

The Triumphal Entry brings triumph in my Life

Holy Week: This week points to the cross and the resurrection

- Palm Sunday/Passion Sunday
- Thursday: The Lord's supper
- Good Friday: The Passion and death of Jesus
- Resurrection Sunday: Easter – The Resurrection of our Lord and Savior



The Triumphal Entry

- Matt. 21:1–9
- Mark 11:1–10
- John 12:12–19

Zechariah 9:9 “Rejoice greatly, O daughter of Zion!
Shout, O daughter of Jerusalem!
Behold, your King is coming to you;
He is just and having salvation,
Lowly and riding on a donkey,
A colt, the foal of a donkey.”

Psalm 118:26 Blessed is he who comes in the name of the LORD! We have blessed you from the house of the LORD.

Luke 19:28–44

²⁸ When He had said this, He went on ahead, going up to Jerusalem. ²⁹ And it came to pass, when He drew near to Bethphage and Bethany, at the mountain called Olivet, *that* He sent two of His disciples, ³⁰ saying, “Go into the village opposite you, where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring it here. ³¹ And if anyone asks you, ‘Why are you loosing it?’ thus you shall say to him, ‘Because the Lord has need of it.’”

³² So those who were sent went their way and found it just as He had said to them. ³³ But as they were loosing the colt, the owners of it said to them, “Why are you loosing the colt?”

³⁴ And they said, “The Lord has need of him.” ³⁵ Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him. ³⁶ And as He went, many spread their clothes on the road.

³⁷ Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works 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 called to Him from the crowd, “Teacher, rebuke Your disciples.”

⁴⁰ But He answered and said to them, “I tell you that if these should keep silent, the stones would immediately cry out.”

⁴¹ Now as He drew near, He saw the city and wept over it, ⁴² saying, “If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. ⁴³ For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, ⁴⁴ and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”

- Traditionally, entering the city on a donkey symbolizes arrival in peace, rather than as a war-waging king arriving on a horse
- In many lands in the ancient Near East, it was customary to cover in some way the path of someone thought worthy of the highest honor
- However, in the synoptic gospels they are only reported as laying their garments and cut rushes on the street, whereas John more specifically mentions palm fronds (branches). The palm branch was a symbol of triumph and victory in Jewish tradition, and is treated in other parts of the Bible as such (Leviticus 23:40 and Revelation 7:9). Because of this, the scene of the crowd greeting Jesus by waving palms and carpeting his path with them and their cloaks has become symbolic and important.
- They praised Jesus as king, citing Psalm 118:26. Finally, Jesus' glory was openly recognized (cf. 1:32; 18:38–39). He was more than the babe of Nazareth or the Galilean rabbi. He was more than a miracle worker. He was a royal figure entering the royal city down the royal road. He came as God's representative, God's chosen king. He showed that the hopes of Israel are being fulfilled. God has sent the messianic king to bring peace, a peace that only heaven can establish, and a peace established in heaven that cannot be negated on earth. This means that the angels who rejoice over one sinner who repents now see all the heavenly glory of God's plan of salvation brought to fruition.
- Luke has begun the Jerusalem story (19:28), but he has not yet let Jesus reach Jerusalem. The recognition and praise of Messiah comes from disciples outside the city, not from the religious crowds or religious power brokers inside the city. Jesus knew that the city of Jerusalem and its power structure—both Jewish and Roman—would reject him.

Application today:

- When we praise we receive Him. Lifting up holy hands and banners.
- When we hinder others from praising Him we operate in a religious spirit
- Despite the joy and praise of the disciples, Jerusalem does not receive its King. Its leaders, represented by the Pharisees, seek instead to quench the joyful praise
- Being an instrument to give Him Glory
- My desire: To breaking the barriers to praise