



Worshiped

Jesus is worthy of our worship and praise.

LUKE 19:29-40

God created human beings to worship, namely, to worship Him. All of Scripture points to Jesus Christ as God, which means He is worthy of our worship and praise. Moreover, the testimonies of the Gospels give us clear depictions of Jesus as God. But not all people respond to Jesus with worship. Even still, God provides all we need to worship Jesus. With this truth in mind, the call to worship Jesus, along with the evidence and grace we need to do so, attest to God's goodness in His revelation of Christ His son.

What about Jesus draws people to worship Him?

UNDERSTAND **THE CONTEXT**

LUKE 19:28-48

In Luke's Gospel account, Jesus had been moving toward Jerusalem, each step bringing Him closer to the cross. Twice before, He described His approaching death. (See Luke 9:51; 13:22.) Drawing closer to Jerusalem, Jesus again explained how He would be killed then raised to life again (18:31-33). Jesus' revelation set a framework for the final chapters of Luke.

In this session, we will explore what is often called "The Triumphal Entry," where Jesus entered Jerusalem riding on a colt. The tension that had been building between Jesus and the Jewish religious leaders reached a climax. "The chief priests, the scribes, and the leaders of the people were looking for a way to kill him" (19:47).

For Jesus' followers, however, the events of these last days and their fulfillment of Old Testament prophecies would become more evidence of His identity. This shows us that God provides all the evidence we need to worship Christ as Lord. From His words to His miraculous works, Jesus proves that He is worthy of worship.

Worship is something God takes seriously. In the Old Testament, the people of God often faced judgment for failing to worship God as He ascribed. Jesus is worthy of worship regardless of what people think about Him. As we examine this week's Bible passage, ask the Spirit to strengthen your reassurance that Jesus truly is the Savior of the world.

Read Luke 19:29-40 and identify actions that reflect worship of Jesus. How is obedience to Him an act of worship?

EXPLORE **THE TEXT**

OBEY (LUKE 19:29-34)

²⁹ As he approached Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples ³⁰ and said,

“Go into the village ahead of you. As you enter it, you will find a colt tied there, on which no one has ever sat. Untie it and bring it.³¹ If anyone asks you, ‘Why are you untying it?’ say this: ‘The Lord needs it.’”³² So those who were sent left and found it just as he had told them.³³ As they were untying the colt, its owners said to them, “Why are you untying the colt?”³⁴ “The Lord needs it,” they said.”

VERSE 29

Jesus’ long anticipated arrival to Jerusalem was now here. •**Bethphage** was considered the outer boundary of Jerusalem and was near **the •Mount of Olives**. The name *Bethphage* is somewhat ironic since Jesus had already condemned the people for being an unproductive fig tree (Luke 13:6-9). •**Bethany**, which is also mentioned, was the home of Mary, Martha, and Lazarus (10:38-42). The Mount of Olives is rich in biblical imagery. It is at this place that Jesus ascended into heaven in Luke’s second account (Acts 1). In His ascension, one of the angels noted that Jesus would return as He departed, which some suggest is an indication that He will return to this same point.

DID YOU KNOW?

The Mount of Olives is the dominant peak of a mountain ridge that runs approximately two-and-a-half miles north to south on the east side of Jerusalem, rising 200 feet above the Temple Mount.

Readers who are familiar with the Old Testament may notice that this scene points back to Zechariah 14, where the prophet predicted the Messiah would appear on the Mount of Olives to deliver His people from their oppressors. Unlike worldly military kings who conquer through wartime killing, Jesus came to conquer through His own death as the king of peace. The common designation of this event as the “Triumphal Entry” is somewhat peculiar. There was nothing triumphant about it from an immediate perspective. As Christians, we understand that the true triumphant entry of Jesus Christ will occur at the second coming.

BIBLE SKILL: *Connect Old Testament prophecy to New Testament fulfillment.*

Luke referenced three Old Testament passages without mentioning them specifically. Read Zechariah 9:9, Habakkuk 2:11, and Psalm 118:26. How did Jesus' final visit to Jerusalem generate both praise and woe? How does each passage help us get a clearer understanding of Jesus' arrival in Jerusalem?

VERSES 30-31

Jesus gave the disciples their marching orders to ***go into the village and find a colt.*** This event fulfilled Zechariah 9:9. Typically, kings arrived to conquer on warhorses. The colt, in light of Zechariah's prophecy, connects Jesus' arrival to humility and peace. That this particular colt had not been ridden before sets it apart as pure for the sacred purpose of carrying the king. What an honor for this lowly beast of burden. This colt would bear the Savior on its back, where Jesus would soon bear the sins of the world on His. To fulfill the Scriptures, Jesus instructed His disciples to find this unridden colt and release it, just as its rider would soon release His people from the tyranny of sin and death.

Jesus demonstrated complete control over the situation by prophetically telling the disciples that if anyone asked why they were taking the animal, they were to respond that ***the Lord needs it.*** The designation *Lord* communicates the authority of the rider.

**What is the relationship between obedience and worship?
How does one impact the other?**

VERSES 32-34

The disciples immediately obeyed the Lord, and His words proved true. As they untied the colt, the owners asked the very question Jesus said they would. The disciples answered the owners just as Jesus had instructed them. Some have proposed that Jesus had a prearranged agreement with the owners. A better explanation is that Luke was showing us how Jesus exhibited total control over the situation. Jesus knew the colt's location, that it was tied-up, He was aware of its unridden condition, and He instructed them in exactly how to procure it. Luke shows us that for the disciples, Jesus' word is enough to incite obedience. The fulfillment of Jesus' prophetic words only bolstered the truth of His identity to these disciples.

It is important to note that Jesus did not arrive in Jerusalem high and exalted but as a lowly servant of the purposes of the heavenly Father. He was not the king Jerusalem expected, but soon no one would doubt His sovereign rule. This entire scene shows us that Jesus provides everything we need to worship Him. From the colt to the entrance, Jesus prepared the path for those around Him to give Him the worship He is due.

Is preparation necessary to worship Jesus? Explain.

PRAISE (LUKE 19:35-38)

³⁵ Then they brought it to Jesus, and after throwing their clothes on the colt, they helped Jesus get on it. ³⁶ As he was going along, they were spreading their clothes on the road. ³⁷ Now he came near the path down the Mount of Olives, and the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles they had seen: ³⁸ Blessed is the King who comes in the name of the Lord. Peace in heaven and glory in the highest heaven!

VERSES 35-36

The animal's role in the unfolding drama becomes clear in the next few verses. In obedience, the disciples **brought it to Jesus** and then spread their garments on the colt and on the path Jesus would travel.

They were giving Jesus the “red-carpet treatment.” Both actions denote royalty. (See 2 Kings 9:13.) This was also the way Solomon entered Jerusalem as the successor to his father, King David (1 Kings 1:33,38). Those who knew the Scriptures well would have undoubtedly noticed the royal scene as it unfolded before their eyes.

VERSES 37-38

Imagine the city before them as the King began His descent down ***the Mount of Olives*** toward the shadow of the cross. In this moment, ***the whole crowd of disciples began to praise God*** loudly in light of all the miraculous deeds they had witnessed Jesus perform. God’s work was the source of their praise. During Jesus’ ministry, the deaf became able to speak, the blind were able to see, the lame were able to walk, lepers were cleansed, and the gospel of the kingdom was preached (Luke 7:22). The evidence of God’s power in Jesus was unmistakable. Yet still, the greatest miracle of all waited before them. Jesus entered the city to die but would miraculously rise again from the dead. Imagine the disciple’s minds and hearts as they reflected on these events after Jesus had risen from the dead.

Luke emphasized Jesus’ royalty in this moment by reporting that the disciples praised Him as ***the King***. But once again, this was not a king who came to conquer through war but through peace. Moreover, His kingship is not limited to this world but extends to the heavens. Jesus came ***in the name of the Lord*** to bring peace and glory from the highest heaven. This language is similar to that of the angels at Jesus’ birth, “Glory to God in the highest heaven, and peace on earth to people he favors” (Luke 2:14). The disciples’ praises also echo Psalm 118:26—“He who comes in the name of the LORD is blessed.”

The implications of how one responds to Jesus are clear. To reject Jesus as King is to reject God.

In the Gospels of Matthew and Mark, the disciples are recorded as using the designation “Hosanna” (from Ps. 118:25, which means “Please, Lord, save us”). For a Jewish audience this designation painted Jesus as the Son of David, the rightful sovereign King. Since Luke was writing for a larger audience, he used the language of

kingship while avoiding the Jewish vocabulary which would have been foreign to his Gentile readers.

All in all, however, the implications of how one responds to Jesus are clear. To reject Jesus as King is to reject God, because Jesus came in the name of the Lord. The proper response to Scripture's testimony of Christ is praise.

KEY DOCTRINE: *God the Son*

Christ is the eternal Son of God (Luke 4:41).

WORTHY (LUKE 19:39-40)

³⁹ Some of the Pharisees from the crowd told him, “Teacher, rebuke your disciples.” ⁴⁰ He answered, “I tell you, if they were to keep silent, the stones would cry out.”

VERSE 39

The response of praise in the crowd was not unanimous. The all-too-familiar *Pharisees* remained in character. Their reaction was not surprising, given their previous hostility. Like many times before, they refused to see Jesus as the long-awaited Messiah. Here they called on Jesus to *rebuke* His disciples for their blasphemous actions. Certainly they would have recognized the similarity of these happenings to the royal passages in Zechariah and the Psalms.

The tension between Jesus and these religious leaders had been building all along, but this had gone way too far. Their anger would have been explosive. They must have thought, “How could Jesus receive worship? Does He really believe He is God?” Their rejection gives us a picture of the even greater opposition Jesus would face shortly in Jerusalem. They mocked Him as King of the Jews, but in reality He *is* the King.

What are some reasons people question the worship of Jesus today?

VERSE 40

Earlier in Luke 9:20-21, Jesus rebuked the disciples and commanded them to keep quiet about His identity after Peter rightly identified Him as the Messiah. But now as He entered the shadow of the cross, He accepted their praise. In fact, Jesus reinforced their messianic praises by saying **the stones** would praise Him if they didn't. Jesus' words are in line with Old Testament passages that depict nature as acknowledging God's work (Ps. 96:12-13; Isa. 44:23; 55:12; Hab. 2:6-20).

The point is simple; silencing the disciples would not negate the fact that Jesus truly is the King over all creation. The religious leaders may not accept Jesus as their rightful king, but the very stones on which their temple was built did. Jesus' kingship is a reality whether people recognize it or not.

The issue of true worship does not center on style or location but on a Person—Jesus Christ.

Creation is aware of Jesus' identity but the religious leadership of the nation was not. Thus, the narrative ends with a note of tragedy. The rejection of the religious leaders was a harsh indictment on their lack of perception. In John 4, Jesus told of a day when people would not worship in a specific location but would worship in Spirit and in truth.

As believers, we understand that Jesus is the way, the truth, and the life. The issue of true worship does not center on style or location but on a Person—Jesus Christ—who has been revealed as the Savior by God. Jesus is worthy of worship as Lord of all creation. If people don't praise Him, the rocks will cry out in our place. God will be worshiped.

How does creation attest to Jesus' identity?

APPLY THE TEXT

- Jesus provides everything we need to worship Him.
- Believers should worship Jesus for the works of God they have seen.
- Jesus is worthy of worship as Lord of all creation.

As a group, discuss the basic elements required for worship. How does your list of necessities shape your understanding of worship?

Reflect on the work of God in your life. Allow these reminders of God's faithfulness to stir your heart to worship. Spend a few minutes in prayer thanking God for all that He has done.

List the scenes in creation that remind you of God's greatness. How do these scenes serve as signposts to worship Jesus?

PRAYER NEEDS
