experience. It is the Spirit's fruit. Don't go looking for joy

I want more blessing in my life. 19:38a

Blessing is not an emotion

Blessing is in the King. 1 Timothy 6:15, Matthew 5:3-12

Blessing 'comes' to me. 38 "comes" It is a gift

Blessing is in the Name. Numbers 6:22-27

I want more blessing. Hand over to the King. Accept his gifts. Wear his name.

I want more peace in my life. 38b

Peace is not an emotion

Peace is in Heaven

Peace comes with Glory

Peace: Live under Heaven's King. Live Heaven's values. Sing Heaven's glory.

But, instead of Joy, Blessings and Peace. 39

My happiness will not make everyone else happy

My values are not everyone else's standard

My quality of life is not determined by someone else

Celebrate! Joy, Blessings and Peace are yours right now.

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### **Other possible titles**

Palm Sunday

When the King comes calling

The very first tickertape parade

The King has arrived

Christmas promises fulfilled, Luke 2:11-13, Luke 19:38

Truth is etched in stone, v40

Any donkey will do

Breaking the rules – big time.

There's a lot riding on this donkey

Hosanna! Hooray!

Riding the victory road

Can you keep quiet?

How to annoy your opponents

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### **Quotes and illustrations**

Sadhu, Sundar Singh, a great Christian of India, was asked if he was influenced by the honour his friends gave him. He said, "When Jesus entered Jerusalem, many people spread their clothing and palm branches on the street in honour of the Lord. Jesus was riding, as the prophets foretold, on a donkey. In this way the feet of Jesus did not touch the street adorned with clothes and branches, but instead the donkey walked over them. It would have been very stupid of the donkey if she had imagined that she was very important. It was not for her that the people threw their clothes on the streets." Stupid are those who spread the good news of Jesus and expect to receive glory themselves. The glory should go to Jesus. (with thanks to Luther Sexton, citing an article from *Pulpit Helps*, November 2000, pg 12 by Jan Silvius)

## Commentary

The following notes are taken from the free e-book, *Timeline*, chapter 39. This work is also available from [www.sermoninspiration.net](http://www.sermoninspiration.net) which is where you obtained these notes.

Jesus arrived in Bethany "six days before the Passover" (John 12:1). John's account then digresses to inform us what would later happen at Bethany (John 12:2-11) before he returns to the chronological narrative, saying "The next day" (John 12:12) Jesus rode into the capital city as King on His Triumphal Entry. That "next day" was five days before the Passover; the Sabbath, 9 Nisan; or Saturday 2 March 30 AD, in our modern calendar.

| Friday       | Saturday     | Sunday       | Monday       | Tuesday      | Wednesday   | Thursday |
|--------------|--------------|--------------|--------------|--------------|-------------|----------|
| 1 March      | 2 March      | 3 March      | 4 March      | 5 March      | 6 March     | 7 March  |
|              |              |              |              |              |             | FULL     |
| 8 Nisan      | 9 Nisan      | 10 Nisan     | 11 Nisan     | 12 Nisan     | 13 Nisan    | 14 Nisan |
| 6th day      | Sabbath      | 1st day      | 2nd day      | 3rd day      | Preparation | Passover |
| 6 days until | 5 days until | 4 days until | 3 days until | 2 days until | 1 day until | Passover |

The Old Testament teaching about the Sabbath day avoids specific instructions. It simply states that the day is to be holy, which includes resting from the labours of other days. God's Word does not make any mention of how far a person could travel on the Sabbath day, but the teachers of the Law in Jesus' day specified that 2,000 cubits was a "Sabbath day's journey", and that was the distance from Jerusalem to the Mount of Olives (Acts 1:12), or 914 metres (1,000 yards). However, we are told in John 11:18 the distance from Bethany to Jerusalem was fifteen stadia, or about 2.8 kilometres (1.75 miles). So, when Jesus travelled from Bethany to Jerusalem, He travelled about three times the distance allowed by the Pharisee's rules.

Jesus revealed Himself to be "Lord of the Sabbath" (Matthew 12:8, Mark 2:28 and Luke 6:5) and did not bind Himself under the yoke of Pharisaic rules. For His Triumphal Entry into Jerusalem, He deliberately and provocatively came from well outside the Pharisees' limits of a Sabbath day's journey. To make matters worse, Jesus also caused a donkey to do work on the Sabbath by carrying Jesus on it back. Jesus did not break God's Law, but He did break the Pharisees' rules. No wonder the teachers of those laws were furious.

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### Comparison and contrast to Roman triumphal entries

A *triumphus* was a special kind of Roman military victory parade, originally awarded to victorious generals and later reserved only for emperors once Augustus had been awarded the title for life (and thus would have been for the emperor alone by the time of Jesus' ministry). The parade would have gone through the city of Rome, ending at the temple of Jupiter, where the victorious conqueror would dedicate the spoils of his victory to the honor of that god. The emperor would have been dressed in a costume that made him look like statues of Jupiter, too, wearing a purple and gold toga, red boots, red face paint, and a wreath upon his head, and he would have ridden in a four-horse chariot decked in charms to ward off envy. Before him would march the captives and slaves he had taken in his campaign, as well as men carrying the booty and spoils he had seized, and behind him would march his armies for the whole city to revue.

Jesus' entry into Jerusalem lacked all the pomp and circumstance of this sort of procession. He didn't look like an emperor, he was riding a donkey rather than in a beautifully appointed *quadriga*, no tramp of marching soldiers' feet behind him or humiliated captives in chains before him. He wasn't dressed up, either. So what made Jesus' coming into the capital triumphant?

Observers would have seen the parallels between Jesus' entry and the description of Solomon's coronation:

So Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites went down and had Solomon ride on King David's mule and brought him to Gihon. There Zadok the priest took the horn of oil from the tent and anointed Solomon. Then they blew the trumpet, and all the people said, "Long live King Solomon!" And all the people went up after him, playing on pipes, and rejoicing with great joy, so that the earth was split by their noise. (1 Kings 1:38-40)

But even noting those similarities, to the observer on the ground, Jesus' entry still is not the same as that made by a Davidic king back in Judah's glory days. There was no visible passing of authority to him from another king, no anointing with oil by a high priest. If bystanders expected something of an earthly king here, it would have been harder to find.

What did Jesus mean by this procession? Who was this Jesus? How dare he act like some sort of wannabe king? Who did Jesus think he was by doing this? Who did the people in the

crowds think he was? A king or warlord, come to kick out the Romans and reestablish a Jewish kingdom? To “Make Judea Great Again”? The wrath of God coming with his winnowing fork to destroy the status quo and initiate a new world order in the here-and-now? A mighty prophet come to call out Jerusalem’s wickedness and the wickedness of its new Italian overlords? I’m sure that many in the crowds ascribed these titles and functions to Jesus when he came in to the city. They wanted him to be someone who fit their hopes and dreams when they saw him riding into the city. They wanted him to be someone he wasn’t, or they saw him for who he was but could not accept him as such (for example, Judas Iscariot).

But, more importantly, when we see Jesus going into Jerusalem, who do we think he is? Folks in modern America (and throughout the world, for that matter), try to fit Jesus into certain moulds that make him into someone or something he isn’t. Sometimes we make Jesus into a therapist who is there to make us feel better about ourselves. Other times, we make him into some sort of patron or sugar-daddy— we expect him to give us things when we ask for them (but there’s no guarantee!). Or, we make Jesus into a moralist or a security blanket.

But Jesus always defies our expectations of him. Just because his entry into Jerusalem isn’t a military triumph or a procession akin to Solomon’s coronation parade doesn’t make it lose its triumphant tone, nor does it deny that Jesus, the king of the Jews and indeed of all people, makes the beginning of his redemptive work here in his entrance into Jerusalem. Indeed, this entry into Jerusalem is the beginning of the end of... the END. The “big exit.” Death. And though Jesus hasn’t yet been crucified, sin, death, and hell’s days are numbered. Jesus rides on in lowly pomp to die and destroy death by its own mechanism. He’s the king, coming incognito, to take back his kingdom from the inside, coming directly to his people who need him and have been waiting for him to come to them. The moment his foot crosses Jerusalem’s threshold, it’s game over for the forces of darkness know it. (With thanks to Nils Niemeier)

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## Music and songs

### Songs about the Triumphal Entry

All creatures of our God and King,  
Blessed is He who comes in the name of the Lord (M W Smith) Ot 110  
Hosanna, hosanna, hosanna in the highest! SiS 538

### Songs about Jesus as King

All hail King Jesus, SiS 219  
King of Kings and Lord of Lords, SiS 409  
King of my life... Lead me to Calvary, H 666  
Reign in me, Sovereign Lord, P&W 446  
Rejoice the Lord is King, H 181

Shepherd King, 726

The King of Love, my Shepherd is, H 86

This is our God, the Servant King, 674

Songs about the stones cry out

All Heaven declares the glory (Tom Fettke)

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### **Thought or discussion starters with no wrong answers**

1. Jesus knew His ride into Jerusalem on the Sabbath, would annoy the Pharisees. Suggest some reasons why He did it anyway. What are some advantages of being an occasional annoyance?
  2. What lessons do you learn from the structure of this incident being 60% Preparation, 30% Praise, and 10% Prioritising / Problem solving?
  3. If someone asked, "How do I use my resources for Jesus?" how would you answer that question?
  4. Take each of the key words in v37 and explain why they are beneficial. "whole multitude of disciples" "praise God" "joyfully" "loud voice" "for all" "they had seen".
  5. Jesus was criticised in v39. Why do we get criticised, or criticise ourselves? What are helpful ways to deal with criticism?
  6. Read Zechariah 9:9 (quoted, in part, Matt.21:4-5, John 12:14-15). What do we learn of Jesus from that Old Testament prophecy?
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## Parallel texts

| Matthew 21:1–11                                                                                                                                                                                                                                                                                                                                                                                              | Mark 11:1–11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Luke 19:28–40                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | John 12:12–19 |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| <p><sup>1</sup>As they approached Jerusalem and came to Bethphage on the Mount of Olives,</p> <p>Jesus sent out two disciples,<br/><sup>2</sup>saying to them,</p> <p>“Go into the village ahead of you, and at once you will find a donkey tied there, with her colt beside her.</p> <p>Untie them and bring them to Me.</p> <p><sup>3</sup>If anyone questions you, tell him that the Lord needs them,</p> | <p><sup>1</sup>As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives,</p> <p>Jesus sent out two of His disciples<br/><sup>2</sup>and said to them,</p> <p>“Go into the village ahead of you, and as soon as you enter it, you will find a colt tied there,</p> <p>on which no one has ever sat.</p> <p>Untie it and bring it here.</p> <p><sup>3</sup>If anyone asks, ‘Why are you doing this?’ tell him, ‘The Lord needs it and will return it shortly.’ ”</p> | <p><sup>28</sup>After Jesus had said this, He went on ahead, going up to Jerusalem.</p> <p><sup>29</sup>As He approached Bethphage and Bethany at the Mount of Olives,</p> <p>He sent out two of His disciples,<br/><sup>30</sup>saying,</p> <p>“Go into the village ahead of you, and as you enter it, you will find a colt tied there,</p> <p>on which no one has ever sat.</p> <p>Untie it and bring it here.</p> <p><sup>31</sup>If anyone asks, ‘Why are you untying it?’ tell him, ‘The Lord needs it.’ ”</p> |               |

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| <p>and he will send them right away.”</p> <p><sup>4</sup>This took place to fulfill what was spoken through the prophet:</p> <p><sup>5</sup>“Say to the Daughter of Zion,<br/>‘See, your King comes to you,<br/>gentle and riding on a donkey,<br/>on a colt, the foal of a donkey.’ ”</p> <p><sup>6</sup>So the disciples went and did as Jesus had directed them.</p> | <div data-bbox="770 469 1478 788"> <p><sup>9</sup>Rejoice greatly, O Daughter of Zion!<br/>Shout in triumph, O Daughter of Jerusalem!<br/>See, your King comes to you,<br/>righteous and victorious,<br/>humble and riding on a donkey,<br/>on a colt, the foal of a donkey.</p> <p>Zechariah 9:9</p> </div> <p><sup>4</sup>So they went and found the colt outside in the street, tied at a doorway.</p> <p>They untied it, and some who were standing there asked, “Why are you untying the colt?”</p> <p><sup>6</sup>The disciples answered as Jesus had instructed them, and the people gave them permission.</p> | <p><sup>32</sup>So those who were sent went out and found it just as Jesus had told them.</p> <p><sup>33</sup>As they were untying the colt, its owners asked, “Why are you untying the colt?”</p> <p><sup>34</sup>“The Lord needs it,” they answered.</p> | <p><sup>14</sup>Finding a young donkey, Jesus sat on it,<br/>as it is written:</p> <p><sup>15</sup>“Do not be afraid, O Daughter of Zion.<br/>See, your King is coming,<br/><br/>seated on the colt of a donkey.”</p> |
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| <p><sup>7</sup>They brought the donkey and the colt and laid their cloaks on them, and Jesus sat on them.</p>                             | <p><sup>7</sup>Then they led the colt to Jesus and threw their cloaks over it, and He sat on it.</p>                             | <p><sup>35</sup>Then they led the colt to Jesus, threw their cloaks over it, and put Jesus on it.</p>                                                                                            | <p><sup>12</sup>The next day the great crowd that had come to the feast heard that Jesus was coming to Jerusalem.</p> |
| <p><sup>8</sup>A massive crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road.</p> | <p><sup>8</sup>Many in the crowd spread their cloaks on the road, while others spread branches they had cut from the fields.</p> | <p><sup>36</sup>As He rode along, the people spread their cloaks on the road.</p>                                                                                                                | <p><sup>13</sup>They took palm branches and went out to meet Him, shouting:</p>                                       |
| <p><sup>9</sup>The crowds that went ahead of Him and those that followed were shouting:</p>                                               | <p><sup>9</sup>The ones who went ahead and those who followed were shouting:</p>                                                 | <p><sup>37</sup>And as He approached the descent from the Mount of Olives, the whole multitude of disciples began to praise God joyfully in a loud voice for all the miracles they had seen:</p> |                                                                                                                       |
| <p>“Hosanna to the Son of David!”</p>                                                                                                     | <p>“Hosanna!”</p>                                                                                                                |                                                                                                                                                                                                  | <p>“Hosanna!”</p>                                                                                                     |
| <p>“Blessed is He who comes in the name of the Lord!”</p>                                                                                 | <p>“Blessed is He who comes in the name of the Lord!”</p>                                                                        | <p><sup>38</sup>“Blessed is the King who comes in the name of the Lord!”</p>                                                                                                                     | <p>“Blessed is He who comes in the name of the Lord!”</p>                                                             |
|                                                                                                                                           | <p><sup>10</sup>“Blessed is the coming kingdom of our father David!”</p>                                                         |                                                                                                                                                                                                  | <p>“Blessed is the King of Israel!”</p>                                                                               |

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| <p>“Hosanna in the highest!”</p> <p><sup>10</sup>When Jesus had entered Jerusalem, the whole city was stirred and asked, “Who is this?”</p> <p><sup>11</sup>The crowds replied, “This is Jesus, the prophet from Nazareth in Galilee.”</p> | <p>“Hosanna in the highest!”</p> <p><sup>11</sup>Then Jesus entered Jerusalem</p> <p>and went into the temple courts.</p> <p>He looked around at everything, but since it was already late, He went out to Bethany with the Twelve.</p> | <p>“Peace in heaven and glory in the highest!”</p> <p><sup>39</sup>But some of the Pharisees in the crowd said to Him, “Teacher, rebuke Your disciples!”</p> <p><sup>40</sup>“I tell you,” He answered, “if they remain silent, the very stones will cry out.”</p> |  |
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|--|--|--|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|  |  |  | <sup>16</sup> At first His disciples did not understand these things, but after Jesus was glorified they remembered what had been done to Him, and they realized that these very things had also been written about Him. |
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