

The Gospel of Luke

Lesson 35: Luke 19:28-44

They praised Him for the wondrous works they had seen; they shouted and rejoiced for the transformations they witnessed in the lives of men. Even more, they cried out for revolution. Change, lasting and permanent change, was nearer than they realized, but farther than they were willing to go.

Whether men chose to acknowledge Him as more than a political leader, His praise would not be silenced. *“I tell you that if these should keep silent, the stones would immediately cry out”* (Luke 19:40, NKJV). And that they did (Matthew 27:51).

Read Luke 19:28-40.

1. How does Christ’s prophetic omniscience regarding the colt emphasize His words in Luke 18:31-33? Do you believe the disciples were mindful of this as they fetched the animal? Why or why not?
2. Why do you think an unbroken colt was chosen to carry Christ into the city? Think on Exodus 13:13 and 34:20.
3. Now read Zechariah 9:9. How did the people understand the phrase *“having salvation”*?
4. On this Palm Sunday, one of three mandatory Jewish feasts, the crowd swelled from approximately 600,000 to 2 million.¹ Of whom did the crowd consist? (Also see John 11:45-57, 12:9-11, 17-18.)

5. Throughout the Gospels, Christ made it clear that “*His time [had] not yet come*” (John 2:4, 6:15, 7:6, 8:20, etc.) Why was He now willing to make a public entrance and allow the people to offer acts of homage?

6. Compare His entrance on this day to His second coming in Revelation 19:11-16. (Also consider Matthew 24:30 and Revelation 1:7.)

7. Turn now to the account of the Triumphal Entry in Matthew 21. Verses 9-10 reveal that the multitudes cried out. What were they declaring? Read Psalm 118:19-27. Per verse 25, what did they seek from Christ?

Which portions of the Psalm did the people fail to understand?

8. Return to Luke 19. What emotion did their praises provoke in Christ’s enemies? (v.39, John 12:19.)

9. Matthew 21:10 stated that “*all the city was **moved***” (emphasis mine) by the shouting crowd. *Moved (seíō)* means “to be agitated; to shake with the idea of shock; to disturb in mind, to put in commotion and perturbation.” In summary, when Christ came into Jerusalem, the whole city was thrown into an uproar.

The verb “*seíō* goes back to a root denoting violent movement. It means ‘to move to and fro’, ‘to disturb’, ‘to shake’. The noun usually means earthquake.”ⁱⁱ Interestingly, this word is also used in Matthew 27:51.

Now read Christ's reply to His enemies in Luke 19:40. What happened when the disciples fell silent at the cross?

Continue reading in Luke 19, verses 41-44.

10. Why did Jesus weep?

11. David Guzik states: "This was *the day* prophesied by Daniel that *Messiah the Prince* would come unto Jerusalem. Daniel said that it would be 483 years on the Jewish calendar from the day of the decree to restore and rebuild Jerusalem to the day the Messiah would come to Jerusalem—and it was 483 years, by the Jewish reckoning of 360 day years, exactly to the day (Daniel 9:25)."ⁱⁱⁱ

Reread Psalm 118:24. Explain its significance.

12. Like Jerusalem's inhabitants, why do many refuse to listen? (See Psalm 81:8-16, Isaiah 48:18.)

13. Explain why they all (religious leaders and common people) were accountable for what transpired on this day. What were the consequences of their refusal to listen? (vv.43-44)

The Bible speaks more of Christ's second coming than of His first. What does this mean for the indifferent?

Matthew Henry said, "There are none so blind as those who will not see."

14. Forty years later, the Romans under the emperor, Vespasian, besieged Jerusalem. Of this tragedy Josephus said, "All hope of escaping was now cut off from the Jews, together with their liberty of going out of the city. Then did the famine widen its progress, and devour the people by whole houses and families; the upper rooms of women and infants that were dying by famine, and the lanes of the city were full of the dead bodies of the aged; the children also, and the young men wandered about the market places like shadows, all swelled with the famine, and fell down dead wheresoever their misery seized them. For a time the dead were buried; but afterwards, when they could not do that, they had them cast down from the wall into the valleys beneath. When Titus, on going his rounds along these valleys, saw them full of dead bodies, and the thick putrefication running about them, he gave a groan, and spreading out his hands to heave, called God to witness this was not his doing." Charles Spurgeon adds: "There is nothing in history to exceed this horror. **But even this is nothing compared with the destruction of a soul.**"

Explain the truth of Spurgeon's statement. What would have given the people true peace? (Think on Romans 5:1.)

ⁱ Focht, Joe. Sermon

ⁱⁱ Little Kittle

ⁱⁱⁱ April 6, 32 A.D., Palm Sunday.