

Further up, Further in

Resources for Continued Study



LOOKOUT
MOUNTAIN
Presbyterian Church

“THE KING’S TRIUMPHAL ENTRY”

For individual study or group discussion

DATE: March 24, 2024

SPEAKER: Chad/Frank

SERIES: Holy Week

PASSAGE: Luke 19:28–40

Ascending Mount Olivet, Jesus makes the necessary arrangements for his triumphal entry into Jerusalem in Luke 19:28–40. As he orchestrates the particulars of his arrival with his disciples, he ensures that the words of the prophet Zechariah are fulfilled, “*Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey*” (Zechariah 9:9).

The King’s deliberate preparation fulfills ancient prophecy. (vv. 28–34)

Upon examination of the text, we note that Jesus leaves nothing to chance. He intentionally procures a donkey foal as a statement of his kingly authority and power. He is the long-awaited Messiah, but his deliverance will come in an unexpected way: through the painful and shameful death on a cross. Martin Luther explains, “*Look at Christ. He rides not upon a horse which is a steed of war. He comes not with appalling pomp and power but sits upon an ass, which is a gentle beast to bear burdens and to work for men. From this we see that Christ comes not to terrify, to drive, and oppress, but to help and to take for himself our load.*”¹

- By riding through the gates of Jerusalem on a donkey, Jesus asserts himself as the promised Messiah, David’s royal King. According to Isaiah 53, how will this King deliver his people?
- Read 1 Kings 1:28–40. How did Solomon’s triumphal entry into Jerusalem foreshadow that of Jesus’? What are the similarities?

The King’s triumphal entry elicits conditional praise. (vv. 35–38)

After spending most of his ministry admonishing people not to tell others about him, Jesus does not stop the crowds from now acknowledging him as their promised King. According to J.C. Ryle, “*He desired to draw the attention of the whole Jewish nation to Himself. The Lamb of God was about to be slain! The great sin-offering was about to be killed! It was fit that the eyes of all Israel should be fixed upon Him. This great work of redemption was not to be done in a corner.*”² And within a week’s time, the conditional praises of the crowd will soon turn to jeers of “*Crucify him!*”

- Read Revelation 7:9–17. What are the similarities between the two passages? What will be different when Jesus returns?
- The praises of the crowd strongly echo the angels’ words at Jesus’ birth, “*Glory to God in the highest, and on earth peace among those with whom he is pleased*” (Luke 2:14). What will Jesus soon deliver as promised by his angels? How does he accomplish this?

The King clearly declares inevitable praise. (vv. 39–40)

As the crowd lifts their voices and palm branches in praise, the offended Pharisees ask Jesus to silence them. Whether out of fear of retribution from the Roman occupiers or anger rising from unbelief, the Pharisees reject their worship. But Jesus rebukes the religious leaders, stating that if the living do not recognize his power and authority, the lifeless “*stones would cry out*” (v. 40).

- Read Psalm 118:19–24 and Hebrews 2:10–18. Why did Jesus have to suffer to be a faithful king?
- Scripture often speaks of praise coming from God’s creation (Ps. 96:11–12; 98:7–9; 114:1–8; and Is. 55:12), as well as rocks being witnesses against evil doers (Hab. 2:9–11; Gen. 4:10; and Jos. 24:27). Compare and contrast creation’s awareness of the truth with that of the Pharisees’.

Family Dinner Table

The Psalm of Ascent

As Jesus ascends Mount Olivet to begin his journey to the cross, the words of David from Psalm 24 are fulfilled. Jesus is the only one who can ascend this hill of the LORD (v. 3). Dr. James Boice notes the irony in the timing of Jesus’ arrival because “*ancient rabbinical sources tell us that in the Jewish liturgy, Psalm 24 was always used in worship on the first day of the week. The first day of the week is our Sunday. So, putting these facts together, we may assume that these were the words being recited by the temple priests at the very time the Lord Jesus Christ mounted a donkey and ascended the rocky approach to Jerusalem. The people who were outside the walls, who were approaching Jerusalem with him, exclaimed: ‘Hosanna to the Son of David!’ ‘Blessed is he who comes in the name of the Lord!’ ‘Hosanna in the highest!’ Inside, the priests were intoning: ‘Lift up your heads, O you gates; lift them up, you ancient doors that the King of glory may come in. Who is he, this King of glory? The Lord Almighty—he is the King of glory.’ But the priests were not joining in the cries of acclamation for Jesus, and within days they would conspire to have him executed as a blasphemer. The common people, even though they hailed him as the Lord’s Anointed on Palm Sunday, would be crying, ‘Crucify him! Crucify him!’ before the week was out.*”³

- As you enter Holy Week, meditate on Psalm 24 and reflect on the finished work of the crucified and risen Christ.

PRAY FOR HOME MISSIONS

TVP Church Planting Movement,
denominational partner ministry

PRAY FOR WORLD MISSIONS
Charisa and William, supported
missionary partners

¹Bainton, Roland H. *Martin Luther’s Easter Book*. Fortress Press. 1983, Philadelphia. 23–24.

²Ryle, J.C. *Expository Thoughts on the Gospels, Volume 4*. <https://gracegems.org/Ryle/l19.htm>. March 19, 2024.

³Boice, James M. *Letting the King Come In: Day 1*. Think and Act Biblically with James Montgomery Boice. <https://www.alliancenet.org/tab/letting-the-king-come-in-day-1>