

Sermon Outline

THE YEAR IN OUR LORD, 2011-2012

CHRIST JESUS, THE LORD'S CHOSEN KING: A MESSAGE ON THE TRIUMPHAL ENTRY

(LUKE 19:28-40)

I. The Happy Gift of a King

II. Preparing for the King's Arrival (Luke 19:28-35)

- A. After Jesus had delivered his teachings, he went ahead to Jerusalem (v 28).
- B. As he approached the towns of Bethphage and Bethany, he instructed two of his disciples:
 - 1. "Go into the village in front of you..."
 - 2. "...where on entering you will find a colt tied, on which no one has ever yet sat."
- C. How did Jesus know of this particular colt?
 - 1. It could be that Jesus was speaking from supernatural knowledge.
 - 2. It could simply be that Jesus himself had made arrangements with the owners.
—After all, this is not the first time he had come to Bethany.
- D. What is of greater importance is that the colt was one on which no one had ever sat.
 - 1. In various Old Testament passages, we are reminded that we must not give God secondhand goods or goods that are defective.
 - a. Numbers 19:2: "This is the statute of the law that the LORD has commanded: Tell the people of Israel to bring you a red heifer without defect, in which there is no blemish, and on which a yoke has never come."
 - b. Deuteronomy 21:3: "And the elders of the city that is nearest to the slain man shall take a heifer that has never been worked and that has not pulled in a yoke."
 - 2. The same principle seems to be at work here.
—Because Jesus is the Son of God, Jesus deserves the best of what we have to offer.
 - 3. There is a lesson in this for us.
 - a. Our Lord Jesus requires our best.

- b. If we do *not* offer what is our best to the Lord, are we really giving him the honor that he deserves?
 - c. Offering the Lord our best may mean...
 - i. Being willing to use our skills and talents in Christian ministry.
 - ii. Deliberately doing all things to the glory of God.
 - d. There is a subjective element to what is the “best” for each of us. —But God knows what you and I are good at—and God knows when you and I are cheating him!
 - e. How do we do our best for God? —We must do what brings us the greatest happiness in the service of the Lord.
- E. Jesus continues with his instructions to his disciples.
- 1. He calls them to untie the colt and bring it to him.
 - 2. “If anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’”
 - 3. Jesus is asserting his royal rights here.
- F. The disciples find the colt just as Jesus had said (v 32) and they bring the colt to Jesus.
- G. “...and throwing their cloaks on the colt, they set Jesus on it” (v 35).

***Questions for reflection:** (1) What instructions did Jesus give to his two disciples? (2) What is the significance of the colt “on which no one has ever yet sat”? What Old Testament principle does this recall?

III. The Triumphal Entry of King Jesus (Luke 19:36)

- A. The procession to Jerusalem begins.
- 1. For the disciples, this is an event that has been a very long time in the waiting.
 - 2. Growing up in synagogues, the disciples would have heard Zechariah 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.*”
 - 3. Jesus deliberately chose the colt as his mode of transport to fulfill Zechariah 9:9.
- B. As the new King of Israel comes near the city, the disciples “spread their cloaks on the road” (v 36).
- 1. The disciples use their cloaks to make a carpet of welcome for the new King.
 - 2. This shows the profound loyalty and affection the disciples had for Jesus.

3. There is precedent for the royal spreading of cloaks: King Jehu of (Northern) Israel.
—In 2 Kings 9:13, people spread their garments under Jehu’s feet to welcome him as king.
- C. As the entourage neared the city, “the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen” (v 37).
 - D. As the disciples near the city, they sing a hymn based on Psalm 118:
—“Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” (v 38)

***Questions for reflection:** (1) What Old Testament text does Jesus’ actions remind us of? (2) What did the disciples do with their cloaks as Jesus entered the city? What does this tell us about their affection for Jesus? Which Old Testament figure does this remind us of? (3) What Psalm did the disciples sing for Jesus?

IV. A Hymn for the King

- A. There are a couple of things to point out concerning the words of the hymn.
- B. First, the hymn is a modified version of Psalm 118:26.
 1. The disciples modified the language of the Psalm to reflect the royal setting.
 2. In the original text of the Psalm, the word “King” is not present.
 3. By adding the word “King,” the disciples have transformed the Psalm into a royal song.
 4. From the way the Psalm has been modified, we can get an idea of how the disciples perceived Jesus—he is King!
- C. Second, there is the phrase “who comes in the name of the Lord.”
 1. For Israel, the supreme and final King is not just a political figure—he is a religious leader as well.
 2. He carries upon himself the Name of YHWH.
 3. This, in turn, would imply several things about him.
 - a. The King does not come by his own will, but that he is sent by God himself.
 - b. The King is obedient to the Lord, which is precisely why the Israelites can rest in his rule.
 - c. The King will represent *God* himself.
- D. Third, the words: “Peace in heaven and glory in the highest!” (v 38)
 1. These words do not appear anywhere in the original Psalm.

2. They have been added by the disciples as a way of declaring what King Jesus would do.
3. “Peace in heaven” does not suggest that there is conflict in heaven; rather, it implies that heaven will rejoice (Colossians 1:20).
4. Although the reality of the cross has not yet hit the disciples, at least they know how the story will end.

***Questions for reflection:** (1) What modifications did the disciples make to the Psalm’s original language in their hymn? (2) What does the phrase “who comes in the name of the Lord” imply about Jesus? (3) The hymn includes the words, “Peace in heaven and glory in the highest!” What does this tell us about Jesus’ work?

V. Celebrate Jesus, King of Israel, Lord of the Nations

Just as the Lord Jesus called his disciples then to celebrate and proclaim him exuberantly, he calls us present-day disciples to do the same. In fact, we can celebrate Jesus even more exuberantly because he has already died for our sins, risen from the dead, and ascended into heaven for us, both Israelites and Gentiles. We celebrate our King Jesus by joyfully giving ourselves, our “colts” and “cloaks,” to serve him, and by proclaiming his goodness exuberantly to others.

***Questions for reflection:** (1) Based on the account of the triumphal entry, what does Jesus call his modern disciples to do today? (2) Why can we celebrate Jesus even more exuberantly than the disciples did then? (3) How does Jesus want us to celebrate him?

VI. Dealing with Naysayers the Gospel Way (Luke 19:39-40)

- A. But not everyone rejoiced at the arrival of King Jesus.
- B. The Pharisees had a problem with Jesus’ disciples: “Teacher, rebuke your disciples” (v 39)
- C. Why would the Pharisees do such a thing?
 1. The Pharisees deemed themselves the guardians of Israel’s faith.
 2. But since they were already closed to Jesus, the Pharisees could not accept his form of kingship.
 3. The Pharisees do what they do best when confronted by something that does not immediately fit into their view of Scripture: —They scold and judge.
 4. The Pharisees were the party poopers, the wet blankets, the naysayers, the critics, who could not see that the Kingdom has come in Jesus.

- D. Who are the naysayers and discouragers of the King's people today?
1. They are the *unbelievers* who feel threatened by zeal for Christ.
 - a. These are the folks who want Christians to stop sharing their faith.
 - b. A modern-day Pharisee is someone who benefits so much from the world that he will not allow himself to consider the imperial claims of Christ.
 2. They are the *Christians* who have been so conditioned by the world that they discourage their own fellow brothers and sisters from serving the Lord with joy.
 - a. Those who discourage their youth from serving Christ because they are still “too young” and “have not finished schooling.”
 - i. But your children will always be “too young” in your eyes.
 - ii. The Lord wants his colts.
 - iii. Youth need to be encouraged and disciplined—not discouraged and stifled.
 - iv. Christian service is what gives secular education meaning beyond grades and career advancement.
 - b. Those who read of mistakes that Christians make in the public square and start wagging their tongues at them.
 - i. But there will always be “mistakes” and “glitches” in the course of ministry.
 - ii. It is the servant who is blessed, not the service critic.
 - iii. By joining with the critics, we forget whose side we're on.—and we also fall for the world's attempts to divide and conquer the Church of Christ.
 - c. Those who have lost sight of the glorious, life-giving glory of Jesus, and have settled into comfort-preserving, pleasure-accumulating lethargy.
 - i. We have forgotten that suffering for Christ is part of the normal Christian life.—So we cannot understand why some Christians are so zealous and courageous.
 - ii. King Jesus wants us to find ourselves in him, not the world.
- E. How does Jesus want us to respond?—“I tell you, if these were silent, the very stones would cry out.” We respond to naysayers...
1. by defiantly continuing our Gospel celebration in word and deed.
 2. with “Kingdom Now” truth—Jesus has already become Lord, and no one can stop the celebration.
 3. by calling them to turn from the world unto the reign of Christ.

***Questions for reflection:** (1) Why did the Pharisees tell Jesus to silence his disciples? (2) How can true Christians behave like the Pharisees? (3) How would Jesus want us to respond to modern-day Pharisees and Pharisee-like Christians? (4) In what way do you behave like the Pharisees in this account? Where is God calling you to repent of Pharisee-like behavior?