

Sermon: Praise God! The King Is Coming!

Text: Luke 19:28-44

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March 28, 2010

Introduction: Throughout the Scriptures Jesus (God) is described as “The Coming One.” He showed himself to the patriarchs, to Moses, and certainly the prophets. The writer of Hebrews helps gather up salvation history for us when he tells us:

Hebrews 1:1-2 (NIV) ¹In the past God spoke to our forefathers through the prophets at many times and in various ways, ²but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe.

The Messiah was anticipated in spite of even the poor examples of Israel’s kings. We hear and see God working in the days of Israel’s captivity. We witness the procession of God’s covenant people coming back to Mount Zion, back to Jerusalem, the city of God. Now “The King Is Coming.” This was not completely unexpected. Even at the occasion of Jesus’ birth Luke had told us there were those who were waiting for the promised Messiah.

Luke 2:25 (NIV) ²⁵Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him.

Luke 2:36-38 (NIV) ³⁶There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, ³⁷and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying. ³⁸Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.

Messiah and King are really synonymous for our purposes. God had promised a king who would be anointed and set apart for God’s special purposes. *Messiah* literally means “anointed one.” This ideal king would set everything right. He would be God’s true agent upon the earth. The world would be at peace because the Messiah would restore everything as it was created to be. Kings come and go, but *this* monarch was the King of kings and Lord of lords. His reign and kingdom were to be eternal. What a tremendous promise compared to the sad reality of Israel’s history, or even their then current situation.

Jesus had really been on his way to Jerusalem since his birth in Bethlehem when the angels had told the shepherds: **Luke 2:11 (NIV)** ¹¹Today in the town of David a Savior has been born to you; he is Christ the Lord. **Christ is the Greek equivalent to Messiah, and both mean: “the anointed one.”**

There was early recognition as Jesus was calling the twelve disciples. **John 1:41 (NIV)** ⁴¹The first thing Andrew did was to find his brother Simon and tell him, “We have found the Messiah” (that is, the Christ). **Simon Peter would later confess that Jesus was the Christ. Others who were healed recognized Jesus was the Messiah. Even the demons knew.**

It is clear from the beginning of Jesus’ teaching ministry that he was on his way to Jerusalem to declare what others had been sometimes loudly saying for nearly three years. Jesus had planned this itinerary from the beginning, so:

I. The Preparation for Jerusalem Was Anticipated (vv. 28-35)

Luke 19:28-35 (NIV) ²⁸After Jesus had said this, he went on ahead, going up to Jerusalem. ²⁹As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, ³⁰“Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ³¹If anyone asks you, ‘Why are you untying it?’ tell him, ‘The Lord needs it.’” ³²Those who were sent ahead went and found it just as he had told them. ³³As they were untying the colt, its owners asked them, “Why are you untying the colt?” ³⁴They replied, “The Lord needs it.” ³⁵They brought it to Jesus, threw their cloaks on the colt and put Jesus on it.

A. An animal was needed.

And not just any animal. A camel would not do, nor a horse. The animal that was to be used must fulfill prophecy as well as provide for the symbolism needed. Luke says that it is a colt (*polos*). We know from Matthew’s gospel (**21:5**) that it is the foal or colt of a donkey. Matthew and John quote Zechariah to inform us of the prophecy that would be fulfilled during this procession into Jerusalem.

Zechariah 9:9-10 (NIV) ⁹ Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey. ¹⁰ I will take away the chariots from Ephraim and the war-horses from Jerusalem, and the battle bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth.

“Jesus’ instructions are clear that the donkey must be one that has never been ridden (see **Numbers 19:2; Deuteronomy 21:3; 1 Samuel 6:7; 2 Samuel 6:3**). It is set apart, consecrated for a specific use — for the Master’s use. There is a rabbinical tradition that no one should use the animal on which a king rides.” (Dr. Ralph F. Wilson cites: Green, Luke, p. 685, fn. 9, mentions Catchpole, “Triumphal Entry,” in *Jesus and the Politics of His Day*, edited by Ernst Bammel and C.F.D. Moule (Cambridge University, 1984), p. 324, who cites *Sanh 2.5*.)

B. Jesus was prepared.

Either through his supernatural knowledge or maybe a prior arrangement, Jesus’ ride was exactly where and how it was supposed to be. And the procession into Jerusalem was about to begin. Jesus had taken the same route as the priests from Jericho. This year (and forever, really) Jesus would be the sacrifice for Passover. Everything was ready and pre-planned.

Jesus was prepared to present himself to his own people as Messiah. As he gets on the donkey he knows full-well what is ahead. God had been preparing his people for this long-awaited day, but it is this very act of revelation that will set in motion Jesus’ death on the cross later in the week.

Even though the procession starts out with a great deal of excitement:

II. The Reception of Jerusalem Was Varied (vv. 36-42)

Luke 19:36-42 (NIV) ³⁶As he went along, people spread their cloaks on the road. ³⁷When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices 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!” ³⁹Some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples!” ⁴⁰“I tell you,” he replied, “if they keep quiet, the stones will cry out.” ⁴¹As he approached Jerusalem and saw the city, he wept over it ⁴²and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes.

A. Disciples praised the Messiah’s coming.

It was Passover. Jesus had been healing people throughout his ministry and teaching those who would listen about his new kingdom. Jesus had even raised people from the dead. His friend, Lazarus, had been the most recent.

Lazarus and his sisters lived in Bethany, the same area from which he was proceeding into Jerusalem. Some of those witnesses were getting excited about the possibilities of Jesus being presented as the long-awaited Messiah.

People were spreading out their clothing on the road. This was a way of honoring Jesus. When Jehu had been anointed king of Israel the OT Scriptures tell us:

II Kings 9:13 (NIV) ¹³They hurried and took their cloaks and spread them under him on the bare steps. Then they blew the trumpet and shouted, “Jehu is king!”

No trumpets here but Mark tells us:

Mark 11:8 (NIV) ⁸Many people spread their cloaks on the road, while others spread branches they had cut in the fields.

And John adds:

John 12:13a (NIV) ¹³They took palm branches and went out to meet him,

And it was loud; the crowd was shouting: “Blessed is the king who comes in the name of the Lord!” “Peace in heaven and glory in the highest!”

This arrival of Jesus into the city of David with his entourage was quite provocative. And there were actually people waiting in Jerusalem for his arrival. Maybe you can understand why the:

B. Pharisees wanted quiet.

They certainly didn’t want a riot breaking out. They were losing disciples and influence to Jesus’ group already. There was also the danger of Pilate’s feeling threatened by all the commotion, and no one wanted that. (The town was full.)

Some of the Pharisees were more interested in civil peace than peace with God. In fact, later in the week the chief priests would declare “we have no king, but Caesar” (**John 19:15**).

Jesus told them: you want quiet (silence)? That is impossible, Jesus said. If my disciples are quiet, the stones will voice my praise. They couldn’t be quiet if they wanted to.

Why stones? Maybe because they were so prevalent on the landscape or he was looking at the construction materials of the ancient walls of the city. Just think about how God had used stones for altars. They had held his sacrifices. They had seen his deliverance of Jerusalem before. How could they help but witness to the love and provision of the Messiah King? All of creation recognizes its Maker.

Jesus is saying in the classic understanding of the word *dumber* - that Jerusalem “is dumber than a rock.” Jesus is implying even “stones” will voice my praise if no one else will.

C. Jesus wept over the people’s blindness.

Jesus only cries twice that we know of: once at Lazarus’ death and now for what will be Jerusalem’s. Jesus never cries for himself, only for others. And this is not ordinary crying, this is deep, heart-felt sobbing. Jesus is well-aware of what his rejection by his own people will bring. The Light of the world cannot cause someone to see who refuses. Our free-will and freedom to choose who we will follow and who we will believe leaves us open to either reward or punishment. God *will not* make us love him.

In less than 40 years, Jerusalem will be destroyed because they would not receive their Messiah.

III. The Punishment of Jerusalem Was Predicted (vv. 43-44)

Luke 19:43-44 (NIV) ⁴³The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. ⁴⁴They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you.”

A. Enemies will overthrow the city.

Jesus’ prophecy came true. “In the year 66 AD the Jews of Judea rebelled against their Roman masters. In response, the Emperor Nero dispatched an army under the generalship of Vespasian to restore order. By the year 68, resistance in the northern part of the province had been eradicated and the Romans turned their full attention to the subjugation of Jerusalem. That same year, the Emperor Nero died by his own hand, creating a power vacuum in Rome. In the resultant chaos, Vespasian was declared Emperor and returned to the Imperial City. It fell to his son, Titus, to lead the remaining army in the assault on Jerusalem.

The Roman legions surrounded the city and began to slowly squeeze the life out of the Jewish stronghold. By the year 70, the attackers had breached Jerusalem's outer walls and began a systematic ransacking of the city. The assault culminated in the burning and destruction of the Temple that served as the center of Judaism.

In victory, the Romans slaughtered thousands. Of those spared from death: thousands more were enslaved and sent to toil in the mines of Egypt, others were dispersed to arenas throughout the Empire to be butchered for the amusement of the public. The Temple's sacred relics were taken to Rome where they were displayed in celebration of the victory.

The rebellion sputtered on for another three years and was finally extinguished in 73 AD with the fall of the various pockets of resistance including the stronghold at Masada." (EyeWitnessstoHistory.com)

B. Jerusalem would miss the King's coming.

All of these terrible events happened because of the Jews' spiritual blindness and pride. The text says it was "because you did not recognize the time of God's coming to you."

The word "coming"(NIV) translated "visitation" in the **KJV** is a highly important theologically-charged word. The word (επισκοπη) carries the meaning of care or protection offered especially by God. "Man is directed to it. But God is free in respect of it. He may withdraw it." - TDNT, Vol. II, p. 606

It is a gracious intervention of God in man's affairs. We hear the word used with other words like day and time, e.g., "the day of his coming" or "the time of his coming."

This is apocalyptic talk, end-time speech, and words of judgment and terror for those who ignore or refuse God's offer of peace.

Conclusion: Jesus (God) is still "The Coming One." In the future, no one will miss or not understand Jesus' next appearance. **Revelation 1:7 (NIV)** ⁷ Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen.

A wise person, If he knew a person of real importance was coming, preparation would not be put off. And what one prepared would be his/her very best.

Just before our text Luke shares:

Luke 19:11-27 (NIV) ¹¹While they were listening to this, he went on to tell them a parable, because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once. ¹²He said: “A man of noble birth went to a distant country to have himself appointed king and then to return. ¹³So he called ten of his servants and gave them ten minas. ‘Put this money to work,’ he said, ‘until I come back.’ ¹⁴“But his subjects hated him and sent a delegation after him to say, ‘We don’t want this man to be our king.’ ¹⁵“He was made king, however, and returned home. Then he sent for the servants to whom he had given the money, in order to find out what they had gained with it. ¹⁶“The first one came and said, ‘Sir, your mina has earned ten more.’ ¹⁷“Well done, my good servant!’ his master replied. ‘Because you have been trustworthy in a very small matter, take charge of ten cities.’ ¹⁸“The second came and said, ‘Sir, your mina has earned five more.’ ¹⁹“His master answered, ‘You take charge of five cities.’ ²⁰“Then another servant came and said, ‘Sir, here is your mina; I have kept it laid away in a piece of cloth. ²¹I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow.’ ²²“His master replied, ‘I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow? ²³Why then didn’t you put my money on deposit, so that when I came back, I could have collected it with interest?’ ²⁴“Then he said to those standing by, ‘Take his mina away from him and give it to the one who has ten minas.’ ²⁵“‘Sir,’ they said, ‘he already has ten!’ ²⁶“He replied, ‘I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what he has will be taken away. ²⁷But those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me.’”

Before, God was getting ready for His coming;

now, He expects His people to be getting ready for Him.

Are you ready if He were to come today?