

Calvary Chapel  Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

1st Grade

Sunday Morning

Study 22

The Triumphal Entry

The Triumphal Entry

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will show the students that Jesus is worthy of praise and encourage the class to worship Him.

Key Verses

Luke 19:28-44—Main Teaching Passage

Matt. 21:1-11; Mark 11:1-11; John 12:12-19 (Parallel Passage)

Zechariah 9:9

Memory Verse - Luke 19:40

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

Hook

Review last week's memory verse, Mark 12:30.

On your cart will be two sets of cards with each word of Luke 19:40 on a different card. Split the class into two teams and have a representative from each team to race to unscramble the verse. Encourage the rest of the class to cheer their team on.

In sports, games, and life, we cheer and show our approval when something good happens. When a player on the home team scores in a sport, the crowd goes crazy. This is a form of praise. Today, we are going to see that Jesus is worth of all our praise.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

The day after His anointing, Jesus was going to enter Jerusalem. Before entering the city, Jesus sent two of His disciples to a village to get Him a donkey to ride. He told them that if the owner asked, they should tell him that the Lord needed it. Everything happened just as Jesus said, and the owner allowed the disciples to take the donkey and bring it to Jesus. Then a disciple placed their clothes on the donkey so Jesus could sit on it, and Jesus took the donkey and rode toward Jerusalem. Matthew and John both point out that this fulfilled the prophecy in Zechariah 9:9 that Jerusalem's King would come in riding on a donkey. The crowds that had followed Him throughout His ministry went with Him and cried out "Hosanna to the Son of David! Blessed is the King who comes in the name of the Lord!" Many of those in the crowd spread their clothes before the donkey, while others cut down palm branches and laid them before the Lord.

Matthew tells us that those who lived nearby asked who this man was. The crowds told them that it was Jesus of Nazareth, a prophet from Galilee. The Pharisees were angry at this and demanded that Jesus tell His disciples to stop this. Jesus told them that even if His disciples were silent, the stones would cry out praises to Him. Then when Jesus was close enough to see Jerusalem, He began to weep. He knew that one day, Jerusalem would be conquered because they were about to reject the Messiah.

LOOK

The day we read about in this passage was a day that the Jewish people had looked forward to for centuries. The prophets had long foretold of a coming King, and on this day, that King was entering into the city of Jerusalem on a donkey, just like the prophets said. The people were rejoicing and worshipping the Lord with their speech and actions. It was a day of celebration.

However, many of the people misunderstood what it meant that the King had come. They thought Jesus was there to overthrow the Romans who ruled over them. They expected Jesus to be an earthly king over an earthly kingdom. But Jesus had not come to defeat Israel's enemies and set up His rule on earth. He had come to overcome the ultimate enemy, not just of Israel, but of all mankind: death. The crowds around Jesus were celebrating His arrival, thinking that it signaled an end of Roman rule and the beginning of a time of freedom. However, even though their reasons were wrong, the crowds were right to praise Jesus in this way.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

The Pharisees saw this worship and tried to stop it. They didn't think that Jesus was worthy of this kind of worship. Jesus' response shows just how wrong they were. He told them that even if these people stopped worshipping, the stones would cry out in praise. Jesus was worthy of this praise. He was going to receive it, whether from the people or from creation itself. The question was not, "Is He was worthy?" or, "Will He get praise?", but "Who will praise Him?" Unfortunately, we find out at the end of the passage that too many people in Jerusalem did not choose to praise Jesus, as He predicted that years later, Jerusalem would be conquered for rejecting their true King.

That same question remains for us today. Jesus will receive praise, but we each have to decide for ourselves if we will be one who gives it to Him. Will I praise the Lord? Or will I let others take my place? God will receive the praise due to His name, but we must choose to be those who give Him praise. He is worthy of it as our Creator, King, and Savior. He conquered death and invited us to have life with Him forever in Heaven. The crowd in this story praised Jesus by shouting Hosanna and laying their clothes and palm branches before Him. We can praise Him by singing worship songs, reading His Word, obeying Him, and praying.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, memorize Luke 19:40.

Make a list of reasons we have to worship the Lord. Then think of ways you can worship the Lord for these things and perhaps sing a worship song with your class.

Pray: Praise the Lord for being our great King who conquered death. Thank Him for all He has done.

Parent Question: Why should I praise Jesus?

FURTHER STUDY

Commentary on Luke 19:28-44 by David Guzik

C. Jesus enters Jerusalem.

1. ([Luke 19:28](#)) On to Jerusalem.

When He had said this, He went on ahead, going up to Jerusalem.

a. **When He had said this:** After carefully correcting His followers as to the true nature of His kingdom and His mission, Jesus went steadfastly towards Jerusalem.

i. "At last Jerusalem, the temple city in which the greatest and holiest drama on earth will be staged the following week, is in immediate vicinity." (Geldenhuys)

b. **He went ahead, going up to Jerusalem:** Knowing full well what awaited Him, knowing that He must endure the cross before receiving the kingdom, Jesus went. In His suffering, we should *admire*, not *pity* Jesus. He knew exactly what was before Him.

i. [John 11:57](#) makes it clear that there was a price on Jesus' head, and He was a wanted man. Despite all that, Jesus came into Jerusalem in the most public way possible.

2. ([Luke 19:29-34](#)) Careful preparations are made for the entrance ceremony.

And it came to pass, when He came near to Bethphage and Bethany, at the mountain called Olivet, that He sent two of His disciples, 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. And if anyone asks you, 'Why are you loosing it?' thus you shall say to him, 'Because the Lord has need of it.'" So those who were sent went their way and found it just as He had said to them. But as they were loosing the colt, the owners of it said to them, "Why are you loosing the colt?" And they said, "The Lord has need of him."

a. **Go into the village opposite you, where as you enter you will find a colt tied:** As Jesus came to this last, critical week before the crucifixion, He carefully and deliberately sent His disciples to make arrangements for His arrival into Jerusalem. Jesus had been to Jerusalem many times before; but there was something very special about *this* journey to Jerusalem.

b. **You will find a colt tied, on which no one has ever sat:** Jesus rode this relatively humble animal into Jerusalem. Instead of coming on a horse as a conquering general, He came on a **colt**, as was customary for royalty. He came to Jerusalem as the Prince of Peace.

i. "The ass was the mount of a man of peace, a merchant or a priest. A king might ride an ass on occasion, but he would be more likely to appear on a mighty war-horse. Zechariah's prophecy saw Messiah as the Prince of peace." (Morris)

ii. "This entry into Jerusalem has been termed the *triumph* of Christ. It was indeed the triumph of *humility* over *pride* and worldly grandeur; of *poverty* over *affluence*; and of *meekness* and *gentleness* over *rage* and *malice*." (Clarke)

iii. **On which no one has ever sat:** F.B. Meyer observed that this is an illustration of how God requires of us *undivided loyalty*; that the seat of authority is for Jesus and Jesus alone. He also noted that Jesus may require of us only one brief service of renown or notice; and if this is His plan, we will find satisfaction in it.

c. **The Lord has need of him:** Seemingly, this was a pre-arranged borrowing or rental of this animal for the use of Jesus. The disciples needed to tell the owners that it was for the use of Jesus.

i. "Normally, animals such as donkeys (for the poor) and horses (for the wealthy) were made available by their owners for travelers for a price or, at times, to be borrowed." (Pate)

ii. "What a singular conjunction of words is here, 'the Lord' and 'hath need!' Jesus, without laying aside his sovereignty, had taken a nature full of needs; yet, being in need, he was still the Lord and could command his subjects and requisition their property." (Spurgeon)

iii. "*Hath need of them:* not for any weariness: he who had travelled on foot from Galilee to Bethany, could have gone the other two miles; but that he might enter into Jerusalem as was prophesied of him, [Zechariah 9:9](#)." (Poole)

3. ([Luke 19:35-40](#)) Jesus enters the city to a humble display of praise and honor.

Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him. And as He went, many spread their clothes on the road. 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, saying: "Blessed is the King who comes in the name of the LORD! Peace in heaven and glory in the highest!" And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples." But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."

a. **Threw their own clothes on the colt... spread their clothes on the road...began to rejoice and praise God with a loud voice:** The crowd extravagantly honored Jesus and praised God for sending this King unto Jerusalem, saying **Blessed is the King who comes in the name of LORD!**

i. The idea of a victorious, conquering king entering a city was well known in that time. Typically, a victorious king came into a city escorted by the citizens of his kingdom and his army. As he entered, songs were sung in praise and acclamation of the conqueror and he came with symbols of his victory and authority. Finally, he came into the city's prominent temple and made a sacrificial offering to honor the gods and associate himself with them.

ii. The Gospels take these well-known forms and turn them on their head. Jesus entered Jerusalem with a relatively humble and motley escort and singing. The only symbols of His power were a humble donkey and palm branches. Upon entering the city, He did not offer sacrifices but He challenged the religious status quo and cleansed the temple.

b. **Teacher, rebuke Your disciples:** The crowd's praise made Jesus' enemies uncomfortable; it made them object to the praise being offered. It made them know they were being defeated. [John 12:19](#) says that on this day, *The Pharisees therefore said among themselves, "You see that you are accomplishing nothing. Look, the world has gone after Him!"*

i. Nothing tells Satan and his followers that they have lost like the praises of God ringing in their ears. Satan loses because when God's people are really worshipping, their hearts and minds are on Him — and not on sin, self, or Satan's distractions.

c. **I tell you that if these should keep silent, the stones would immediately cry out:** Jesus said this when the Pharisees told Him to quiet those who praised Him and received Him as King. On *this* day, Jesus was going to be praised. For most of His ministry, Jesus did everything He could to discourage people from publicly celebrating Him as Messiah. Here Jesus invited public praise and adoration as Messiah.

i. **The stones would immediately cry out:** The idea of creation itself praising God may seem strange, but the Bible speaks about it in a few places — trees, hills, oceans, rivers, mountains, valleys, cattle and creeping things, birds and fields all give praise to God ([Psalm 148:7-13](#), [Psalm 96:11-12](#)).

ii. Yet the stones stayed silent on that day, because all the multitude praised Jesus: **the whole multitude of**

the disciples began to rejoice. “And yet, I suppose, those disciples had their trials as we have ours. There might have been a sick wife at home, or a child withering with disease.” (Spurgeon) Yet they *all* praised Him!

d. **With a loud voice for all the mighty works they had seen:** Their praise was filled with remembrance. They remembered all the mighty works they saw Jesus do such as the raising of Lazarus from the dead ([John 12:17-18](#)). They told of the great things God had done in their life.

i. A great indictment against much of our praise is that it is mindless. We do not have anything specific in our minds that we praise God for, things that we have seen Him do in our lives. Anyone who says, “Praise the Lord!” should be able to answer this question: “Praise Him for *what?*”

4. ([Luke 19:41-44](#)) Jesus weeps over Jerusalem.

Now as He drew near, He saw the city and wept over it, 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. For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, 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.”

a. **As He drew near, He saw the city and wept over it:** This was a deeply moving moment for Jesus. His tears were not for His own fate in Jerusalem, but for the fate of the city itself.

i. “*Wept* might be rendered ‘wailed’; Jesus burst into sobbing as he lamented lost opportunity.” (Morris)

ii. “The cry was that of a frustrated desire. He had visited the city, with the desire to deliver it from the things of destruction; and with the offers of the things of peace. The spiritual blindness of the rulers and people was such that they did not discern the meaning of the visitation. The result was inevitable. There could be no escape from the destruction.” (Morgan)

b. **If you had known, even you, especially in this your day, the things that make for your peace!** This was a turning point for the Jewish people. Their leaders had rejected Jesus and most of the people followed their leaders. Yet, if they **had known** Jesus and His work as Messiah, they might have been spared the destruction to come.

i. In some old copies of the Bible, they removed the passage about Jesus weeping here, because they thought that if Jesus were perfect He would not weep. But the perfection of Jesus demands that He weep at this occasion, when Israel rejected their only opportunity to escape the destruction to come.

ii. Jesus here showed the heart of God, how even when judgment must be pronounced, it is never done with joy. Even when God's judgment is perfectly just and righteous, His heart weeps at the bringing of the judgment.

c. **If you had known, even you, especially in this your day, the things that make for your peace!** Jesus mourned over the fact they did not know the time of the Messiah's coming, the **day** prophesied by Daniel: **this your day.**

i. **This your day** was so important because it was likely *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. By the reckoning of Sir Robert Anderson, this was fulfilled 483 years later to the day (by the Jewish reckoning of 360 day years, as in [Daniel 9:25](#)).

ii. This is the day mentioned in [Psalm 118:24](#): *This is the day the LORD has made; we will rejoice and be glad in it.*

d. **The things that make for your peace:** The name *Jerusalem* means “city of peace”; but the city of peace did not know the **things that make for your peace**. Jesus knew that their desire for a political Messiah would bring total destruction in less than a generation.

e. **Days will come upon you when your enemies will build an embankment around you:** Jesus predicted five specific aspects of the Roman attack upon Jerusalem:

- The building of an embankment.
- The surrounding of the city, laying siege.
- The destruction of the city.
- The killing of the city's inhabitants.
- The complete leveling of the city.

i. The historian Josephus described in detail the **embankment around** Jerusalem; how it utterly shut up the city before the Romans totally destroyed them (*Wars of the Jews*, 5.12.1-3).

ii. From Josephus: "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 purification running about them, he gave a groan, and spreading out his hands to heaven, called God to witness this was not his doing." (Cited in Spurgeon. He adds: "There is nothing in history to exceed this horror. But even this is nothing compared with the destruction of a soul.")