

The Coming King

Luke 19:28-44

One of the things you realize as you carefully read the books of Matthew, Mark, Luke, and John is that a lot happens in the life of Jesus, especially in the weeks leading up to His death and resurrection.

Because so much happened each of the writers has to make choices about the things that he records for us.

So we see each of the writers under the inspiration of the Holy Spirit tell us about particular things that Jesus said and did.

Some events we find are unique to a particular gospel, some events we find in more than one gospel, and some events we find in all four gospels.

Palm Sunday traditionally celebrates what is normally called the 'Triumphal Entry' and we find it in all four gospels.

It is what we might think of as a parade.

A significant group of people gather around Jesus as He makes His way into the city of Jerusalem and they are really excited because they believe Him to be the king/saviour that they have been waiting for.

John's gospel makes it easy to understand why the crowd was so excited because John tells us that Jesus' raised Lazarus from the dead not long before the parade.

Who better to save you than someone with the power over life and death?

Matthew, Mark, and Luke tell us about Jesus' making His way through the city of Jericho on His way to Jerusalem.

All three tell us about the healing of the blind, but Luke goes a bit deeper into this journey to Jerusalem for Jesus' final Passover telling us about the healing of men with leprosy, meeting a tax collector named Zacchaeus, and about some parables that He tells leading up to the final week before He goes to the cross.

One of those parables Luke ties to Jesus coming into the city riding on a young donkey.

Our text for this morning in **Luke 19:28-35** begins with the words, "And when he had said these things, he went on ahead, going up to Jerusalem."

When we see that would should immediate ask, "What are the 'these things' that Jesus has just said?"

If you look back just a few paragraphs most of your bibles will have the subtitle, "The Parable of the Ten Minas."

It is a parable of about a nobleman who, 'went into a far country to receive for himself a kingdom and then return.'

In the story the main characters are the nobleman, his servants, and the citizens of place over which we was to rule.

The nobleman gives his servants ‘ten minas’ which in that time was worth about 2 ½ years of wages with the expectation of putting that money to work while he was away.

Two of the servants put the money to good use and one of the servants does nothing to serve the master while he is away.

The citizens of the country are said to hate the nobleman and they do not want him as their king.

When the nobleman returns, he settles accounts and punishes those opposed to him because he is made king despite their opposition.

[Why does Luke connect the ‘Triumphal Entry’ to ‘The Parable of the Ten Minas’? Because the ‘Triumphal Entry’ is the beginning of the parable being worked out in real life. The parade of that first Palm Sunday is a clear declaration that Jesus is the long awaited King who is coming to Jerusalem. As believers it is so good for us to be reminded that Jesus is King, His throne has been established, He is ruling and reigning now, and He will come again to establish His visible reign upon the earth forever. So as we look back this morning we are also looking ahead and this text **Luke 19:28-35** has some important reminders for us as we also wait for “The coming King”. One of the things the LORD clearly shows us here is that...]

Point #1 – The coming King has authority over everything. (Verses 28-35)

The only reason Jesus is able to fulfill all that is written about Him in the Scriptures is that the power of God is guiding the course of history.

Just as the nobleman in the parable comes to receive a kingdom, so to Jesus has come to declare Himself King.

In this case He is going to do that by fulfilling the prophecy of Zechariah 9:9 which says the Messiah will come riding on the foal/colt of a donkey.

To do that He is going to need a donkey and **verses 29-31** tell us about His plan to get one.

Bethpage and Bethany are what we might think of today as suburbs of Jerusalem.

Jesus has spent a good bit of time there already. Bethany is where Lazarus, Mary, and Martha lived and He will be back and forth between Jerusalem walking the path up and down the Mount of Olives several times in the last week of His life.

This trip, though, He is going to make into a really big deal.

He is going to do that through exercising His authority.

We can see that as Luke tells us about two of the disciples.

It says here that ‘he sent two of the disciples.’

The word ‘sent’ in the original language is closely related to the word ‘apostle’ which means one sent under authority.

As their master, He has the right to command them and they have the obligation to obey.

Now He tells them to do something that on the surface seems troubling.

He commands them to go into the village to find a tied up colt (from the other gospels we know it was the colt of a donkey), He commands them to untie it and bring it back to Him.

What does that sound like to you? It sounds like stealing doesn’t it?

Jesus anticipates that as He prepares His disciples to answer anyone who questions them about taking the colt.

Sure enough there are some people who question the disciples. (**Verses 32-34**)

Again Luke reminds us that the disciples ‘were sent’ keeping Jesus’ authority front and center in the situation.

It says here these sent ones ‘found it just as *Jesus had said*.’

Why is that?

This is Jesus displaying His divine knowledge and power over everyday life.

That becomes very clear when the disciples are questioned.

Do you see in verse 33 who questions them? Look, it says, “its owners said to them, ‘Why are you untying the colt?’”

This is good that they are questioned because it completely removes the idea of theft from the picture.

The word that is translated ‘owners’ here is the Greek word κύριοι which is often translated as masters or lords.

Now look at how the disciples respond which is exactly as Jesus told them to respond.

They say, “The Lord has need of it.” Lord here translates the Greek word κύριος.

So when the lords of the colt question it being untied by the disciples, they are told ‘The Lord needs it’.

What is Luke trying to say to us here? He is saying that Jesus is the Lord of the lords of the colt.

The owners of the colt clearly submit to Jesus as Lord and send the colt with the disciples. There is no theft because the owners of the colt freely give it to its true owner which leads to **verse 35**.

That verse is a picture of enthronement.

Remember from verse 30, this is a colt upon which no one has ever sat.

Commentator James Edwards points out that an animal being unbroken was important to it being used in sacred ceremonies in the Old Testament.

Further, it was often the case for a king's mule to be ridden only by the king as is the case here.

On top of that, for Jesus to ride on an unbroken colt through this terrain in this kind of a crowd shows His mastery and authority over nature.

There is no sense whatsoever in any of the gospels that the donkey resisted the Lord in the least.

All of this gives us a clear picture of One Who is complete control and directing these events step by step according to His own will and purposes.

Why does He do it? He does this because of what was written about Him by the prophet Zechariah hundreds of years before that day.

This is Jesus declaring Himself to be the coming King who would save His people.

[This is the firm foundation upon which our hope is built. We can have absolute confidence in the person and work of Christ because He clearly shows Himself to be the LORD of all. He fulfilled everything predicted about Him in the prophecies of the Old Testament. Some people have calculated the odds of Jesus fulfilling all that is written about Him at 1 in 100 quadrillion. That is impossible apart from God exercising His authority over everything. We can see that as we look back, but can we see it as we look forward? Just like the people of Jesus' day we are looking forward to the coming king or at least we should be? Why can we talk about that with certainty? Because Jesus has authority over everything. If we can see that then we should also be able to see this next lesson. As Jesus makes his way towards Jerusalem on the colt a celebration takes place. From that we learn that...]

Point #2 – The coming King must be joyfully praised. (Verses 36-40)

For God to be content with silence in regards to His Son would be to deny His infinite worth which is impossible for Him to do; therefore, He will guarantee the exhortation of Christ.

Just as in the parable there are servants who happily serve the coming king, there are people in this procession who are happy for Jesus to declare His right to the throne.

Luke invites us into the scene in **verses 36-37**.

Some commentators see the cloaks being laid out on the ground as a sign of enthronement which fits well with what is said in verse 38.

The people are humbling themselves before Jesus in order to honour and exalt Him.

They seem to get that this is fulfilling Zechariah 9:9.

This is Jesus claiming the throne of David, this is Jesus publically showing that He is the long awaited Saviour.

Luke describes the crowd as a 'multitude' which suggests several hundred at least if not into the thousands.

And what does this 'multitude' do? It says they *'began to rejoice and praise God with a loud voice for all the mighty works that they had seen.'*

The phrase 'mighty works' translates a word that most literally means powerful.

What kind of power are we talking about here?

Since the crowd is praising God here we must be talking about divine power, we must be talking about miracles.

They had seen Lazarus come out of the tomb, they had seen blind men enabled to see, they had seen those with leprosy made well, and more.

There are no tricks or games. Jesus does these things in ways that are undeniable.

Considering that they had witnessed things only possible by the power of God, it is easy to see why they are excited here.

They do the only reasonable thing here in **verse 38**.

The first half of that verse comes from Psalm 118:26-27.

The language is incredibly clear, Jesus is the King who rules for the glory of God.

The second half of the verse sounds a lot like the praise of the multitude of angels that appeared to the shepherds just outside Bethlehem the night Jesus was born.

These people are joining their voices to the heavenly chorus of praise to God for the coming King and they are happy about it, but not everyone in the crowd is happy. (**Verses 39-40**).

Because of the miracles the crowd happily celebrates Jesus as the coming King, but the Pharisees are saying, "No way"!

They hear the joyful praise of the crowd as a mistake, they do not see Jesus as being worthy of praise.

They probably hear what the crowd is saying as crossing the line into worship and they demand it be stopped.

Jesus can't do that. If He were to rebuke His disciples He would be denying His right to this rightful praise.

But what if for some other reason the praises were to stop. Then Jesus says, "The stones would cry out."

Show of hands how many people have ever heard stone 'cry out'?

What is Jesus' point? His point is that God will not, He cannot, allow the rightful praise of His Son be silenced.

If the mouths of people cease, the LORD of all creation will command the praise of Christ.

He has to because to do otherwise would be to deny the Son in Whom He is pleased and that is impossible for Him to do.

[This necessity of praise should not be surprising to us. We can see necessary reactions all over the place in creation. Take fire for example. How many of you are looking forward to campfires this summer? Let me ask a question have you ever experienced a fire that did not produce heat? Of course not because fire always produces heat doesn't it?]

It would be far easier to have a flame without heat than it would be for God to deny the praise of King Jesus.

Every human being that lives will make a choice to give to Jesus the praise He deserves or make an attempt to silence it.

Many have tried to do the latter throughout history, but time and again the LORD has shown that to be a totally useless effort.

You may refuse to offer praise, but you will never silence it.

Even if every human being in the history of the world were to be silent.

Even if somehow the angels in heaven were to refuse to open their mouths, God Almighty would put every creature to shame by commanding the creation itself to cry out in a loud voice, "Blessed is the King who comes in the name of the LORD."

[Of course we know it will not come to that. We know that there are thousands upon thousands of angels who joyfully worship the Lord and we know there is a great multitude that God has redeemed to Himself through the work of Christ who will delight in the praise of His Name. The question we are forced to answer for ourselves is, "Will we join them?" It going to happen with or without us. Choosing to embrace the coming King will lead to joy, but as we see in these last few verses...]

Point #3 – Rejecting the coming King has consequences. (Verses 41-44)

According to Colossians 1:16 everything has been created by Jesus for Jesus. That means that He must reign over all things which means eventually putting an end to all His enemies.

Now we have all the characters from the parable of the Minas being portrayed in real life as Jesus shows Himself to be the coming King.

We have the nobleman coming to receive His kingdom (Jesus), we have His servants (the disciples who retrieve the young donkey and those shouting His praises along the way),

and we have those who don't want Jesus to be King (the Pharisees who want to silence His praise).

In these last few verses Jesus broadens out that last group with a prophecy that He speaks over the city of Jerusalem.

Before Jesus speaks we see this reaction in **verse 41**.

He knew what was coming. He knew He would be betrayed, tried in an unjust court, mocked, whipped, beaten, and condemned to die at the hand of the Romans.

He knew this was necessary in order to fulfill God's promises, satisfy divine justice, and display the glory of His infinite eternal love for His people.

He knew that the means that would bring this about would be the hardened hearts of those inside the city and yet this foreknowledge does not make Him cold-hearted or indifferent.

Instead in the tenderness of His human heart which was completely free from selfishness and pride He shed tears of lament over Jerusalem.

He explains the tears in **verses 42-44**.

He weeps over the city because most of the people in it would remain blind to what would bring peace to them.

That after all is the heart of Zechariah 9:9. The messiah coming on the back of 'the foal of a donkey' to bring salvation and peace.

What would bring peace? Jesus' death and resurrection.

That is what all those OT sacrifices for sin were pointing to.

If people are going to have peace with God, then someone needs to deal with all the acts of disobedience that make us His enemies and objects of His wrath.

But, Jesus says here, that is hidden from them.

One way things can be hidden is that they are tucked away in a place where they cannot be seen.

Another way in which things can be hidden is that people miss what is right in front of their face.

The second kind of hiding is likely what Jesus is talking about here.

Many of the people were more concerned about their Roman oppressors than they were about their need of forgiveness.

The Pharisees and other religious leaders were concerned about their power and position and had deluded themselves into thinking that they could please God with their self-righteousness.

Because they were blind to their own condition they could not see what would 'make for peace', because they could not accept who Jesus is they refused to embrace Him as King.

Just like those people in the parable who rejected the King were destroyed so too would those who reject Jesus be destroyed.

Nothing has changed from that day until this one.

Sadly, people can be blind to the "things that make for peace!"

We are in the middle of an election in Canada and I can't help but wonder how many people (even some professing Christians) fall into the trap of thinking a better government or a new politician will solve our problems.

I want to be clear here.

It is important that we vote!

I believe we should try and make the best choice possible in the situation we find ourselves in. If we can lessen the godlessness of our current government we should do it, but it is unwise to think that a new government is going to solve our problems.

Our biggest problem is not that our taxes are too high (they are), or that the economy is in trouble (it is), that our freedoms have been diminished (they have), or any number of other genuine concerns.

Our biggest problem is that the general population of Canada has rejected Christ! Listen, there is no political solution to a spiritual problem!

If we fail to see that our greatest need is someone to save us from our own wickedness then we will end up like the subjects in the parable and like the people in Jerusalem.

The triumphal entry of Palm Sunday calls us to something better.

It calls us to put our hope in the coming King. A hope that is well placed because the King commands all things and will do all that He has promised.

It calls us to joyfully join in the eternal chorus of His praise because it must be so and because it must be so only misery can come from going the other way and rejecting Him.

In the parable the noblemen comes to the country is declared King, goes away, and then returns.

It is the same with Jesus. He came in perfection, died so that we could have peace with God, and was clearly declared King in the power of His resurrection.

He is now reigning in Heaven and will come again. He is the coming King! We will be happy when He comes?