

## **Who will be King?**

*Luke 19:28 – 20:8*

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**Review:** Last week Tanner preached a great sermon challenging us to invest our time wisely and steward our lives for the sake of the kingdom. God used it to reveal many time wasters in my life and to spur me on to greater stewardship this week. I hope he has done the same in your life.

This past week we've all been **amazed** at the magnitude, power, and destruction of the Moore, OK Tornado (5/20/13) and also **heartbroken** over the many lives that have been lost and affected. Yesterday I read an article called, "A tornado's heading your way: now what?" You don't have a safe room and you're not near a shelter. Do you hunker down and hope for the best or do you flee? Emergency officials usually encourage you to stay put if you're inside anything other than a mobile home and head for the lower floor and the innermost room. Here are some examples from Moore, OK where 24 people died:

- A woman and her brother took shelter in their restaurant's walk-in freezer and survived.
- Another woman and her baby did the same thing at a convenience store and died.
- Terimy Miller and her 3 boys (6, 7, 11) were in their home closet but change their minds and got in their car and drove off and escaped. Her home and closet was completely destroyed.
- Another woman hid inside her closet and survived unharmed.
- Thousands on Monday were forced to make a split-second decision on what they would do.

The text today demands you to make a decision and the stakes are higher than the Moore, OK. Eternal life and death are at stake. Last week there were citizens of the kingdom who hated the king and didn't want him to reign over them and there were tragic consequences (19:11-14, 27). Today we will see Jesus begin his entry into Jerusalem making explicit that he is the Promised King and this sets up the decisive confrontation between himself and the Jewish leaders, which ultimately leads to his death. It also sets up a decisive confrontation with each one of you by posing this question: "How will you respond to the triumphal entry of Jesus Christ, the Promised King? Who will be your king?"

### **I. Delight in Jesus as Your King (19:28-44).**

#### **A. Jesus is the Sovereign Lord (19:28-34).**

- The Mount of Olives is located just east of Jerusalem rising 2660 ft. overlooking the temple area.
- Jesus sends two disciples to get a colt (a young donkey; cf. Matt. 21:2).
- This particular donkey had never been rode; it was pure. It was destined for a sacred task.
- Notice how he explains every detail of how his disciples should obtain the donkey and it occurs exactly how Jesus describes it.
- Jesus indeed is the "Lord" and even though everything appears to be spinning out of control, he is in complete control over the events tied to his death (cf. 18:31-33).

#### **B. Jesus is the Promised Davidic King (19:35-38).**

- The disciples throw their cloaks on the donkey and sit Jesus on it.
- The disciples spread cloaks and palm branches on the road (Matt. 21:8; Mk. 11:8).
  - Luke doesn't mention palm branches probably because it was a Jewish practice (1 Macc. 13:51). This is the background of Palm Sunday.
- These actions denote the arrival of an important person. It was an act of homage. It is reminiscent of David endorsing Solomon as his successor (1 Kings 1:33; see also 2 Kings 9:13).
  - ILLS. Motorcade on I-95 when Leigh and I were returning from Maine Fall 2012.
  - If you were just a passerby, what would you have thought was happening?
- You start putting the pieces of the puzzle together: donkey, palm branches, cloaks and then the disciples start rejoicing and praising God saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" (Luke 19:38).

- This is a quote of Psalm 118:26:

*“Save us, we pray, O Lord! O Lord, we pray, give us success! Blessed is he who comes in the name of the Lord! We bless you from the house of the Lord” (Psalm 118:25-26).*

- Compare Luke with the other Gospel accounts:

*“Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” (Matt. 21:9).*

*“Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest!” (Mk. 11:9-10).*

*“Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” (John 12:13).*

- Luke translates all of the Jewish expressions making them intelligible to the Gentiles.
- “Hosanna”: this is a Jewish expression meaning, “O, save” (Ps. 118:25; 2 Sam. 14:4).
- “Davidic King”
  - Jesus comes to Jerusalem as the Promised Son of David, the king of the Promised Kingdom.
- Matthew makes explicit what is happening in the triumphal entry, “This took place to fulfill what was spoken by the prophet, saying...” (Mt. 21:4; he then quotes Zech. 9:9).

*“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. I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth” (Zech. 9:9-10).*

- Observations: donkey (peace) vs. horse (war); righteous, salvation, universal kingdom.
- Jesus is the promised King from the lineage of David (Gen. 49:8-12; 2 Sam. 7:12-13), the promised offspring of Eve (Gen. 3:15) who will set up God’s forever and universal kingdom and destroy the works of Satan and sin. He is the hope of the nations.
- The implications are clear...

### **C. Jesus demands a Response (19:39-40).**

- If Jesus isn’t the Promised Davidic King, he should rebuke his disciples.
  - In fact, in the eyes of the religious leaders, Jesus is a messianic imposter and by the end of the week, he’ll be taken outside of the city and mocked with a “crown of thorns” and with a sign that says, “Hail, King of the Jews.”
- If Jesus is the Promised Davidic King, he is worthy of all your delight and praise.
  - What do you do when you see something beautiful or excellent? You praise it.
    - You praise great books, great games (Red Sox, Bruins), hard work (graduation), new babies (Harrisons, Shultz’s), lovers.
  - God is most glorified when you not only see his greatness, but delight in it, rejoice in it, and praise it.
- The irony and stinging indictment on the leaders for their lack of judgment.
  - The Jewish leaders are “dumber than rocks” (Bock, *Jesus...*, 315)! “Inanimate objects have a better perception of what God is doing than do the people that Jesus came to save” (Bock, 1547). “That which is lifeless knows life when it sees it, even though that which is living does not” (Bock, 1560).

#### **D. Judgment awaits those who reject Him (19:41-44).**

- Jesus weeps over Jerusalem like a parent watching a child make a bad decision. He mourns a city sealing its fate.
- Jesus, like a prophet, predicts the nations collapse as a tragic fact.
  - The event in view is the attack of Rome that led to the city's destruction in A. D. 70. The city is leveled. The defeat is total. Nothing stands (see also Josephus).
  - Nothing about this prediction brings Jesus to rejoicing.
- Why such destruction?
  - The nation missed the opportunity to respond to Jesus' visitation (19:44).
  - "It is a fearful thing to be responsible before God for the rejection of Jesus" (Bock, 1564).

The scary thing about tornadoes is their lack of predictability. You can prepare for a hurricane and a blizzard but not with a tornado.

- 2:40pm: Tornado Warning for the Oklahoma City Metro Area.
- 3:01pm: This was upgraded to a Tornado Emergency (21 min. later).
- 3:16pm: The tornado entered Moore (36 min. after the initial warning and 15 after the upgrade).
- 3:36pm: the tornado dissipated (it was on the ground for a total of 40 min, 17 miles, 1.3 miles wide).

When it comes to the judgment of God, you've not only been given plenty of warning, you've also been told the way of escape.

The reason this is so tragic is because they had no control over these events and no way to escape. They could only try to endure it. This is not the case with the judgment of God.

- The bad news of God's judgment is that no one is immune. We all deserve it because we've all rejected God as King over us.
- The good news is Zechariah 9:9, "*Behold, your king is coming to you; righteous and having salvation is he...*"
- Now, you can complain and argue saying, "Are you serious? You're telling me there's only one king and one way to escape the judgment of God. What about all of these other ways?" Or, you can embrace King Jesus and respond by 1) admitting your need, 2) asking God to forgive you and help you turn from sin, 3) trusting in Jesus alone, and 4) following Jesus, the King of your life, in faith from this day forward. Who will you align with? The Jewish leaders? The disciples?

## **II. Worship Jesus as Prophet, Priest and King (19:45-48).**

### **A. Jesus Prophetically Denounces their Temple Worship.**

- He drove out those who sold in the temple (practices created for convenience).
  - Merchants sold various items necessary for pilgrims to offer pure sacrifices (animals, wine, oil, salt, doves; cf. John 2:14).
  - Money Changers exchanged Roman and Greek coins for shekels so worshipers could pay the temple tax required by the law (cf. Matt. 21:12; Ex. 30:11-14).
  - Mark and John mention Jesus doing violent acts like using a whip (John 2:15) and overturning tables (Mk. 11:15) but Luke doesn't.
- Jesus functions as a prophet and uses prophetic language to denounce what's happening.
- The positive: the temple should've been a house of prayer (a quote from Isaiah 56:7).
  - This verse in Isaiah portrays the temple in its most ideal form, namely, as a house of prayer for all nations (see Mk. 11:17). People will come from other nations to worship at the temple. Luke omits "nations" probably to keep the focus on the indictment on Israel.

- The point: the temple should be a place for appropriate worship.
- The negative: the temple had become a den of robbers (a quote from Jer. 7:11).
  - This reference is from one of Jeremiah's most scathing sermons.

*“Will you steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after other gods that you have not known, and then come and stand before me in this house, which is called by my name, and say, ‘We are delivered!’—only to go on doing all these abominations? Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it, declares the Lord” (Jer. 7:9-11).*

- Unfortunately, Jeremiah's rebuke is truer than Isaiah's.
- The Jews had turned the place of worship into a gathering place for thieves. The leaders were taking advantage of the worshipers.
- What should appropriate worship look like?

## **B. Jesus Becomes the New Focus of Temple Worship**

- If Jerusalem and the temple are going to be destroyed, where and how should we worship God?
- Jesus knew that cleansing the temple entailed its **destruction** and the **building** of a new temple.

### i. Jesus is the New Temple

*“Destroy this temple, and in three days I will raise it up...But he was speaking about the temple of his body” (John 2:19, 21; see also 1:14).*

### ii. Jesus is the Perfect High Priest and Sacrifice

*“But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption” (Hebrews 9:11-12).*

### iii. Jesus is the Focus of all Worship

*“‘Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.’ Jesus said to her, ‘Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father...But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him” (John 4:20-21, 23).*

- We don't worship God now by bringing sacrifices because Jesus is our perfect sacrifice. We worship through faith in Jesus as our perfect sacrifice and by following Jesus as the greatest treasure of our life.
- The people were faced with a decision: are you going to continue with this distorted worship or will you repent?
- Do you have any distorted worship that you need to repent of today?
  - Are you completely pure in your relationships with others?
  - Are you fair and just in your business dealings with others?
  - Do you steal from others (time, treasures) or do you practice generosity?
  - Is there anger that needs to be confessed and people who need to be forgiven?
  - Are there any lies that need to be confessed? People that need to be encouraged and praised?
  - Are you coveting anyone's goods, resources, relationships?

### C. Jesus' Death is Imminent.

- This account introduces the tension that will not disappear until Jesus is destroyed. He's threatened the leadership and even the city's commercial interests. All of the Jewish leaders are not united in seeking to destroy him.
- There is a complicating factor in Jesus' condemnation and destruction — his growing popularity. They "hung on his every word." This is the reason the leaders couldn't act publicly against Jesus.

### III. Trust Jesus as the Authoritative King (20:1-8).

- You can only imagine the reaction from the Jewish leaders: "What gives you the right to create havoc in the temple and judge us?"
- The Jewish leaders ask Jesus a two-fold question trying to catch him and trap him in error:
  - What authority does Jesus have to do "these things"?
  - Who gave him this authority to do "these things"?
  - "These things" may refer to the temple cleansing or to Jesus' teaching in general.
- Jesus responds by raising a question of his own. If you want to deal with me, you must also deal with John the Baptist. He's not dodging the question but rather raising the stakes.
  - Was the baptism of John from heaven or man?
  - This is a crucial question because John pointed to the office Jesus claims (Luke 3:15-16).
- Why is Jesus' question so difficult for them?
  - If they acknowledge that John is from heaven, then they need to repent and confess that the "promised one" has come and turn and follow Jesus.
  - If they deny his authority, they incur public wrath since the people judged John to have been sent from God (Luke 7:26-30).
- Their private conference reveals their own hypocrisy. They don't even consider an honest reply because they don't want to be exposed.
- Their silence indicts them because of the offices they hold. "If they are incompetent to judge John the Baptist, how can they hope to be competent to judge Jesus" (Bock, 1588)?
- Since they respond with "no comment," Jesus replies with his own, "No comment." They are unable to trap Jesus and he embarrasses and silences them.
- Since Jesus and John are linked, the answer to Jesus' question is in fact an answer to their own question. The source of Jesus' and John's authority is the same: heaven. They are God's messengers who act and speak for him - something the leaders fail to recognize.
- There's an underlying question lingering for you: in whose authority will you trust? The leadership of Israel or Jesus?
- What does it look like to live underneath the authority/reign/kingdom of Jesus?

*"And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (Matthew 28:18-20).*

**The Point: Jesus is the Promised Prophet, Priest and King who demands your complete worship and trust.**