March 23/24, 2024

A Different Kind of King

Risen and Reigning

Luke 19:28-48

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So I'm curious how you would describe yourself. What type of person are you? Are you the kind of person that likes to walk through life with high expectations about everything? High hopes that everything is going to be amazing. The next vacation, amazing! Or are you the kind of person that likes to keep expectations and hopes low? Maybe you are inclined to be the kind of person that says, "Just calm it down a little bit. Okay, let's not get too riled up." Which person are you? I, for sure, incline more towards the second type of person. I'm more inclined to be like, "You know, let's keep expectations low. Let's not get too out of hand or get too excited about anything. Okay?" Now my reason for that, I'll admit, is probably a bit of self-preservation. It's a defense mechanism. Because I think we can all admit that when our expectations aren't met, it's a pretty devastating thing. It can stir up a lot of disappointment for us. And so in defense of that disappointment, or to watch out for that disappointment, I like to keep expectations low. It's pretty common for people, no matter who you are, to be very frustrated, be full of angst—maybe even to veer into anger—when your expectations are not met.

So here's a question I'd like you to consider this morning. When you first came to Jesus, what were you expecting it to be like? What did you expect life with Him to be like? Here's the second question. When Jesus didn't meet your expectations, how did you deal with that? What are we supposed to do when our expectations of life with Him are unmet? How do we process that? That's what I'd like to consider together with you this morning, as we turn to a text that will be familiar to all of you here on this Palm Sunday: The triumphal entry in Luke 19. So please turn with me to Luke 19. We're going to be in verses 28 to 48.

Palm Sunday, of course, is the moment that initiates all the events that will transpire over the course of Jesus' week that will lead to the moment that we just heard about in the song, the week that leads up to *The Wondrous Cross*. This moment we will celebrate on Friday and anticipate throughout the week. We know that, but His disciples who had gathered around Him, did not know that. And at this moment in Jesus' ministry, they are full of hope. They are full of anticipation; their expectations are quite high. They know that Jesus is headed towards Jerusalem, and they have expectations about what that will look like. So, let's begin in verse 28:

> **After He had said these things, He was going on ahead, going up to Jerusalem.**
>
> (*NASB, Luke 19:28)

And because we're picking this up in the middle of the story, of course we've always got to do a little work to set the context. That obviously is the case here. We read, **After He had said these things**, and the natural question is, "What things exactly has He said?"

Jesus had just finished speaking a parable to His disciples. Earlier in Luke 19, He had delivered a parable to them. Jesus often taught in parables, and parables were like long extended analogies that ultimately serve to teach or to contrast a common assumption, a common expectation. They often turned things on their head. They delivered a message that people weren't quite expecting. Jesus loved to teach in parables. He did it all the time. And most often His theme was what God was like or what God's kingdom was like. You're probably familiar with the way so many of His parables begin. Often He would start by saying, "The kingdom of God is like…" and then He would tell a story.

In this case, the parable that precedes the text that we're in, was told because Jesus knew what His disciples were anticipating. See, in this moment, His disciples knew He was going up to Jerusalem, and they were longing for there to be a restoration of the political kingdom of Israel. They wanted Jesus to enter into Jerusalem and take over the throne and kick out the pagan Roman Empire and restore to Israel a kingdom that was much better, that far exceeded the kingdom of David.

And so knowing that, Jesus spoke to them a parable, and essentially the parable said this: The kingdom they were longing for, the full realization of it, the culmination of it, wasn't going to come when they expected, or how they expected. It was going to come eventually, but not yet. And so, in the meantime, the call was for them to live as faithful citizens of the kingdom. To be a faithful citizen of the kingdom, essentially came down to being a faithful disciple of Jesus, being one who oriented your entire life around Him, learning from Him, seeking after Him, making Him the priority and, by the power of God, actually becoming like Him. That's what it looked like to be faithful.

Now His disciples in this moment struggled to grasp what He was saying. They struggled to come to grips with the fact that the realization of the fullness of the kingdom that they were longing for wasn't yet. It was a "*not yet"* reality. They struggled with it, because they so deeply longed for it. They longed for the world to be put right; they longed for Israel to have her own land again, to not have foreigners ruling over them. They longed for that so much! And you know what? They were willing to do just about anything to bring that to pass. They looked at Jesus, and they saw the person in whom they thought their hopes of political reign would be fulfilled. And many of them… many of them were willing to do whatever Jesus wanted to make that happen. They were willing to take up the sword. And so there's no question that Jesus' parable and His message to them that it was a "*not yet"* reality, would have been difficult for them to come to grips with. It would have been difficult for them to process it.

And so after telling that parable, Jesus, then, at the beginning of our passage, starts to do something that surely caused them to move out to the edge of their seat again, and to let all that hope, all that anticipation, start to get stirred up again. Because just after He told them, "Hey, that's a "*not yet"* reality," He started to do some things that looked an awful lot like He was saying, "Hey, it's about to happen." And so in this moment, as He started to enact some of the things that we're going to read about, surely their expectation started to build again, and many of them started to think maybe this is the moment…maybe this is the moment we had been waiting for. Continuing in verse 29:

> **When He approached Bethphage and Bethany, near the mount that is called Olivet, He sent two of the disciples, saying, "Go into the village ahead of *you*; there, as you enter, you will find a colt tied on which no one yet has ever sat; untie it and bring it *here*. If anyone asks you, 'Why are you untying it?' you shall say, 'The Lord has need of it.'"** (Vs. 29-31)

So if you are a pilgrim, traveling from the region where Jesus did most of His ministry, Galilee, up in northern Israel, and you were traveling to Jerusalem, the way that you would make that trek would be that you would head down south along the Jordan River. And when you came to Jericho, you would then turn west, and you would start this long, arduous, difficult ascent up into the city of Jerusalem. It was basically an entirely uphill climb. Jericho is a city that sits below sea level, and Jerusalem sits up at the top of a mountain range. So there were a number of thousands of feet that would be climbed over the course of this 14-mile trek.

As you made your way to Jerusalem, when you hit about mile 12, you'd come across these two cities, Bethpage and Bethany. They served as great stopping points for travelers. We're familiar with them, especially with the city of Bethany, because Jesus so often, when He was doing work or when He was in Jerusalem, would make His camp in Bethany. He set that up as His headquarters, and He'd go back and forth between Bethany and Jerusalem. We also are familiar with it because it's the hometown of Mary and Martha, and Lazarus.

And so as Jesus made this trek and got to mile 12, and as He approached these two cities, He sent two disciples ahead of Him to get a colt upon which no one had ever sat. As we consider this, I want to encourage you, when you read about Jesus, when you think about what He is saying and what He is doing, I want you to always think about what He's doing as being incredibly intentional, incredibly purposeful. Jesus is putting together a plan in place that He had ahead of time. I used to think about Jesus as wandering around the countryside and doing miracles, and He happened to fulfill the prophecies that were spoken about Him. But that is not what Jesus was doing. No, Jesus was very intentional in His actions. Each teaching was spoken with great purpose, and surely that's what He is doing here.

There were generally two reasons that a colt, most likely a donkey, would have been unridden at this point. The first reason was that it was being saved for sacred purposes. Maybe there'd be a famous rabbi that was going to ride it, and it'd be a symbolic act. The second reason is that maybe it was being reserved for royal purposes, to be ridden by some political entity, a king or something like a governor, either royal or sacred. Or maybe, just maybe, in one very rare case, it was being reserved for a purpose that would serve both of those ends—the sacred and the secular, the sacred and the royal.

And so in anticipation of what His disciples surely would encounter, Jesus told His disciples what to say if the owners are curious about why their colt is being untied, and of course they would be curious about that. He told these two disciples just to simply say to them, **"The Lord has need of it."** I love that phrase, **The Lord has need of it.** Essentially, whatever this donkey, this colt, was

being saved for, whatever reason their owners were making sure that it remained unridden, whatever their purposes were, they ultimately were overridden by this very moment that the Lord had need of this donkey. Ultimately, the purpose this donkey existed for, was going to be met in this very moment. And so in asking His disciples to go and collect this young donkey, Jesus was acting with great intentionality. And He was planning on fulfilling a prophecy about the Messiah of Israel that was spoken 500 years before His birth. Five hundred years prior to this moment, Zachariah was a prophet of Israel. And as he was prophesying in Zechariah 9:9, he said this:

"Behold, your king is coming to you;
He is just and endowed with salvation,
Humble, and mounted on a donkey,
Even on a colt, the foal of a donkey."

Jesus had made this trek before. He wasn't tired; His feet didn't need a rest. No, He was acting with great intentionality, and He was giving a very clear message to those looking on. The king, the Messiah, the long awaited one, the one bringing salvation to Israel, the one bringing salvation and the forgiveness of sins to His people, that one was on the move. That one was entering into Jerusalem. This is a royal and sacred moment, both the king and the Messiah coming to the city that rightfully belongs to Him, coming to the city of God, to Jerusalem. But He is no normal king. No, He is a different kind of king altogether. He is humble, mounted not on some glorious steed or thoroughbred. No, he's mounted on a donkey. This is a different kind of king.

So the question had to be stirred up in Jesus' disciples at this moment. Is the kingdom coming? He had just made it very clear it was a "*not yet"* reality, but now He's fulfilling prophecy. He's procuring this donkey to ride on. This looks like a "*right now"* king, that it's about to happen, but He said it's a "*not yet"* realized kingdom. We know that the Messiah, the king, brings salvation but we also know that He's told us that in this world we will have trouble. We know that it's not a removal of everything difficult. He's a king; He's royal. He's the rightful king but He's humble. This is a different kind of king.

As we look at all this, it's obvious that Jesus was trying to help them navigate this tension, this nuanced reality of the way He was going to be a different kind of king. But there's no doubt that, in this moment, their human nature took over, and it would be difficult to see those distinctions. At this moment, we have to admit that all they would feel would be excitement…anticipation…hope…growing fervor! And so as they made this march up towards Jerusalem, and they climbed that hill, their fervor, their excitement grew with it. We see that in verse 32:

> **So those who were sent went away and found it just as He had told them. As they were untying the colt, its owners said to them, "Why are you untying the colt?" They said, "The Lord has need of it." They brought it to Jesus, and they threw their coats on the colt and put Jesus *on it*. As He was going, they were spreading their coats on the road.** (Vs. 32-36)

So we're moving forward. The disciples did just what Jesus told them to do. They went and found the colt, and they untied it. And of course, the **owners** were confused and said, "*Hey, what's going on?"* And they said, **"The Lord has need of it."** It's interesting, but you can't really catch it in the English. You might see a footnote in your Bible that the word that's translated **owners** is the Greek word for *lord*—the lords—the masters of this donkey. Oh, these masters had some earthly right to this donkey, but ultimately, **The Lord**—the Lord's purposes, the Lord's ownership—supersedes their earthly ownership, their earthly possession of this donkey.

So the two disciples brought this young donkey back to Jesus, and then the crowd joined into the moment, placing Jesus up on the donkey, laying their coats on it in order to serve as a saddle. And then the crowd began taking off their coats and placing them on the ground before the donkey in order to form a royal red carpet. Appropriate for a king marching forth, arriving in the royal city, these were actions that displayed honor and submission, and declaring Jesus as the rightful king. And as the rightful king, their coats, their possessions, were really nothing to them. Their submission to Him was overridden as well as their rights, or even their claims to their own possessions. They essentially took their coats off and said, "Here, ride on our coats. You deserve a royal pathway."

We don't know, in this moment, how large this crowd was. But Jesus' actions and the response of the people spoke clearly that this was a moment that clearly was declaring Jesus as the king, and He was on the move. He was on the way to the city of God—to Jerusalem—the royal capital of Israel, the political capital of Israel. Verse 37:

> **As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen, shouting:**
>
> > **BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD;**
> > **Peace in heaven and glory in the highest!"** (Vs. 37-38)

The Mount of Olives sits just to the east of Jerusalem. The old city of Jerusalem ended at the Temple Mount, and after that mount on the eastern edge of the Old City, there'd be a valley called the Kidron Valley. So it descended down, but then after the Kidron Valley, it would begin to climb up, and you'd reach the peak, the summit of the Mount of Olives. If you can imagine a picture of Israel, I'm betting that the picture that would come into your mind of Jerusalem would be one probably taken from the Mount of Olives, looking west over the Temple Mount. And now in the modern day, there is that Dome of the Rock that sits on it, and that's from the Mount of Olives, looking west.

So in this moment, in a way that it seems almost like the geography is mirroring the excitement of the story, the plot of the story, Jesus crests the peak of the Mount of Olives, and He comes over and begins to descend. And as He's doing that, the city of Jerusalem comes into full view. The city of Jerusalem titled, *The City of Peace, the City of God*, the city where everything had happened, the city where David reigned. He comes into that city.

And at that moment, the disciples that were with Jesus broke out into praise of God and for Jesus, whom He had sent, praising God for all the miracles that they had seen. But also they praised God because the Messiah the King had arrived. As that moment reached a climax, they broke out in joy. They broke out in shouting, and probably more likely in song, because what they began to proclaim was Psalm 118. ***"Blessed is the one who comes in the name of the LORD,***" except they changed the lyric to, "***Blessed is the King who comes in the name of the LORD.***"

This psalm, Psalm 118, would have been sung by pilgrims throughout Israel's history. Whenever they entered the city, this would be a psalm that would be on their march to the temple, and it would be a song of triumph. God reigns! The psalm itself describes a king leading His people into the temple to worship and to serve God. This is a song of triumph. This is a moment of triumph. Expectations are high; they can't get any higher…a climactic moment!

Jesus had done His best to calm them down, saying, "Hey, what you think is going to happen, it's not going to happen. Something's going to happen, but it's not going to happen yet like you think it's going to happen." He had worked to correct their expectations, to tell them that His kingdom was going to be different, and that His kingship was going to be different than they were expecting. But they struggled to understand it. All they knew in this very moment was they liked what they were seeing. This is exactly what they were hoping would transpire.

But Jesus had a knack, didn't He, for really provoking very polarizing responses. It seems like whenever we think about Jesus' ministry, you know no one ever remained indifferent to Him. They didn't say, "You know what, I'll just ride the fence." Jesus had a knack for always teaching in such a way and acting in such a way that people had to make a decision. Some loved what they were seeing, but as the scene continues, we're going to learn that there were some that were present that did not like what they were seeing at all. Verse 39:

> **Some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples." But Jesus answered, "I tell you, if these become silent, the stones will cry out!"**
>
> (Vs. 39-40)

We don't know exactly who these Pharisees were. We do know that some Pharisees joined into Jesus' crowd as hesitant disciples. And we don't know if that's who these Pharisees were, or whether they were the Pharisees that liked to tag along and serve as religious spies to see if Jesus did anything wrong or stepped out of line. Then they could call Him on that. We're not exactly sure. What we do know is that they didn't like what they were seeing. They deemed that what these disciples were doing, the claims they were making, were almost blasphemous and wrong. And so they called on Jesus to rebuke His disciples, but His response beautifully displays who He is. He said back to them, "**If these become silent,** (creation will cry out) **the stones will cry out."** In other words, what they are doing is completely appropriate, because that is who I am. I AM the King of Glory! I am the Messiah! I am the long-awaited One! And if I would make them be silent, into that chasm, that void, that vacuum, the very words and echoes of creation would all echo out,

and they would all shout forth that I am the King. There's no point in silencing them. The Earth would cry out, “He's the King! He's the King of it all.”

And so here He sits. He had been planning on heading towards Jerusalem, but here He sits right on the edge of the city about to enter. His disciples, of course, were ready to carry Him all the way in. They had come down the descent of the Mount of Olives, but they were ready to ascend into the city and, in fact, ascend the stairs right up to Pilate’s household, kick Pilate out and put Jesus on the throne and say, “Hey, let's all live happily ever after.” That's what they longed for!

But Jesus knew what was ahead of Him. He knew what the week ahead of Him held, what the future held. And that's why, in this moment, He didn't join them in rejoicing. He didn't rebuke them. What they said was true, but He didn't join in the rejoicing. He had a different response. Verse 41:

> **When He approached *Jerusalem*, He saw the city and wept over it, saying, “If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.”** (Vs. 41-44)

I don't know exactly what the disciples were expecting, but I know they weren't expecting weeping. They were expecting triumph. They were expecting maybe the Romans would be kicked out. They were expecting victory, but Jesus wept. His tears say a lot about the type of king He was. **He saw the city, and He wept**. He wept because He knew what was to come. He knew what lay ahead. He knew that the cross was only a few days away. He knew that, although He entered as King, He would be rejected. And therefore, anticipating that very rejection, knowing what was to come, He instead announced a prophetic word over the city and its leaders and its people that would reject Him. He announced the destruction of Jerusalem that was to come because they had rejected Him. This pronouncement, this prophetic word of destruction, was a word of judgment because they didn't know or they didn't listen to the things which make for peace. That's what He had been doing. He'd been trying to make all of that very clear. And great kings, of course, are kings who bring peace. That's what people long for. We long for peace.

Jesus' peace, however, wouldn't be brought about by overwhelming military power, wouldn't be brought about by treaties between nations or by any one nation overpowering another. No, that is not the way Jesus’ kingdom would move forth. The peace that Jesus would bring about would come about through the transformation of the heart by the very power of God. It would bring about peace between people, between family members, peace in relationships…the peace of God. Peace, described by God as *shalom*, is the way things are supposed to be. And as that started to happen through the transformation of heart and life, that would start to restore relationships, restore communities, restore cities, restore states, and that would restore nations. No, the peace that He

intended to bring about, the way of peace, was not the way of the sword. No, it was the way of transformation by the Spirit of God through the power of Jesus and through the gospel. It was through surrendering to Him, becoming a disciple of His, placing your faith in Him. He told them the things that make for peace, but they didn't want it. It wasn't what they had in mind. Their eyes were focused on an earthly political reign that would start right now. And because of that focus, they missed what He was saying.

So because of that, He said to them that their destruction would come soon because of their rejection of Him during the day, the moment, the time of their visitation. He had stepped into their midst. God's very Word, God's Anointed One, God's Savior, God's Son, God Himself had stepped into the scene. The author had stepped into the story and was rejected. It reminds me of the tragic way John spoke about it as he began his Gospel. John says this in John 1:11. "***Jesus came to His own, and those who were His own did not receive Him."***

The author stepped into the story, stepped into the plot, and was rejected. God was on the scene through Jesus, His only Son, and He was utterly rejected by the people…utterly rejected! That's why He wept. That's why it stirred up tears for Him. Sadly, we do know that this pronouncement of judgment, this prophetic word that He spoke over Jerusalem, would come to pass. It would come to pass in the year 70 AD. 70 AD is the year that Jerusalem did fall at the hands of the very people that the disciples hoped He was going to kick out. They became a mechanism of judgment, and they tore that city to the ground, razed it to the ground, ultimately, because they had rejected the author of life. They had rejected the King.

Jesus is upending expectations. Oh, this is a triumphal procession, but it's also one that has sober words being spoken. And as He continues His procession into the city of Jerusalem, He heads to a place that maybe they weren't expecting. Not to a palace, not to a capital, not to a government building, no, right to the heart of Jerusalem itself, into the heart of the temple! Verse 45:

> **Jesus entered the temple and began to drive out those who were selling, saying to them, "It is written, 'AND MY HOUSE SHALL BE A HOUSE OF PRAYER,' but you have made it a ROBBERS' DEN."**
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> **And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, and they could not find anything that they might do, for all the people were hanging on to every word He said.** (Vs. 45-48)

In a moment that certainly is reminiscent of the prophets of old, Jesus entered into the temple, the house of God, the place where the fullness of God's glory and Spirit once dwelled. And He called out the people, the leaders, and He cleansed the temple. And then He took action that brought their actions in the temple into stark contrast with what God intended. He said to them that they had made it into a **robbers' den.** They had done that by not making it a house of prayer, by rejecting the ways of God and keeping people out of the temple and away from the knowledge of God. And not only that, but then they went and hid behind the authority of the temple itself. That's ultimately

what it means that they made it into a **robbers' den**. You think, "What happens in a robbers' den?" What happens in the robbers' den is it's your hideout; you hope you don't get caught. You've done something wrong, and you hope the authorities don't find you. These leaders had been opposed to the very works of God, and then they were hiding in the temple itself, seeking immunity because the temple had authority. And so if they hid in the shadow of the temple, they ultimately couldn't be called out. It's kind of like a safe zone. Using the temple for their purposes, it was a robbers' den.

So Jesus came on the scene and restored the temple to its purpose. It was to be a place of communion with God, a place of a gathering of the people in a place where God's Word was proclaimed. And that's precisely what He did. And some of the people hung on His every word. And others? They sought to destroy Him. They had had enough!

It's Palm Sunday. King Jesus has arrived. And as He arrived, He upended everyone's expectations. I don't know what expectations you had when you first came to Jesus. But here we sit on Palm Sunday, and we know, of course, what the rest of the week holds. We know that the triumph of Sunday is going to quickly become the tragedy of Thursday, and Jesus will be betrayed by His disciple, by Judas. And that will turn into Friday afternoon, where Jesus will hang on a cross.

We know all that. His disciples didn't know that. But we know it, and Jesus knew it. Jesus knew it, and yet that does not change any of the reality of what He did. He is the rightful King. He is the Messiah. He is the One that comes to save people from their sins. And He does it in a completely unexpected way, because He is a different kind of king. Oh, make no mistake that throughout this week, Jesus is in charge the entire time. The Cross was His destination. He and the Father had worked it all out. That's where they were headed. And the Cross, in a completely unexpected way, was the unexpected place of this King's coronation. No one was expecting the way He would come. It's a different kind of king, and He oversees a different kind of kingdom.

When Jesus doesn't meet our expectations, what do we do? Perhaps you came to Him and you thought, "Okay, now that I've given my life to Jesus, everything is going to work out from now on. It's easy street from here on out. All trials and tribulations will be removed. I belong to Jesus." And of course now you've met the reality of life and you've met disappointment. What do we do?

Two thousand years ago on this day, those whose expectations weren't met, those who didn't like what they were seeing, they decided they had had enough, and they cast Jesus aside. But others, others hung on to His very words, and in hanging on His very words, they submitted to Him. They said, "He is the King, and I am not. He gets to decide the terms of His reign. His rule is His business. My job is to submit. And therefore, even though my expectations have not been met, my expectations pale compared to the majesty of this King. I will submit to Him."

Our world has seen a lot of great kingdoms, but each one of them has come and has gone. The greatest of most kingdoms is usually measured by the magnitude of their wealth or their power or maybe how big they become, or how far they've spread. That's the way the world thinks about greatness. But Jesus is no normal king, and He oversees no normal kingdom. His kingdom that we

are citizens of, has been spreading for two thousand years. Oh, most kingdoms spread by means of overwhelming force. This kingdom spreads through proclamation of the Word, through submission to the gospel, through the power of the Spirit, through hearts being transformed, and through service and sacrifice motivated by the very love of God.

Oh, most kingdoms want to ensure that they have an adequate army, ensure they have enough warriors, enough soldiers. This King is raising up a kingdom of priests, a kingdom of priests that have been transformed in heart and represent Him to the world. Most kings rule by fear of death. This King rules through His death. Jesus is no normal king. This is a different kind of kingdom because we serve a different kind of king. And I don't know when you came to Him, what you were expecting, but I do know this. Who He is and the way that He rules is exactly what you and what I and what our world needs. And so what do we do? What do we do on this day that the King entered into Jerusalem? We submit to Him, and we hail Him as King. And we surrender all, even our expectations, to the One who is worthy of our praise. Let's pray together.

> *Our Father, we thank You that in Your wisdom You had a plan. You sent Your Son into the world as the anointed one, as the Messiah, as the King. A king that would be coronated on a cross, and through the cross would overcome death, that He might reign in life and bring us into the life that is truly life through faith in Him. We thank You and we praise You. And, Jesus, we submit to You and we ask, Lord, help us to live as faithful servants of the one King, the one who is the King of kings, and the Lord of lords. And so, Lord Jesus, we praise You, and we hail Your name as the One who was worthy. We pray these things in Your name, Amen.*

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