



Fruit Cove Baptist Church

DARK TO DAWN...HUMBLE TRIUMPH • LUKE 19:28-40 • 3/22/2020

HOW TO USE

Use this teaching guide for personal Bible study or to guide your family. For a sense of normalcy we recommend individuals/families doing the Bible study at 9:30am if that is their normal Sunday School hour, then join online worship at 11am...if normal worship hour is 9:30am join worship online at that time and do Bible study afterwards. Worship service can be accessed at <https://fruitcove.com/live/> or Facebook Live (@FruitCoveBC).

OPTIONS

There are two ways you can use this guide for personal or family Bible study. The first option is what we call the "7 Questions" model. The second option is what we call the "Full Lesson" model.

MAIN POINT

Jesus' entry into Jerusalem teaches us that humility is the path to victory.

OPTION #1: 7 QUESTIONS MODEL

Read the Scripture Passage: Luke 19:28-40

Use these questions to guide family discussion or if reading individually write answers in a journal:

- What is in the text?
- What was interesting to you?
- What did you learn about God?
- What did you learn about man?

- How is it relevant to today?
- How can I live it out?
- Who is one person I can share this story with?

OPTION #2: FULL LESSON MODEL

Begin with Introduction section below and follow the guide through to the end.

INTRODUCTION

As your family time begins, use this section to introduce the topic of discussion.

What are some extravagant ways you have seen people honored (i.e., for a promotion, a significant milestone, an achievement award, etc.)?

If you were invited to a celebration honoring a king from another country, what are some expectations you might have for that special event? Why?

We tend to expect pomp and circumstance to surround important people. Naturally, those who were waiting the arrival of the Messiah expected the same. If anyone should arrive with pomp and circumstance, the Messiah was surely that person. Yet from Jesus' birth in a manger to His nomadic life of ministry and entry into Jerusalem the week before His death, He painted a much different picture—a picture of utter humility.

UNDERSTANDING

Unpack the biblical text to discover what the Scripture says or means about a particular topic.

| ASK SOMEONE TO READ LUKE 19:28-35.

This portion of Luke's Gospel is often called, "The Triumphal Entry." In what ways do these verses seem to contradict that title?

Read Zechariah 9:9. Why do you think Jesus chose a young donkey to ride into Jerusalem?

Jesus' words and actions happened just as He described them, affirming His divine foreknowledge. Jesus' choosing to use His disciples in this process demonstrated His desire to build their faith and trust in Him by showing them His glory. That the colt had never been ridden implies a kind of purity about the animal—that it had been specially set apart for the task at hand.

What does this scene teach you about Jesus?

Read Revelation 19:11-16. Contrast the two pictures—Jesus in Luke 19 and Jesus in Revelation 19. What's the relationship between the two?

Jesus rode into Jerusalem on a donkey, much like David who was celebrated as Israel's greatest earthly king (1 Kings 1:33). Knowing that great King David had ridden through Jerusalem on a donkey, the people might have expected Jesus to overthrow their oppressors like David had defeated the Philistines. But David didn't defeat the Philistines in his own power, nor could he provide permanent peace and rest for Israel. A far greater enemy needed to be defeated—the enemy of sin and death. That defeat would not take place by political overthrow or a king on a magnificent horse; it would take place with humility and servanthood, as Jesus took the punishment mankind deserved for their sins.

| ASK SOMEONE TO READ LUKE 19:36-40.

What did the crowd's actions reveal about their expectations of Jesus? How were their expectations different from Jesus' true intentions?

By using palm branches in their celebration, the people were heralding Jesus as a political king. The palm branch was a significant symbol of military victory for the Jews, which means that the people displayed them expecting Jesus to be their political or militaristic king. In chanting "Hosanna" ("save now"; see John 12 and Mark 11) along with other phrases from Psalm 118, the Jews were using a common patriotic or nationalistic cheer, another affirmation that the Jews looked to Jesus as their political savior.

What did the people proclaim about Jesus in verse 38? Why would that have bothered the religious leaders?

If the stones were to start shouting about who Jesus is, what do you think they would say? Why?

How does this passage define what it means for Christ followers to "come in the name of the Lord"?

Some responded to Jesus' entry into Jerusalem on a lowly donkey with praise and celebration. Others responded with criticism. All misunderstood His intentions. Regardless, Jesus was publicly presenting Himself to the nation and God ordained this event to be acknowledged by many. Jesus was clearly proclaiming that He was Israel's Messiah and that as Messiah, His path to eternal victory would come through the greatest possible act of earthly humility.

APPLICATION

Help your family identify how the truths from the Scripture passage apply directly to their lives.

For Families with Preschoolers:

March in a Palm Parade. Materials: palm branches or small branches with leaves, robes to represent Bible time clothing, Bible.

Prior to the parade, explain to your children that when people welcomed Jesus, they shouted "Hosanna". Dress up in your robes and march through the house saying Hosanna. After the parade, read 1 John 4:10 from your Bible. Pray, thanking God for sending His Son, Jesus.

Play Out the Bible Story. Materials: Cardboard or wooden blocks, play people figures, a scrap of material, leaves, small toy donkey or horse (Fisher Price Nativity set has a donkey)

Review the Bible story with the children. Guide them to build a road with the blocks and place the leaves and cloth (which represents a coat) on the road. Arrange the people figures along the road and hold one figure on the donkey. If your children are in FCBC Weekday Preschool or in choir on Wednesday night, they have been learning Palm Sunday songs. Encourage them to sing those songs while they play out the story. If you know other children's Palm Sunday songs, sing them as a family.

For Families with Elementary Children:

Activity – Silent Excitement. Ask your children to show their extreme excitement for something but do this with no sound. They can wave their arms & hands, jump up & down, open their mouths to yell (but do not let any sound come out). You may need to show them how to do this. Have them stop and start this "silent excitement" on your signal. Do this for a minute or two, then have the children sit down.

Discussion – In Luke 19:40 Jesus said that if his followers were to keep quiet, "the stones will cry out".

Ask, What do you think that means?

Jesus' followers just couldn't keep quiet about him. They had to share their happiness and excitement that Jesus is our Savior!

Ask, What about Jesus makes you really excited?

How can we help others get excited about what Jesus has done for us?

For Families with MS/HS Students:

The people wanted Jesus to be an earthly king not save them from their sins. In what ways do we put our personal and national needs before our spiritual needs?

A donkey was the car of its day, and they were very expensive. What is something that would be hard to give away because the Lord needed it? Why?

Adults:

In what sense does your own ultimate victory in Christ come by way of humility?

Why is humility a character trait that should define our very existence? How does humility change our relationships within the church and with others?

How can you demonstrate the humility of Christ this week? How might this lead to opportunities to share the gospel with others?

What are some things you can do this week as individuals and as a family to

Love Well...

Encourage each other on a daily basis with words of affirmation and conversations that start, "What I like about you is..."

Reach Out...

Talk with, text or call neighbors to see if there is anything you can help them out with. Going to the grocery store? Offer to pick them up some things. Go to <https://fruitcove.com/wp-content/uploads/Help-Postcard-.pdf> to download a postcard you can put in mailboxes or on doors in your neighborhood.

Spend Time With God...

We sometimes feel too busy to spend time with God in prayer and scripture reading. For many of us, we now have some extra/different time on our hands now. What would it look like if we set aside a specific time each day for prayer and reading the Bible?

PRAYER

Thank God for Jesus' humility. Praise Him for coming not as we expect Him to, but in the way we need Him to. Invite Him to give you the humility you need to reflect His true nature to the world around you.

COMMENTARY

| LUKE 19:28-40

The Gospel of Luke is a carefully researched (Luke 1:3), selective presentation of the person and life of Jesus Christ, designed to strengthen the faith of believers (Luke 1:3-4) and to challenge the misconceptions of unbelievers, especially those from a Greek background. Its portrait of Jesus is well-balanced, skillfully emphasizing His divinity and perfect humanity.

Nearly 60 percent of the material in the Gospel of Luke is unique. Thus, there is a great deal that readers of Scripture would not know if the Third Gospel were not in the Bible. Notable among the larger distinctive portions are (1) much of the material in Luke 1-2 about the births of John the Baptist and Jesus, (2) the only biblical material on Jesus' childhood and pre-ministry adult life (Luke 2:40-52), (3) a genealogy for Jesus (Luke 3:23-38) that is significantly different from the one in Matthew 1:1-17, (4) most of the "travelogue" section about Jesus' journey to Jerusalem (9:51–19:44), (5) a considerably different slant on the destruction of the temple (Luke 21:5-38) from the Olivet Discourse in Matthew 24–25 and Mark 13, and (6) quite a bit of fresh material in the post-resurrection appearances, including the Emmaus Road, a distinctive statement of the Great Commission, and the only description in the Gospels of Jesus' ascension into heaven (24:13-53).

19:28. Jerusalem! The goal is attained. Now the tension mounts. How will the Messiah be received in God's holy city? Have we been listening to what Jesus said? Are we ready for the events to follow in swift order? Jesus has established Himself as the King in the preceding narrative, but a King who had to go into the far country before returning in power. He has shown the nature of His kingdom—a kingdom different from that expected by the religious establishment. He had shown who would participate in the kingdom—those faithful to Him, who had given up everything to follow Him rather than those who had the religious system locked up in their own hands.

How would this idea of the kingdom play out? Jesus knew what would happen (9:22, 44-45; 12:49-50; 13:32-33; 17:25; 18:31-34). Still, the crowds and the disciples were not ready for Jerusalem, the city of David.

19:29. Approaching Jerusalem, Jesus passed through two small villages east of the holy city on the Mount of Olives, which looked down on the city and the Kidron Valley. The Mount of Olives, the central of three peaks rising east of Jerusalem, stands 2,660 feet above sea level. Standing on it, a person faced the temple. Zechariah 14:4-5 situates the final battle on the Mount of Olives (see Acts 1). The King stood with the holy city at His feet.

19:30-31. The King sent two of His disciples on a mission. Jesus acted in regal manner but commandeered a lowly animal.

19:32-35. Events occurred just as Jesus described. So the disciples brought the donkey to Jesus, threw their robes on it as a saddle, and set Jesus on it (see 1 Kgs. 1:33 for the coronation of Solomon on a mule). Zechariah 9:9 used poetic parallelism to describe the messianic King riding on a donkey to bring salvation to His people. His coming would break all instruments of war and bring peace to the city of peace.

19:30-34. The word kurios is the twenty-second most common word in the Greek New Testament and the third most common noun (after the words for “God” and “Jesus”). Kurios can mean “lord, master” (both with reference to either deity or humans), and even “sir” (see John 4:11; 5:7). In the Greek Old Testament, however, kurios was used to translate two significant Hebrew words: Yahweh (over six thousand times), the personal name for God (normally translated “Lord” or “God”); and adonai (over seven hundred times; over three hundred in reference to God), a title of respect and honor (normally translated “Lord/lord” or “Master/master”). Thus, two important ideas from the Old Testament carry over into the New Testament’s use of kurios: deity and lordship. Yahweh is God and demands absolute loyalty to Himself as Master. The New Testament teaches that Jesus, God’s Son, is deity and demands loyalty to Himself as absolute Lord—His deity being the basis of His lordship.

19:36-38. The disciples also spread their robes on the street, signifying a royal procession (2 Kgs. 9:13). The crowd of disciples, indicating a group beyond the Twelve, joined the procession, praising God for all the miraculous signs Jesus had given (7:22; 13:10-17; 14:1-6; 17:11-19; 18:35-43). They praised Jesus as king, citing Psalm 118:26. Finally, Jesus’ glory was openly recognized (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 were being fulfilled. God 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. As earthlings praise the King on a donkey, so heaven glories in God's great work of salvation.

19:39. This was too much for the Pharisees. They came to crucify Jesus, not to praise Him. They asked Jesus to silence the disciples. "Do not let such blasphemy continue," they said. They showed themselves to be the enemies of Jesus so aptly described in the previous parable.

19:40. If human voices were silent, nature would shout its praise. The Pharisees just do not understand the nature of the God they spend so much time talking about. They are evil servants as in the parable. The king has come. They see only a false teacher on a donkey. But for those who do see the King, praise is the language of the day. Such language will lead to eternal rewards and responsibility.