**​A Controversial Entrance**

Hope Chapel Honolulu

Luke 19:1-48

37 As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, 38 saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” 39 And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” 40 He answered, “I tell you, if these were silent, the very stones would cry out.”
(Luke 19:37-40, ESV)

**Introduction**

Luke 19 records the well-known encounter of Christ and Zacchaeus, a hard parable of how our stewardship will result in our receiving either God’s grace or judgment, and Christ’s controversial entrance into the City of David. Why do I use “controversial” rather than “triumphant” to describe Christ’s arrival in Jerusalem? Simply because by the end of this day, Christ’s arrival will have been renounced by the Pharisees, He will have prophesied the destruction of Jerusalem (fulfilled 40 years later) and will have entered the Temple calling it His Father’s House and chasing out those who profited from the faith of those who came to worship God.

**1. Zacchaeus was also a son of Abraham. (Luke 19:1-10)**

 a) It is our faith that allows us to share in the blessing and inheritance of Abraham.

b) Repentance from acts that lead to death and faith in God.

**2. A parable of stewardship, grace and judgment. (Luke 19:11-27)**

 a) Misplaced expectations and wrong assumptions about the kingdom of God.

 b) God rightfully expects us to be faithful with what He has entrusted to you and me.

**3. Christ makes a controversial entry into Jerusalem. (Luke 19:28-48)**

 a) While some have called this a triumphant entry, it was not without controversy and complaint.

 b) He came to bear witness of and make entry possible to the kingdom of God and its righteousness.

**Conclusion**

While Christ had entered Jerusalem to joyful shouts of hosanna and hallelujah (Luke 19:38), within a few days the religious leaders were trying to find a way to get rid of Christ as He had begun to replace them in the very Temple on which they had come to base their reputations and lifestyles. Some might find reason for anti-Semitism in what we are beginning to see, but the reality is that Christ and His disciples were Jewish, too. The betrayal of Christ by His own people, however, is no more an indictment of the Jewish people than it is of you and me. For we were all made in the image and likeness of God, and by the time Christ was crucified, everyone will have betrayed or fled from His side in fear for their own lives.

**For our prayerful study, discussion and application:**

1) Read Luke 19:1-27. How does the response of Zacchaeus add meaning to Christ’s parable of ten minas?

2) Read Luke 19:37-48. How did the religious leaders respond to Christ’s arrival and why?

3) What are the Word and Spirit of God showing and telling you about the will of God and the will of man?

**050221cdg@hch**