

Jesus Enters

Luke 19:28-40

Central Idea: Jesus' coming to Jerusalem would change the world, and His coming into our lives changes everything!

Introduction

As we begin our Easter series here at New Life, I have entitled it, "Everyday Easter." The events that occurred at Easter happened in the past, yes, but they continue to happen today in our lives. Never should we forget the day when Jesus came into our lives like He entered the city of Jerusalem that Passion Week. Never should we forget the suffering that Jesus went through at the cross, and never should we forget the power of His resurrection!

So as we look at our first installment, we concentrate on the significance of Jesus' entry into Jerusalem for the final time in the Gospels. There are certain people who know how to make an entrance. Some people know exactly how to be fashionably late to garner attention and others do something crazy to be noticed when they show up. But most of us just show up. This last week of Jesus' life was going to be epically different from any other week of His life, and it starts off with a party at the gates of Jerusalem!

Text – Luke 19:28-40

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

- I. Jesus knows how to make an entrance (vv. 28-34).
 - A. He fulfilled prophecy as He entered the city.

- i. As Jesus comes toward the city, we don't get a clear picture of this triumphal entry because we have never been to Jerusalem, so we should start by explaining how He entered.
 - ii. Jesus is coming from the north into the city, and has been traveling for a while. We must understand that the walk through the gates covered around 2 miles from the area just before the mountain chain of Olivet.
 - iii. In these "mountains" were settlements outside of Jerusalem about a mile out of the city. One of them, Bethany, is a place that Jesus has stayed at and has friends in throughout His ministry.
 - iv. Jesus is entering Jerusalem, as all male Jews must do, for the Passover Festival. This is an annual festival that everyone attends, reminding the Israelites of how God saved them from Egypt and the Death Angel.
 - v. Bethphage is another little settlement town near Bethany. While Bethany means "House of the Poor," Bethphage means "House of Early Figs." Bethphage is the scene of two important events: finding of the never ridden colt and where Jesus curses the fig tree.
 - vi. Jesus, like most of the travelers to Jerusalem would have set up a place to stay near the city, but not in the city limits, and traveled into the city for the festival events, such as being in the Upper Room. He most likely stayed in Bethany each night and commuted to Jerusalem each day.
 - vii. As Jesus draws close to the Mount of Olives, he sends two disciples on ahead into Bethphage to get the colt He knows is there. He gives them explicit instructions on where to find it and what to say.
 - viii. Jesus is planning to enter Jerusalem in a most peculiar way, on a colt never ridden before. This is very important, for it points to and fulfills an Old Testament prophecy in Zechariah 9:9-13.
 - ix. This prophesied about a King, a Messiah who would rule with absolute power, and yet humbly for the benefit of His people. The people were waiting for this King, and Jesus signals that He is that King when He enters.
 - x. **Application:** Jesus is not just the King of Israel. He is the King of the Universe. And He wants to be the King of your heart, the Lord of your life. If you don't already know Him, now is the time. Don't wait until it's too late! If you know Him, does He just hold the title of King of your heart, or is He functionally the King of your life?
- B. He seeks to enter your heart and life today.
- i. Jesus entered Jerusalem in a special way in the first century, but He wants to enter your life everyday and in every way. He knows you and has plans for you.

- ii. Jesus knew that this colt would be available. Some scholars suggest that He knew because he had visited the down earlier, but I believe that from time to time, Jesus used His divine ability to know all things.
- iii. It is a powerful testimony of who Jesus is, both fully human and fully God. What is interesting to me is that the owners of this colt willingly gave it to the Lord without question.
- iv. How many times in our lives does God tell us to do something or want us to obey and we do not? He knows all things, the future, the past. There is nothing hidden from His eyes.
- v. And yet we think we can keep certain things from Him or not listen to Him and still get the most out of these lives. The fact of the matter is that Jesus is not Lord of our lives when we don't obey Him.
- vi. Illustration: In the medieval times of feudal nobles and peasants, if the peasants would even remotely hint at not being obedient to their lords, they would be punished gravely. No one challenged the nobles and kings of that day, because they were truly ruling over the people. They did take care of the people, even if not as equals.
- vii. While Jesus is not a feudal noble, we do welcome Him into our lives as Lord. And yet, there is a challenge issued in Revelation 3:20 that should make each of us pause.
- viii. We often use this verse to quote to unbelievers about Jesus knocking on the door of their hearts, but this was not written to unbelievers. It was written to the saints of a church!
- ix. Can I suggest that there are times in our lives that Jesus is not Lord, even though we are saved and on a path to be conformed to His image, in which we do not fully listen and obey, in which He is not Lord because we don't allow Him to be Lord?
- x. **Application:** Jesus enters Jerusalem as a King. By virtue of His part in creation and in all things in the universe, Jesus is King. And yet, He is a humble King. He does not force His ways upon us as the feudal lords once did to their peasants. Jesus seeks us to desire His Kingship and to seek Him and obey Him out of love. Is He sitting on the throne of your heart?

II. People will react to Him in different ways (vv. 35-40).

A. We should rejoice at His coming into our lives!

- i. As Jesus enters the city, there are two opposite reactions to Him. The first is to celebrate this moment of Him declaring through prophetic veils His Messiahship and Kingship.
- ii. There are so many times in the Bible where celebration is more than appropriate, and this is one of those times. The disciples see the moment as an opportunity to declare the power of God for Israel.

- iii. The colt is untested with weight on its back, and this is why they lay down palm branches and cloaks. It is easier for the young donkey to walk on. It's most likely its feet have not been tested by the hard ground.
 - iv. The disciples celebrate for the mile or so from the Mount of Olives to the northern gate of Jerusalem. Many suggest that the whole city is celebrating Jesus' entry, but that is not what Scripture shows us.
 - v. There were quite a number of Jesus' disciples. Many had sat under His teaching and many followed Him everywhere, not just the 12. So there is a number of disciples that we cannot get a firm number on.
 - vi. But the whole city is not there waiting to greet Him. Jerusalem would have been a bustling city in the first century of, by some estimates, one million people! That's a big city for that time period.
 - vii. Even with a couple thousand or even more of his disciples that is not the whole city. We see from the rest of the week that Jesus is popular among the people and seen at least as a prophet, but not all are there at the triumphal entry.
 - viii. Still there are enough to cause quite a stir in the city, and like any big event, it draws attention to Jesus. Even more important is the quoting from Psalm 118 about the Kingly Messiah.
 - ix. Indeed when one looks at the context of Psalm 118:19-27, one notices the importance of this psalm in the work that Jesus is about to do. Hosanna means, "the Lord saves" and Jesus' name means the same, all based off of the root word in Hebrew for saving.
 - x. **Application:** When Jesus comes into your life, there is great celebration! He is going to save you from sin and into the Kingdom of God! What a glorious moment, and yet we don't celebrate it! We need to learn how to celebrate the moments that God gives us and the great things He does in our lives!
- B. Some will be against Jesus' coming into our lives.
- i. While there is a host of disciples and followers giving God praise because Jesus is coming into the city and fulfilling prophecy as the King, there are some who are unhappy with His entrance.
 - ii. Luke and John are especially keen to mention the detractors to this event in the religious leaders. Luke has them complaining that the people are too loud. John has them disgusted that the "whole world" has gone after Him out of jealousy.
 - iii. In Luke, the Pharisees ask Jesus to quiet His disciples, but Jesus responds that someone is going to praise God for Him, whether it be these disciples or the rocks themselves.

- iv. In John, the religious leaders remember that Jesus has raised Lazarus from the dead, and they resent Him for the power of God that works miracles through Him, and they remark that the whole world has gone after Him.
- v. Their comments betray their jealousy that Jesus would have so many come after Him. Instead of caring about the spiritual condition of their people, these leaders were more interested in garnering popularity.
- vi. Jesus will speak woes and laments upon them for this later on in the week, but here He simply allows the moment to happen as it has been prophesied.
- vii. There are people in this world that don't know how to celebrate. They would be more content for people to just sit there instead of work out the full implications of Jesus in their lives.
- viii. There's something refreshing and even contagious about new believers and their enthusiasm for Christ. And yet as we spend more time as Christians, that enthusiasm begins to sink into the background.
- ix. Why would we allow the world or Satan to steal our joy? What do we care if others think we are celebrating too much! Jesus did the greatest thing for me, and I will not be silent. No rock will take my place!
- x. **Application:** We need to get excited about God again. Don't let others who can't celebrate steal your joy in God. Don't care what they think. Jesus sure didn't put much stock in their complaints. Growing in Christ means that we maintain our joy and excitement, not that we get so comfortable we might even grumble about Him. Maturity is growing in gratitude and praise, not just in knowledge of God.

Conclusion

After looking at the excitement of that Spring day when Jesus entered Jerusalem as the prophesied King of His people, I am more convinced than ever that I need to be a person who celebrates what Jesus has done. We get too reserved about what Jesus has done in our lives. We don't show our appreciation and gratitude as readily as we should!

We need more than ever to continually have our door open to Jesus, to be obedient to Him when He speaks into our lives. Through our obedience, the Lord of the Universe becomes the Lord of our lives. And we celebrate His goodness and mercy and grace to us through our rambunctious and contagious celebration of who Jesus is to us. He is not just the King of Creation or the King of Israel, but my King!

Action Points

- When Jesus knocks on the door of our hearts, we must let Him in. He must be the Lord of our lives and we must be obedient to call Him Lord. This doesn't just happen at salvation, but every day!
- How do we react to the rejoicing of others? Do we think they're just being too emotional or noisy? Are we like the religious leaders in the triumphal entry? We need to learn to celebrate in gratitude more!