

Luke 19:28-44 Blessed is The Coming King Falls Church AM 3/24/2024

We pick up the story of Jesus near the end of His life. Here comes the king into Jerusalem. What would happen when Jesus arrived in Jerusalem? The disciples mistakenly thought that what would happen in Jerusalem would be that Jesus would lead a military revolt, and in that way He would establish the kingdom of God like King David did. Because of the mistaken thoughts of the disciples, and because Jesus was their teacher and their rabbi, Jesus needed to teach His disciples to understand differently what would happen when Jesus arrived in Jerusalem. In the previous passage, we find in Luke 19:11, that Jesus “...*proceeded to tell a parable, because He was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately.*” Jesus told a parable in order to correct the thinking of His disciples about what would happen when He arrived in Jerusalem. In that parable, Jesus gave notice to His disciples that He as Messiah was not going to bring military victory, but instead He was going to be rejected. Following His rejection, there would be a time during which He would be absent. While He is away, His followers must continue praising Him and serving Him until His return. The disciples had been re-trained against wrong expectations of what would happen to Jesus in Jerusalem.

After telling that parable, our passage picks up the subsequent events, when Jesus was preparing to enter the city in a way contrary to what the disciples expected. Most ancient kings rode into their city on a valiant horse: a symbol of war. In contrast, in verses 28-36, we are told that King Jesus rode into His city on a colt of a donkey. This was one visible way of demonstrating that Jesus came bringing not war, but peace. A colt was a unique peace symbol, but was soon to be replaced with another symbol, the symbol of the cross.

Since we have Christ in us, we have His peace, and we must praise Him.

1. Who is Christ? Answer: the king of peace. (see v.38, Luke 2:14, Luke 9:51, Luke 19:38, John 14:27)

I will come back to verse 28. Let’s jump ahead to verse 35. In verse 35, the disciples who had brought the colt, now threw their cloaks on the colt. It was as if they were purposely ignoring the peace that symbolized by the colt, and covering the colt, covering the symbol of peace, they seemed to be treating the colt like they would treat a king’s horse. In verse 36, spreading their cloaks in the road was another sign of greeting for a victorious king of war. In verse 37, the people who had come with Jesus from Galilee burst into praise to God for the mighty miracles which they had already seen, and they hailed Jesus as the coming King who would have God’s authority in God’s name in order to rule as King. What is surprising about Palm Sunday is what Jesus did at that moment. Rather than the whole multitude being stopped by Jesus, they seemed to be encouraged along by Jesus, who alone seemed to realize the deeper truth of their words: the king of peace had now come, at long last. The reason the crowds could not be prevented from welcoming Him was the same reason the owner

of the colt could not be prevented from letting the colt go for this purpose. The King was exercising His authority to show that the King of peace had come! The coming of this king was the event for which not only Jerusalem, but the whole creation had been eagerly waiting. *What were they waiting for, specifically? The crowds shouted it out in verse 38, "...Peace in heaven and glory in the highest."* Whether the crowds fully understood their own shouting or not, what their words meant was, 'finally there will not be wrath from God against us, but instead at last there will be peace from heaven toward God's people, and despite delay God will be praised by man as He should be praised.'

After these well-known events of Palm Sunday, what became the symbol of the king of peace for the author Luke and for the early church? The symbol of peace was not a donkey anymore. The colt had been a fine symbol of the king of peace as far as it went on that day. But it was not the actions of Jesus on Palm Sunday that purchased peace for God's people! For Luke, it soon became the cross that best symbolized peace, because it was not when Jesus was set on the colt, but instead it was when Christ was placed on the cross, that peace in heaven was accomplished.

The Gentiles would not even know that Jesus had fulfilled the Hebrew Scriptures in Zechariah 9:9 by riding in on a colt. So by the apostle Luke writing this passage, he was informing the Gentile readers all about it. Luke weaved into his account twice, the first time in verse 31, and the second time in verse 34, that the Lord had need of the donkey. Luke was communicating to the Gentiles in the early church that the Jewish Messiah is the Savior not just of the Jews, but more – Jesus is the Savior of the World! He is so, precisely because of His uniqueness. Jesus is not merely a great teacher or a great King: Jesus is God. Christ came into Jerusalem in order to die on the cross for sinners from every nation. This is why it was no longer the donkey of Palm Sunday, but rather the cross of Good Friday that became the everlasting symbol of peace between God and men. Praise God we have found peace, because it took the blood of the God-man for us to have peace with God!

2. Why must we praise Him? *For the work of peace!* (see v.40, 44, 1 Pet. 2:5,12, Jn 16:33; 20:19, 26, Phil 3:12; 4:7,9)

Now we back up to verse 28, keeping something important in mind, when we read that Jesus was "...going up (or ascending) to Jerusalem." When Jesus ascended to Jerusalem, it was not merely to do the work of peace known as feeding the poor (although Jesus did that). When Jesus ascended to Jerusalem, it was not merely to do the work of peace known as driving the merchants out of the temple, (although Jesus did that). When Jesus ascended to Jerusalem, it was not merely to do the work of peace known as teaching daily in the temple, (although Jesus did that, too.) When Jesus ascended to Jerusalem, it was to do the work of peace known as dying on the cross!

The previous chapters of the Book of Luke have repeatedly prepared us readers for this, by showing us how intentional Jesus was in aiming for Palm Sunday and all

that followed. For example, listen to Luke 9:51, "...*When the days drew near for Jesus to be taken up, He set his face to go to Jerusalem*" [Another English Bible says it just as accurately – "Jesus resolutely set out for Jerusalem..."] It means that Jesus was determined. Only later do we realize just how determined Jesus was. Think of the full route that Jesus was on while going to Jerusalem - when it came time for Jesus, who had come down from the heavenly Jerusalem, to return to the heavenly Jerusalem, He had to go through the earthly Jerusalem! Jesus had been sent by His Father to complete a mission to save us, and He was determined to complete it before returning to the Father in heaven. Verse 29 pointed out that Jesus drew near to Bethphage and Bethany. As we already studied, in verses 30-35, Jesus made a stop to fulfill the Zechariah prophecy. This was why Jesus sent 2 disciples ahead to fetch the colt on which He rode. Having accomplished the fulfillment of Scripture prophecies, verse 36 says, "...*as He rode along...*" Do you sense the forward motion? The King Himself seems to ensure that there continues to be steady progression toward Jerusalem. Previously Jesus had been walking to Jerusalem, and now here, Jesus began riding along on a colt. Verse 37 says, "*As [Jesus] was drawing near...*" Luke presented every advancement and maneuver, as Jesus the King was moving closer to the cross for us. As many spread had their cloaks down on the road before Jesus, and as Jesus drew near, the whole multitude also began to sing praise to Jesus, their praise with a loud even re-stated that Jesus was on the move, "Blessed is the King who comes in the name of the Lord!" Again in verse 41, Luke recorded for us the motion of the Savior, "*When He drew near...*".

All of this intentional, focused, and resolute movement toward Jerusalem, toward the cross, toward His own death, was part of the work of peace, showing the Savior coming to save us. Nothing could stop Him!

Luke recorded in verse 40 a well-known sentence of Jesus that if Jesus silenced His disciples by rebuking them for praising Him, then the very stones would cry out in praise of Jesus. In saying that Jesus communicated that this is a deep peace, a foundational peace. This peace is deeper than the religion of ancient Israel. This bedrock-level peace touched the very created order of the entire world. Even the stones are part of the creation initially formed by Christ, the creation that suffered under man's fall into sin; so the stones give praise to Christ for His work of reconciliation between the Creator and the creatures. *The peace worked by Christ is as significant as the creation of the world in the first place, stones and all, to give praise to God.* The underpinning purpose of the created order had been disturbed by man not being at peace with God. Now that Christ has worked peace with God back into man's existence, the created order can finally return to its function of giving unhindered praise to God. God made the world to bring Himself glory. The stones were created for God's glory. But did God intend for the stones to cry out? No. God intended stones to be used to construct buildings. God intended for His disciples to enter those

buildings and cry out the praise of God. God meant for us to cry out! That is what Peter, whose name means rock, noticed and wrote about in 1 Peter 2:5, "...*you yourselves, like living stones, are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.*"

We must praise God because that is our main purpose for existing! What is chief end (or main purpose) of man? To glorify God and to enjoy Him forever.

3. What is the result? Answer: "...*My peace I give to you,*" John 14:27 (see v.42, Ephesians 2:14, Matthew 11:25-30) Jesus gives us Himself. Ephesians 2:14 says, "*He Himself is our peace.*"

What makes peace?

Luke 19:41-42, "*And when [Jesus] drew near and saw the city, He wept over it, saying, 'Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes.'*"

As Christians, we know that peace is not a set of circumstances. It is a fundamental mistake to believe that if things are going well, we have peace, and if things are going poorly, then we don't have peace. That leads to believing that God must give us better circumstances in order for us to have peace. Wrong. We know that is wrong.

We know better. We know that *Peace is a relationship with a person.* We can have peace with Jesus during poor and difficult circumstances.

So, the core question of Palm Sunday is - how is your relationship with Jesus? John 14:27, "*Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, neither let them be afraid.*" John 16:33, "*I have said these things to you, that in Me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.*" After the death and resurrection of Jesus, He appeared to His disciples, and it is fascinating and significant what Jesus said then. John 20:19, "*the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you.'*" Thomas was missing, so later again when Thomas was with them, Jesus came and in John 20:26, "...*although the doors were locked, Jesus came and stood among them and said, 'Peace be with you.'*" This truth continues to us as disciples of Jesus, which is why Paul wrote these precious words for us in Philippians 4:7, "...*the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.*" Colossians 3:15, "...*let the peace of Christ rule in your hearts...*"

1 Peter 2:12, "*Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.*" Glorify God on the day of visitation! That statement by God through Peter the Rock, has strong connections back to Palm Sunday in Luke 19, when Jesus visited Jerusalem. That statement also has strong connections forward to

the last day, when Jesus will again visit earth one more time, and take us all back with Him into the New Jerusalem, to make it our permanent home. Peter was writing about our behavior now among the watching world, and the watching world observing our good deeds, and giving glory to God, because the King is coming!

Conclusion: To conclude and summarize, the King who came on Palm Sunday, is coming again. So, what must we do? We must praise the Coming King. We give praise to God that we have received peace, and we let unbelievers see us and hear us giving praise to God for the peace that we have found. Our praise and our lives of serving are what communicates to unbelievers where we found peace, and therefore where they can find peace. Because there is no peace in our world, let them look at our lives and see the source of peace. Let them see Christ. Praise God that we found Christ, who is our peace! Romans 4:25 – 5:1, Jesus “...*was delivered up for our trespasses and raised for our justification. Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.*”