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# **“Your King Comes”**

## **LUKE 19:28-44**

### **Introduction**

1. We are here today to worship the “King of kings and Lord of lords” (cf. 1 Timothy 6:15; Revelation 19:16).
2. We anticipate the day when . . .
  - a. He will “descend from heaven with a shout” (1 Thessalonians 4:16a).
  - b. There will be no mistaking “the voice of the archangel” or “the trumpet of God” (1 Thessalonians 4:16b).
  - c. Every knee will bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:10,11).
3. Before any of this could happen, Jesus first had to go to Jerusalem where He would be crucified for our sins.
4. In our text, Luke 19:28-44, we learn that He is almost there — the holy city of Jerusalem, the city of David.
5. For so long He has been focused on reaching this chosen city of God by this week of Passover.
6. Back in Luke 9, we read of Jesus taking Peter, James and John with Him up the Mount of Transfiguration.
7. There, He spoke with Moses and Elijah.
8. The topic of their conversation was “His departure which He was about to accomplish at Jerusalem” (Luke 9:31).
9. Since that time, Luke has given us seven reminders that Jerusalem is Jesus’ final destination and destiny (Luke 9:51,53; 13:22,33; 17:11; 18:31; 19:11).

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10. Now, here in verse 28, we have the eighth and final reminder:

“After He had said these things, He was going on ahead, going up to Jerusalem.” (Luke 19:28, NASB95)

11. Jerusalem lay ahead, just west of a ridge which ran from north to south.

12. The highest point on this ridge was the Mount of Olives.

13. From there they would see Jerusalem and the Temple in all its glory.

14. The events which are about to take place will set the stage for everything else that will happen throughout the week.

15. As we examine the different people which Luke mentions, I encourage you to take note of their reactions to Jesus.

16. Ask yourself, “With which person or persons do I identify?”

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## I. The King's Preparation

### A. JESUS' INSTRUCTIONS TO THE DISCIPLES (VV. 29-31)

“When He approached Bethphage and Bethany, near the mount that is called Olivet, He sent two of the disciples, saying, “Go into the village ahead of you; there, as you enter, you will find a colt tied on which no one yet has ever sat; untie it and bring it here. “If anyone asks you, ‘Why are you untying it?’ you shall say, ‘The Lord has need of it.’ ”” (Luke 19:29–31, NASB95)

1. As He begins His ascent up the Mount of Olives, Jesus must first pass by the villages of Bethany and Bethpage.
2. Bethany was the city of Lazarus and his two sisters, Martha and Mary.
3. Jesus had been in their home many times and had, only recently, raised Lazarus from the dead (John 11).
4. Bethpage was a village either at or near the summit of the Mount of Olives.
5. It is to this village that Jesus sent two of His disciples with the instructions to

bring back a specific donkey colt, one which no one had ever sat.

- a. An unbroken beast of burden was regarded as sacred (Numbers 19:2; Deuteronomy 21:3).
  - b. Such an animal would be an appropriate mount for a king, since a king's horse could be ridden by no one but the king himself.
6. Should anyone question what they were doing, Jesus instructed them to say, "The Lord has need of it" (v. 31).

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### **B. THE DISCIPLES RETRIEVE THE COLT (VV. 32-34)**

"So those who were sent went away and found it just as He had told them. As they were untying the colt, its owners said to them, "Why are you untying the colt?" They said, "The Lord has need of it." (Luke 19:32-34, NASB95)

1. The two disciples did just as Jesus instructed.
2. As they were untying the colt, its owners questioned them, "Why are you untying the colt?"
3. They answered as Jesus had instructed them, "The Lord has need of it" (v. 34).
4. Why did Jesus have need of this specific colt on this occasion?
5. Matthew tells us in his gospel (Matthew 21:4-5).

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6. It was to fulfill a prophecy made by the prophet Zechariah over 500 years earlier that the Messiah would come into Jerusalem riding on a donkey colt (Zechariah 9:9).

"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.”

(**Zechariah 9:9, NASB95**)

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## **II. The King's Triumphal Entry Into Jerusalem**

### **A. THE DISCIPLES ACTION (vv. 35-36)**

“They brought it to Jesus, and they threw their coats on the colt and put Jesus on it. As He was going, they were spreading their coats on the road.” (Luke 19:35–36, NASB95)

1. Once the disciples brought the colt back, they threw their coats on its back as a impromptu saddle.
2. They then picked Jesus up and set Him on the colt.
3. After Jesus was placed upon the donkey, others of His disciples began “spreading their coats on the road” (v. 36).
4. Still others were cutting branches from nearby palm trees and spreading these on the road before Him as well (cf. Matthew 24:8; Mark 11:8; John 12:13).
5. Not only was this a gesture of reverence. It was also an indication of their willingness for Him to take everything they had.

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### **B. THE CROWD'S PRAISE (vv. 37-38)**

“As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen, shouting: “Blessed is the King who comes in the name of the Lord; Peace in heaven and glory in the highest!”” (Luke 19:37–38, NASB95)

1. When they came near to the place where the road starts down from the

Mount of Olives toward Jerusalem, “the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen” (Luke 19:37, NASB95).

2. In addition to this, they kept shouting, “Blessed is the King who comes in the name of the Lord” (v. 38).
3. This beatitude comes from Psalm 118:26 which is a part of the Hallel Psalms or Praise Psalms (Psalms 113-118).
4. These psalms were chanted at the end of the Passover Supper and at the Feast of Tabernacles.
5. This particular psalm, Psalm 118:26, reads “Blessed is the one who comes in the name of the Lord.”
6. Originally, it was addressed to the king as he approached the Temple.
7. On this occasion, the crowd modified it and shouted, “Blessed is the King who comes in the name of the Lord!”
8. To this, the crowd of disciples added, “Peace in heaven and glory in the highest!” (v. 38b).
9. There was another multitude which made a similar declaration.
10. At the announcement of Jesus’ birth to the shepherds in the fields outside Bethlehem, “a multitude of the heavenly host” began “praising God and saying, “Glory to God in the highest, and on earth peace among men with whom He is pleased”” (Luke 2:13,14).
11. There is one difference in these two declarations — the heavenly host declared peace on *earth*, while the earthly crowd declared peace in *heaven*.
12. Have you ever stopped to consider that peace on earth is dependent upon peace in Heaven. Only when we find peace with God is there peace on earth.
13. As the apostle Paul would write many years later in his letter to the Christians in Rome, “we have peace with God through our Lord Jesus Christ”

(Romans 5:1).

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## C. THE PHARISEES' REACTION AND JESUS' RESPONSE (VV. 39-40)

“Some of the Pharisees in the crowd said to Him, “Teacher, rebuke Your disciples.” But Jesus answered, “I tell you, if these become silent, the stones will cry out!”” (Luke 19:39–40, NASB95)

1. The Pharisees were offended by what was taking place.
2. They considered such praise inappropriate.
3. They told Jesus to “rebuke” His disciples (v. 39).
4. Jesus refused, and told the Pharisees “if these become silent, the stones will cry out!” (v. 40).
5. In our hymnals, we have a hymn titled “*Hallelujah, Praise Jehovah*” (#3), which is taken from Psalm 148.

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6. Beginning in verse 7 of this psalm, we find these words:

“Praise the Lord from the earth,  
 Sea monsters and all deeps;  
 Fire and hail, snow and clouds;  
 Stormy wind, fulfilling His word;  
 Mountains and all hills;  
 Fruit trees and all cedars;  
 Beasts and all cattle;  
 Creeping things and winged fowl”

(Psalm 148:7–10, NASB95)

7. In another hymn, *This Is My Father's World*, we sing that “*the morning light*” and “*the lily white declare their Maker's praise*” (Maltbie Babcock, 1901).

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### III. The King's Tears

#### A. JESUS'S WEEPS FOR JERUSALEM (VV. 41-42)

“When He approached Jerusalem, He saw the city and wept over it, saying, “If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.” (Luke 19:41–42, NASB95)

1. In the midst of all the cheers came tears.
2. As the whole city of Jerusalem lay before Him, our Lord began to weep.
3. These were not quiet tears that many of us have shed from time to time.
4. These were tears filled with grief and accompanied by sobbing.
5. These were tears of One who knew that the people had already turned their backs on God's messenger.
6. They were the tears of a God who doesn't want anyone to perish, but for all to come to repentance.
7. Jesus was mourning over a city which was sealing its fate.
8. As He wept, He cried out, “If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes” (Vv. 41–42).

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#### B. THE COMING JUDGMENT (VV. 43-44)

“For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.” (Luke 19:43–44, NASB95)

1. Like Jeremiah of old, Jesus laments the destruction that is to come upon this city and its people.
2. He looks down the road almost 40 years to 70 A.D. when the Roman legions

will lay siege to the city of Jerusalem.

3. The defeat will be total. Nothing will be left standing.
4. It is estimated that between 600,000 and 1.1 million died as a result (cf. *Tacitus, Flavius Josephus*)
5. The reason for the devastation — “ because you did not recognize the time of your visitation.”

## **Conclusion**

1. The Son of God left His throne of glory and came to this earth as one of us in order to seek and save those who are lost.

“For the Son of Man has come to seek and to save that which was lost.””

(Luke 19:10, NASB95)

2. God’s desire is that all of us might be saved and come to a knowledge of the truth (1 Timothy 2:4).
3. He is patient with us because He doesn’t want anyone to perish, but that all of us might come to repentance (2 Peter 3:9).
4. If we neglect this opportunity, we will find ourselves facing eternal punishment because we do not know God and have not obeyed the gospel of our Lord Jesus (2 Thessalonians 1:8).
5. When our King returns, it will be too late!
6. Do not refuse the offer of salvation which God makes to you today.