

Sermon Notes

Visiting Jerusalem  
Luke 19:28-44

Palm Sunday, April 9, 2006

A. Introduction

1. "Holy Week"

- a. frequently includes the Jewish Feast ...
- b. Deuteronomy 16:16 at that time the Jewish males had to go to
- c. it includes the Christian holy day ...
- d. and the end of this week is the end of ...

2. this is a good time to spend ...

B. The Crowd of Jewish Residents and Visitors

1. they started the week by ...
2. but later that week they ...
3. sometime before they had wanted to make Jesus king because (John 6:15, 26) ...
4. they looked to the Messiah to ...

C. The Roman Rulers in Jerusalem

1. What did Pilate know and do (Matthew 27:18, 24, 26)?
2. What was Herod's interest (Luke 23:8-9, 11:12)?

3. Of what were these men guilty (Luke 23:14-15, Acts 4:27)?

D. The Jewish Rulers in Jerusalem

1. were most concerned with (John 11:48) ...
2. so they made plans (John 11:49-50, 53) ...

E. The Disciples Visiting Jerusalem

1. as part of their training they had learned (eg., John 6:68) ...
2. but at this time they were more concerned with (Matthew 20:20-22, Luke 22:23-24) ...
3. and in there midst there was ...

F. Jesus' Visit to Jerusalem

1. Luke 9:51-53; His coming there at this time was not ...
2. Matthew 16:21, Luke 13:33-35; even as He came He knew ...
3. 1 Peter 1:18-20, Acts 22:23; Jesus' death was ...
4. who was involved in Jesus death?

G. Conclusion ... John 1:11-12

1. why, then, did Jesus come to Jerusalem if He knew all this?
2. This week, in mediating on these things, I should ...

A. Introduction

1. Religious Travel Brochures

- a. Frequently, and particularly at this time of year, I receive travel brochures in the mail, such as this one, advertising tours to many places of religious significance: Greece, Turkey, Egypt, Rome, and of course, the land of Palestine
- b. for many people,
  - (A) to visit the land of Palestine, the city of Jerusalem
  - (B) to see the ancient places that are named in the Bible,
  - (C) to walk where Jesus walked,
  - (D) to see where He taught,
  - (E) where He was crucified
  - (F) is a great blessing, re-impressing and reminding them of the great truths found in the Bible
- c. today, in our thoughts and minds let us visit Jerusalem

2. today begins what many for good reason call “Holy Week”

- a. God ordained that the three times in a year every Jewish male was to go to the feasts in the place which God was going to choose (Deuteronomy 16:16)
- b. for about 1,000 years, from Solomon until 70 A.D. when Titus destroyed Jerusalem, that place was Jerusalem
- c. one of those feasts, Passover, is on this coming Wednesday
- d. it was to remind the Jews that God redeemed them from their bondage in the land of Egypt
- e. in Jesus’ day, Jews from all over – Judaea, Galilee, Egypt, Syria, many other countries – would come to Jerusalem, swelling its population to maybe over a million (1994: greater Jerusalem had a population of 630,000)
- f. now, also, on Good Friday Christians remember Jesus’ death on the cross to redeem us from our bondage to sin

- g. but this, you know, took place at the Feast of the Passover
  - h. on our calendars, these 2 days, Passover and Good Friday, usually differ for a number of reasons of no importance
3. now today, the start of "Holy Week", we call "Palm Sunday"
- a. a day of commemorating Jesus' triumphal entry into Jerusalem, seated on a donkey, the beast of burden for a king who is coming in peace
  - b. a week that began with triumph, began with the praise and adulation of the crowds
  - c. and a week that ended with Jesus,
    - (A) the spotless Lamb of God,
    - (B) having heard the same crowds crying "Crucify Him"
    - (C) after being horribly executed by crucifixion
    - (D) and lying, cold and dead, in a borrowed tomb
  - d. and, while baptists do not, as a rule, observe the period known as Lent, which ends at the end of this "Holy Week"
    - (A) a period of fasting and of penitence
    - (B) this would be a good time to spend in self-examination of our walk with the Lord Jesus Christ in the light of what he suffered this week for our sake; therefore ...
4. I want to consider, mainly from the passage which we have read, the various parties that were in Jerusalem this week
- a. the crowds of Jewish residents and visitors
  - b. the Roman rulers: Pilate and King Herod
  - c. the Jewish rulers: scribes, Pharisees, Sadducees, priests
  - d. the twelve disciples
  - e. Jesus of Nazareth, the Son of God, coming according to His purpose as had been established in eternity
  - f. let us this morning go visiting Jerusalem in our minds and see what each of these were doing that day in this place

## B. The Crowd of Jewish Residents and Visitors

### 1. this was the crowd

- a. crying out today on Palm Sunday, "Hosanna (Save Now!)"
- b. but crying out 5 days later, "Crucify Him!"

### 2. this was a fickle crowd

- a. Jesus was well aware of their fickleness; of their motives
- b. as an example we find in John, chapter 6, that
  - (A) Jesus had just performed the miracle of the feeding of the 5,000 men by 5 barley loaves and 2 small fish
  - (B) then we read, in verse 15: [Jesus therefore perceiving that they were intending to come and take Him by force, to make Him king, withdrew again to the mountain by Himself alone.](#) (NAS)
  - (C) and in verse 26 gives the reason, ["... because you ate of the loaves, and were filled."](#) (NAS)

### 3. yes, this crowd was expecting a Messiah, a Messiah that could feed them and bring material blessings to them

- a. they did not seek a Messiah to make them righteous
- b. but a Messiah to bring righteous judgement against their oppressors; one who would free them from the bondage to Rome; one who would be their conquering king
- c. bringing us to the next 2 men to visit in Jerusalem

## C. The Roman Rulers in Jerusalem

### 1. Pilate

- a. Pontius Pilate was the Roman governor of Judaea
- b. although his seat of government was in Caesarea, it was good politically for him to be present at the Jewish feasts
- c. this was a man who suited his actions to whatever least disturbed his own comfort and position,

- d. a man that though ... he knew that because of envy they had delivered Him {Christ} up. (Matthew 27:18 NAS)
- e. a man who ... took water and washed his hands in front of the multitude, saying, "I am innocent of this Man's blood; see to that yourselves." (Matthew 27:24 NAS)
- f. the man who made a faint-hearted attempt to change the crowd and Then he released Barabbas for them; but after having Jesus scourged, he delivered Him to be crucified. (Matthew 27:26 NAS)
- g. but there was another ruler present ...

## 2. Herod Antipas

- a. the King who ruled as a deputy of the Roman emperor in Galilee whence Jesus came
- b. in name a Jew, by race an Edomite, his mother a Samaritan
- c. the man who had John the Baptist executed for a dance
- d. he, too, was in Jerusalem because it was the Feast
- e. along to whom Pilate tried to pass this problem man Jesus
- f. Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him ... he questioned Him ... but He answered him nothing ... And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate. Now Herod and Pilate became friends with one another that very day; for before they had been at enmity with each other. (Luke 23:8-9, 11-12 NAS) ... curious, but not concerned

## 3. two rulers, representing the heathen world system

- a. who, by Pilate's own confession, "You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him. No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him." (Luke 23:14-15 NAS)
- b. and against them, the early church made this accusation, "For truly in this city there were gathered together against Thy holy servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, along

with the Gentiles and the peoples of Israel,” (Acts 4:27 NAS)

c. which brings us to the next group we will visit in Jerusalem

#### D. The Jewish Rulers in Jerusalem

1. these ruled by the sufferance of Rome

a. and this was their great concern

b. for here was this man that some thought was Messiah

c. who threatened their prestige, position and power

d. so that after Jesus raised Lazarus from the dead they spoke these words recorded in John 11:48: “If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation.” (John 11:48 NAS)

2. so they laid their plans

a. at that meeting, with the Pharisees and chief priests

b. Caiaphas, the high priest, then spoke these words, “You know nothing at all, nor do you take into account that it is expedient for you that one man should die for the people, and that the whole nation should not perish.” (John 11:49b-50 NAS)

c. so that the record continues in verse 53: So from that day on they planned together to kill Him. (NAS)

d. the religious rulers of the Jews, plotting Messiah’s death!

e. into this hornet’s nest now comes Jesus and His disciples; ah, yes ...

#### E. The Disciples Visiting Jerusalem

1. the objects of Jesus’ intense training for three years

a. hand-picked from various walks of life

b. leaving all to follow him

c. showing remarkable faith and spirituality at times as when Peter confessed “Lord, to whom shall we go? You have words of eternal life.” (John 6:68, NAS)

d. in what were these engaged as they entered Jerusalem?

2. they were looking for a human kingdom
  - a. James and John had just put up their mother to ask that they be able to sit on Jesus' left and right hand when He set up His kingdom (Matthew 20:20–22)
  - b. and even as they came to the final Passover meal, there was one among them who would betray them, Judas Iscariot
  - c. 23 And they began to discuss among themselves which one of them it might be who was going to do this thing. 24 And there arose also a dispute among them as to which one of them was regarded to be greatest. (Luke 22:23-24 NAS)
  - d. finally, let us look at their master ...

#### F. Jesus' Visit to Jerusalem

##### 1. Jesus' Coming Was Not By Chance

- a. In Luke 9:51–53 we read these words: 51 And it came about, when the days were approaching for His ascension, that He resolutely set His face to go to Jerusalem; 52 and He sent messengers on ahead of Him. And they went, and entered a village of the Samaritans, to make arrangements for Him. 53 And they did not receive Him, because He was journeying with His face toward Jerusalem. (NAS)
- b. everything in these verses speaks of the resoluteness of Jesus' purpose
- c. He is headed deliberately, steadfastly to Jerusalem
- d. and nothing will sway Him from His purpose

##### 2. Jesus' Coming Was Not in Ignorance

- a. Jesus knew full well what lay ahead of him in Jerusalem
- b. He had started at least a year before this preparing His disciples for this week, Matthew 16:21: From that time Jesus Christ began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. (NAS)
- c. and, even on this last trip to Jerusalem, he spoke these words found in Luke 13:33–35: 33 "Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet should perish

outside of Jerusalem. 34 O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it! 35 Behold, your house is left to you desolate; and I say to you, you shall not see Me until the time comes when you say, 'Blessed is He who comes in the Name of the Lord!'" (NAS)

- d. so nobody knew better than the eternal Son of God, He who had beheld their ancestors up until that day turning from the message from God and slaying His messengers
- e. Jesus knew what faced Him in visiting Jerusalem; there were no surprises in store for Him

### 3. Jesus' death was not the result of chance

- a. not the result of miscalculation, as some would teach, by Jesus that He would be proclaimed Messiah
- b. but was the working out of God's plan for the salvation of mankind which had been established by the Father in His foreknowledge of man's fall into sin in Eden Garden: 18 For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, 19 but with the precious blood of Christ, a lamb without blemish or defect. 20 He was chosen before the creation of the world, but was revealed in these last times for your sake. (1 Peter 1:18-20 NIV)
- c. so that Peter could say on the day of Pentecost, that the sinful actions of men were all under the control of God, Acts 2:22-23: 22 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know— 23 this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death." (NAS)

### 4. so Jesus came into His city, the Prince of Peace into the city of peace – the meaning of "Jerusalem" – and the people failed to recognize their Redeemer God in their midst

## G. Conclusion

1. 11 He came to His own, and those who were His own did not receive Him. 12 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,” (John 1:11-12 NAS)
  - a. this Jesus, our Saviour, our Lord
  - b. went visiting Jerusalem that day, knowing full well all that would happen; and He did it for us ... for a lost humanity

## 2. W. Spencer Walton wrote these words

In tenderness He sought me, Weary and sick with sin,  
And on His shoulders brought me, Back to His fold again;

...

He pointed to the nail prints, For me His blood was shed;  
A mocking crown so thorny, Was placed upon His head.  
I wondered what He saw in me, To suffer such deep agony.

Oh, the love that sought me! Oh, the blood that bought me!  
Oh, the grace that brought me to the fold!  
Wondrous grace that brought me to the fold! —{2}.

## 3. meditate on these things, then, during this week in this most holy time of remembrance

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Various English versions of the Holy Bible are used in this sermon. Some (for example, the AV, ASV, and NAS) seek to be strictly translations, while others (and especially PHIL) contain paraphrasing which involves a certain amount of subjective interpretation. Nevertheless, there is little material difference in meaning among these. Some prove slightly clearer on some verses than others. Looking at more than one version sometimes sheds additional light on any particular verse. Explanatory additions to the Bible text are shown in [square brackets]. The versions are identified as:

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NAS	New American Standard version © 1975 The Lockman Foundation
NIV	New International Version © 1984 by the International Bible Society
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
NLT	1996 New Living Translation © 1996 by Tyndale Charitable Trust
PHIL	New Testament Translation © 1972 by J. B. Phillips
RSV	Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

Further sermons and illustrations may be found at the web-site, [www.holwick.com](http://www.holwick.com). Materials in this sermon from Rev. David Holwick’s database are identified by “Kerux” followed by a sermon or illustration number.

2. “Oh, the Love that Sought Me!” (1894) by W. Spencer Walton (1850–1906), music by Rev. Adoniram Judson Gordon, DD, from Sankey’s Sacred Songs & Solos, Morgan & Scott Ld.