

Blessed is the King!

- The triumphal entry of Jesus into Jerusalem is written about by all four of the gospel writers. This is the beginning of the culminating event that Jesus has been preparing for His entire ministry. It is for this reason that Christ came, to save sinners, and in Luke 9:51 we read that the Lord “set his face to go to Jerusalem.” Now the day has finally come for Him to arrive in the holy city where He will lay down His life. If you think of the Gospel of Luke as a film, then everything is going to begin to look like slow motion now. Luke has covered nearly 3 years--if we include the birth of Jesus and His visit to Jerusalem at the age of 12 in there-- in 19 and ½ chapters. He will take 5 and ½ chapters now to cover one week. Had every day of Jesus ministry been equally covered up until this point, and I know it wasn't but Luke wrote it as led by the Holy Spirit- then he would have covered roughly 56 days of Jesus' ministry in every chapter of the gospel. Now he will take 5 and ½ chapters to cover 7 days.
- Luke 19:28-48
- I want us to consider this text this morning as it portrays Jesus as prophet, priest and king in three different scenes. The first scene finds Jesus preparing for His entry and then riding into Jerusalem as a king on the back of a donkey colt. The second scene finds Jesus weeping over Jerusalem and speaking as a prophet about the coming calamity of Jerusalem's destruction. The third scene finds Jesus tending to the temple as a priest, driving out the thieves.

1. Jesus the King (vs. 28-40)

- Jesus instructs His disciples to go into the next village and see a man about a donkey. In fact, they are to go into the village, find a colt tied up there that has never been ridden, and they are to begin to untie it. As soon as they do, Jesus says, there may be an interruption as someone comes out to ask what they think they are doing untying the colt. They are to tell the man, “the Lord has need of it.” It is interesting and no mistake that Luke uses the word for Lord, kurios, for the owners of the colt, in verse 33. The “lords of the colt” ask what the disciples think they are doing untying the colt and they respond, “The LORD has need of it.” You think you're the owner of the colt? You're not the owner. The Lord is the owner of all of creation, and the Lord has need of this colt that has been entrusted to you for a while. Now this wasn't a power play at all by the disciples and there is a belief among some that the colt was owned by followers of Jesus and they had been told to expect this and this was the code word: “the Lord has need of it.” But it brings up an important reminder that what we have is not our own, including our schedules and including our bodies: as Paul said, “we were bought with a price.” And make no mistake, the schedules we have and the bodies we are moving around in belong to the Lord, and the “Lord has need of them.” Now, let's keep this in balance. The overarching truth is that God needs nothing and Jesus could have bent down, spit in the dust, rolled it around in His fingers and created a donkey colt right there out of nothing. In the same way, God does not NEED you and me. But the amazing truth is that God has chosen to use His people to accomplish His purposes. The Lord has need of you, and your time, and your resources and your intellect and your very life.
- There is nothing haphazard or last minute or spontaneous about what is happening here in verses 28-40. Jesus very deliberately fulfills Scripture and enters Jerusalem just as it was prophesied He would, as the King and Messiah:
- “Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your King is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.” (Zechariah 9:9)
- Jesus has borrowed a colt, just as He would one week later borrow a tomb. He rides in on a colt that has never been ridden, which is fitting for a king. Not only that, but Joel Green writes that “the person who enters the city (in this way) does not do so in order to claim kingship; rather, entry presupposes an already

achieved victory.” Jesus is King. As Gabriel told Mary when he brought her word that she was to conceive by the Holy Spirit, “He will reign over the house of Jacob forever, and of His kingdom there will be no end.” (Luke 1:33). As Jesus said Himself to Pilate, “You say that I am a king. For this purpose I was born, and for this purpose I have come into the world -- to bear witness to the truth. Everyone who is of the truth listens to my voice.” (John 18:37)

- Finally, as Jesus enters Jerusalem, the people worship Him as king. They cry out, “Blessed is the King who comes in the name of the Lord!” (vs. 38) And some of the Pharisees tell Jesus to stop them from saying such things. Why? Jesus was being worshipped as He entered the holy city, one of the clear claims to His deity that He made over and over again, as men and women and even demons cried out to Him, acknowledging that He was God. Not ONCE did Jesus command someone to stop worshipping Him. Jesus replies to the Pharisees who would silence the people: “I tell you, if these were silent, the very stones would cry out.” (vs. 40) In other words, the creation worships Jesus, and if those with vocal cords remain silent, those things without vocal cords, even rocks, would worship him with all their might. Because Jesus Christ is King.

2. Jesus the Prophet (vs. 41-44)

- Though Jesus received the worship of those lining the roads into Jerusalem, He entered greatly burdened, as we see in these verses. We must recognize the fact that though the people praised Him as king, Jesus knew two things about their praises: One, they were shallow, as He knew they would be the same people just 5 days later who would cry with bloody venom, “Crucify Him! We have no king but Caesar!” Why did they do that? Because, and this is the second thing Jesus knew about their praise as He entered: it was misguided praise. They were expecting a king to come in on His gallant steed, leading a mighty army that would finally and forever overthrow the Roman government and restore the nation of Israel. They knew nothing of a king who would be whipped and spat upon and nailed to a tree and die. A dead king?! What good is a dead king? They did not understand, because their hearts were hardened. They did not see that the King of glory had entered in, the only One who could bring peace to the hearts of men and women.
- Jesus weeps over the city and says, “Would that you...had known on this day the things that make for peace! But now they are hidden from your eyes.”
- Look at verses 12-14 of this chapter: this helps us see the context of what is happening here. Those people, those cities, those nations who say to Jesus, “We do not want this man to reign over us” (Verse 14b) will hear this indictment in verse 27: “But as for those enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me.”
- Jesus again prophesies in verses 43-44 of the destruction that is coming to Jerusalem because, look at the end of verse 44: “you did not know the time of your visitation.” The destruction will be sudden, unexpected, calamitous and complete. There will be no escape as the enemy closes in on every side. That is exactly what happened in the bloodbath of 70 A.D. when Titus brought the full force of the Roman army against the holy city. And it is exactly what will happen at the end of the age when Jesus suddenly appears and the heavens shall be rolled up like a scroll, as Isaiah prophesied. (Isaiah 34:4).
- Have you ever heard anyone say, after a calamity or a trial of some kind, “I just wish I had known this was coming...I would have been better prepared for it!” Jesus weeps because His people knew the prophecies and they saw them fulfilled before their eyes. He walked among them and raised the dead and healed the blind and cast out demons and walked on water and fed the multitudes and preached the Gospel with authority...and they did not have eyes to see or ears to hear and though all the things that make for peace was standing and living in their midst, they were blind and deaf and dumb, and did not know the time of their own visitation.
- Oswald Chambers wrote about this verse: “What is it that blinds me in this ‘my day’? Have I a strange god - not a disgusting monster, but a disposition that rules me? More than once God has brought me face

to face with the strange god and I thought I should have to yield, but I did not do it. I got through the crisis by the skin of my teeth and I find myself in the possession of the strange god still; I am blind to the things which belong to my peace. It is an appalling thing that we can be in the place where the Spirit of God should be getting at us unhindered, and yet increase our condemnation in God's sight.”

- Is there anything that you have ignored that perhaps now you have become blind to? How will you know? Cry out to God for His mercy: show me one more time, Lord, and take away my blindness so I can see, and my deafness, so I can hear!

3. Jesus the Priest (vs. 45-48)

- Jesus then went into the temple after that and immediately began driving out those who were buying and selling in it. His indictment was not that there were things for sell in the temple. He did not call them a den of capitalists. He called them a den of thieves. Presumably it was because there was dishonesty being used for gain. This was close to Passover and there was a lot of selling going on as travelers were coming in literally from all over the world and needing to get a sacrifice for the temple. They could have brought their own, of course, but many didn't because of the travel and because they had heard that your own animal might not be accepted. Hendriksen writes, “The temple merchants have paid the priests generously for their concession. Some of this money finally reaches the coffers of sly, wealthy Ananias and of clever Caiaphas.” Do you see what is going on here? It is like going to a professional baseball park like Camden Yards to see the Orioles play. When you go to buy your hotdog that comes with nothing on it for \$5, you are buying it from a concessioner who has paid a hefty sum to the owner of the ball park to be there to sell his hot dogs. You can either pay the price or you can go hungry. It was happening in the temple 2000 years ago, but the price was much higher. The worshipers were being told, “You can either pay my price or go back home, because you cannot go in to see the priest without a worthy sacrifice.”
- Enter Jesus the Priest. The Priest who would officially mark the end of the need for priests and mediators and sacrifices because He is the HIGH Priest, He is “a priest forever” Hebrews 5 says. He is the “High Priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the holy places, in the true tent that the Lord set up, not man.” (Hebrews 8:1-2). He entered the temple not to offer the blood of another but to offer His own blood once and for all. He offered one sacrifice for sins, and “by a single offering He has perfected for all time those who are being sanctified.” (Hebrews 10:14).
- That's why Jesus drove the thieves out. The same word is used by Luke that he used to describe Jesus driving demons out of people. He was jealous for His temple, and He says, “My house shall be a house of prayer, but you have made it a den of robbers.” (vs. 46) Had the temple been a house of prayer, would Jerusalem have needed weeping over? Would they have seen and known the things that make for peace? Had the temple been a house of prayer, would they have known the time of their own visitation? Would they have seen and recognized that the King of glory had come to earth?
- As we close this section, we see Jesus doing what He had come to do in preparation for His appointment with the cross just five days later: He is doing what He did even at 12 years old. He was in the temple, teaching the people. Only this time the priests and the elders and the scribes and the leaders of the people were not marveling at His wisdom. They were chafing under His popularity with the people. They were plotting how they would destroy Him.
- When Lloyd C. Douglas, author of “The Robe” was a university student, he lived in a boarding house, and beneath him, on the first floor lived an elderly retired music teacher, now infirm and unable to leave the apartment. Douglas said every morning they had a ritual they would go through together. He would come down the steps, open the old man's door, and ask, “Well, what's the good news?” The old man would pick up his tuning fork, tap it on the side of his wheelchair and say, “That's middle C! It was middle C yesterday, it will be middle C tomorrow, and one thousand years from now, it will still be middle C! The tenor upstairs sings flat, the piano across the hall is out of tune, but my friend, this is

middle C!” Amen. The world is changing daily, the nations rage, the skeptics scoff, but Jesus Christ is King. Yesterday He was King. Today He is King. One thousand millennia from now, He will still be King.

- Prayer