

Palm Sunday, Luke 19:28–40

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[0 : 00] We're in Luke 19, verses 28 to 40. If anyone asks you, why are you untying it?

You shall say this, the Lord has need of it. So those who were sent away and found it, just as he had told them. And as they were untying the colt, its owners said to them, why are you untying the colt?

And they said, the Lord has need of it. And they brought it to Jesus and throwing their cloaks on the colt, they set Jesus on it. And as he rode along, they spread their cloaks on the road.

And as he was drawing near, already on the way down the Mount of Olives, 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, saying, Blessed is the King who comes in the name of the Lord.

Peace in heaven and glory in the highest. And some of the Pharisees in the crowd said to him, Teacher, we rebuke your disciples. He answered, I tell you, if these were silent, the very stones would cry out.

[1 : 27] This is the word of the Lord. Thanks be to God. You may be seated. Amen.

Good morning. It's a word of prayer. Father, we thank you for this day that we mark. This holy week, your triumphal entry.

Thank you for what you've done for us, what you continue to do for us, and what you will do for us. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength, my redeemer. Amen. It is common practice when the president of the United States enters a room.

They play hail to the chief. Everyone stands out of reverence and respect for who he is, what he does, and what his presence represents.

[2 : 42] When a bride on her wedding day walks in the room, they play here comes the bride. Everyone stands out of reverence and respect for who she is, what she does, and what her presence represents.

As a judge enters the courtroom, someone declares all rise, and everyone stands out of reverence and respect for who they are, what they do, and what their presence represents.

Even when the queen, now king of England, walks into the room, they play God save the king. Everyone then stands out of reverence for who he is, what he does, and what his presence represents.

What happens then when instead of God save the king, the actual king who saves walks in the room?

The king of kings, savior, redeemer, lord of lords, Jesus Christ himself. What about who he is, what he does, and what his presence represents?

[4 : 11] What about that makes all of creation stand to attention? Makes enemies nervous, and if necessary, even rocks cry out.

This glorious Palm Sunday, this will be our discovery from our text. All hail King Jesus.

Today begins Holy Week, which really marks the main events of the Christian faith. It culminates with the crucifixion of Jesus on Good Friday, and the resurrection of Jesus on Easter, and I encourage you all to be at both of those services.

But it starts with what is commonly called the triumphal entry of Jesus on Palm Sunday. The account of the triumphal entry is the second event in the Gospels after the feeding of the 5,000. That's recorded by all four Gospels, Matthew, Mark, Luke, and John. All four Gospel writers agree this event was important and worthy of attention.

[5 : 32] This morning, we will examine Luke's account of Jesus' entry into the city of Jerusalem. Now, to be clear, and by way of context, Jesus didn't just wake up one morning and decide to show

up in Jerusalem.

This was an intentional, deliberate date with destiny that started hundreds of years earlier. Here, however, specific to our text, the journey begins really in chapter 9, verse 51 of Luke, where Luke tells us, when the days drew near for him to be taken up, him, Jesus, he set his face to go to Jerusalem.

Then, over the course of the next 10 chapters, Jesus is teaching, performing miracles, and preparing his disciples. He knows.

He knows full well what awaits him. He knows pain awaits. Sacrifice awaits. He knows he was going to have to endure the cross.

Yet, anyway, he makes his way to Jerusalem, the holy temple city, where, as one writer puts it, the greatest and holiest drama on earth would unfold this week.

[7 : 04] As we now explore the dynamics of this prophetic processional into Jerusalem that's about to take place, consider with me just these three thoughts. First, the divine plans for the king's arrival.

Secondly, the direct responses to the king's revival. And lastly, the dynamic implications of the king's arrival.

the divine plans, the direct responses, and the dynamic implications. Now, as our passage begins in verse 28, we find that it's actually a transitional verse from the passage before it, verses 11 through 27, where Jesus tells a parable.

That parable carefully corrects his followers about the true nature and timing of the arrival of his kingdom. and his mission.

In a nutshell, he told them, it's not time yet. There was something else he was going to have to do.

[8 : 13] There was more work to be done. There would be more suffering before victory. He then, here at the top of our text, continues his journey and moves forward towards the next phase of his mission by now implementing his divinely orchestrated plan for this triumphant entry into Jerusalem.

These are divine plans for the king's arrival. people. Now, weeks ahead of a presidential visit to a city, an advanced team comprising hundreds of people across numerous agencies is dispatched to make ready for the visit.

The Secret Service, along with other law enforcement agencies, will determine the safest route for the motorcade and conduct a thorough security assessment of the route, including potential points of vulnerability and possible threats.

Law enforcement will work to control traffic along the motorcade route and in the surrounding area. They'll close roads, they'll reroute traffic, they'll seal manhole covers, they'll put up barricades to block the crowds.

They even preposition security assets, bomb squads, snipers, canine units, emergency medical teams.

[9 : 40] All along the motorcade route to have a rapid response to any potential threat. They even restrict airspace because they don't want any unauthorized aircraft entering the area.

In contrast, we now see Jesus. As he prepares to enter the city, he dispatches his advance team of two disciples.

And he tells them to go into the village, find a colt, a donkey on which no one has ever sat, tied up. I'm going to need you to untie it and bring it to me.

You mean that's it? No security detail? No threat assessments? No chariots? No horses? This surely isn't for a king's processional.

This can't be the triumphant entry we're all talking about. But make no mistake, every intricate detail of this plan was strategic and divinely orchestrated.

[10 : 55] Jesus was sovereignly dictating the terms of his own entrance. Triumphant entry? the Roman soldiers would have laughed if they heard you call it that.

They would have thought it was a joke. After all, they knew a little something about triumph and what it looked like. Theirs was a parade, a celebration for military heroes who arrived back in the city of Rome after some great victory or conquest.

The triumph, as it was called, was an official event the whole city would be consumed with. It was intricately planned to honor the returning hero.

He would come in with chariots and war horses and legions of soldiers marching behind him. But, in the triumphal entry of our text, the real king now shows up on a donkey.

Yeah, the Romans would have indeed laughed at such a sight, but Jesus came to Jerusalem and came the way he came in order to declare himself to Israel as its divinely promised and long-awaited Messiah king.

[12:20] Even though he didn't show up the way they expected him to, to do what they expected him to do when they expected him to do it, and let me make a side note, he may not show up the way you expect him to either.

They thought they were going to get a scene from Gladiator where the enemy fought and conquered the enemy, but they didn't realize they were actually about to get a scene from the green mile, where this king wouldn't come to physically fight those enemies, but die for them.

This is an important lesson and challenge for us right here as we evaluate the early stages of this plan. King Jesus does not act the way you think he should.

King Jesus does not work the way you think he should. He doesn't move the way you think he should. His ways are not our ways.

The critical question is, are you following King Jesus or are you following your expectations of him? Are you following the king for who he is or for what you think he can do?

[13:52] let's take just a moment though. Let's take a moment and address the donkey in the room. Why does King Jesus choose to use a donkey to ride and make his triumphal entry?

Well, a couple of reasons. One, yes, he did it to fulfill Old Testament prophecy. Zechariah chapter 9 verse 9 is a messianic prediction written hundreds of years before Jesus was born in Bethlehem's barn.

You don't have to turn there, but let me read it to you. It says, 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.

Jesus didn't just ask for any animal, he asked for a colt because the Old Testament promised that when the Messiah came, he would come riding on a colt.

As one scholar puts it, every day, Jesus dressed himself at the mirror of prophecy. But even much further than this, this wasn't just a fulfillment of prophecy.

[15:15] we must look deeper. Just as a king's huge spirited war horse sends a message about the man who rides it, so also Jesus' donkey colt sends a message about him, who he is, his purpose in coming.

The prophecy, if you read it in its entirety, highlights the humility, indeed, the humiliation salvation, Jesus was going to have to endure.

He didn't come as a conquering general. It wasn't time for that yet. He came as the prince of peace, an humble servant king who came to die for all mankind.

time. Just one more word about donkey, and I promise that will be my only Shrek reference, parents, for you.

Jesus says it's a colt that has never been set on before. Wow, so not only is Jesus coming to town on a lowly donkey, somehow, Jesus also requisitions an unblemished, set-apart, sanctified donkey never used before.

[16:38] Jesus, the one who was born of a woman, never touched by a man. Jesus, the one who would later be buried in a grave, never used by a man, now comes to town on a donkey, never ridden by a man.

all hail King Jesus. Jesus now continues with these strange but strategic instructions for his advance team.

Verse 31, and he tells them when you get to the village, find and untie the colt. If anybody asks you why you're taking the colt, tell them the Lord has need of it.

Jesus is doing two things here. First, he's warning them of potential opposition as they carry out their assignment. Lord, Jesus, there's a whole sermon here I don't have time to run down, but let me say this is a reminder to us, church, that just because you're doing God's will does not guarantee everything will go your way.

There will be opposition. But here in our text, Jesus secondly tells them don't fight, don't argue, don't try to handle it on your own, just remember who has the authority and use my name.

[18:09] Just tell them the Lord has need of it. Some of you with siblings or maybe like me, cousins who are just like siblings, you can relate to this.

It was one thing for me to tell my sister, it's time to come inside and eat. I may get ignored altogether.

Then it was another thing for me to say, mama said it's time for you to come inside and eat. now that garnered a whole different reaction.

There was something about being able to use the authority in mama's name that gave me courage and boldness. I even talked differently and added emphasis when I said it.

Mama said get yourself in this house right now. It's time. She didn't say any of that. I just felt the authority coming from her name and I used it.

[19 : 16] This is us with Jesus. John 16 33 says, I have said these things to you that in me you might have peace. In the world you'll have tribulation, but take heart, I've already overcome the world.

Now watch as the disciples obediently follow the instructions of the Lord Jesus. verses 32 through 34.

Though I'm sure it might not have been kosher, might not have made much sense to them at that time, they display practical and persistent obedience by going on into town as instructed, finding the cult and when questioned about it, tell them exactly what Jesus said and brought the cult back.

In other words, when they obeyed Jesus, they found everything just the way he said it would be. You all just missed a great place to shout.

I thought you'd be more excited about that. Church, sometimes the Lord will command you to do things or go in a direction that doesn't seem to make sense. Hello, Florida to Chicago.

[20 : 35] But whatever the cost, however crazy it looks, obey Jesus, trust him sovereignly to work out all the details and you'll find everything just the way he said it would be.

this leads to the direct responses of the king's arrival. Starting at verses 35 through 38, three things happen when the king shows up.

First, when the king arrives, something has to come off. the disciples bring the coat to Jesus and realize that the king can't ride without a saddle.

So they create a makeshift saddle for the king by taking off their cloaks for him to sit on and they put him on it. Understand that cloaks were critical and valuable clothing items in biblical times.

Practically, they would protect you from the weather and the elements maybe even be used as a sleeping bag and symbolically they were associated with status and authority and identity.

[21 : 49] They take their cloaks off to create a saddle. Look, when the king shows up, when the king arrives, who you are, what you have, and what you know must now bow in humble submission to the king.

What in your life do you need to take off? so the king might be glorified. Not only do they use their cloaks for a saddle, as the king starts into the city down from the mountain, others take their cloaks off and lay them on the ground to line the road for the king to ride on.

It's a bootleg red carpet of sorts. The other gospels relate that those who didn't have cloaks, the children and others begin to cut down palm branches and line the road for the king to walk on.

Thus, Palm Sunday. I ask you again, what in your life needs to be cut down, cut off, and laid down so that Jesus can be glorified?

Secondly, when the king arrives, worship breaks out. When the king arrives, worship breaks out.

Starting here in verse 37, we see Jesus in a way we don't typically see him throughout the gospel of Luke.

[23 : 23] Many times when Jesus blessed someone or performed a miracle, he would typically tell them not to say anything to anyone about it. We rarely see Jesus in any other place in the gospel, openly welcoming public praise.

He generally did not let publicly people praise him because he knew that revealing his identity too early would speed up the events to the cross.

But now, here Jesus is, he's come to Jerusalem to die, the secret is out, and he welcomes the praises of the people. He welcomes your praise as well.

as Jesus draws near to the city, the people break out in a spontaneous eruption of praise, adoration, and worship for the king, for all the mighty works they had seen.

Can you see it? Dave, we grew up singing a song that said, when I think of the goodness of Jesus and all he has done for me, my soul cries out, hallelujah, thank God for saving me.

[24 : 35] When the king shows up, Christ church, you can't be quiet, you can't stay still, worship will break out. When the king is the king of your heart, worship is the natural expression that comes as a result of his arrival and residency.

don't let anything or anyone suppress your praise. Please, please don't downplay the worship here in our text.

There was an acknowledgement, though perhaps without full understanding, that Jesus was the Messiah, the savior, the king, and your worship should acknowledge the same.

Because if nothing else, this text reminds us that there's nobody like Jesus. Nobody was born like Jesus.

Nobody lived like Jesus. Nobody talked like Jesus. Nobody died like Jesus. Nobody got up from the grave like Jesus. And nobody's coming back like Jesus.

[25 : 50] When the king arrives, something must come off, worship breaks out, and thirdly, everybody is not going to like it.

Verse 39, and some of the Pharisees in the crowd said to him, teacher, rebuke your disciples. These so-called religious leaders of the day took great offense to all this praise being given to Jesus, and they tried to shut it down.

Blessed is he who comes in the name of the Lord. How dare they say that? That can only be said of the Messiah. Jesus is getting way too much praise, way too much exposure.

This has to stop. Then catch still in verse 39, the king's response. He answered, I tell you, if these were silent, the very stones would cry out.

What manner of man is this that could take an inanimate object and bring it to life just to get praise for himself?

[27 : 13] Confused? I'll tell you. This is the same man that said peace be still and the wind and the waves obeyed. It's the same man who walked on water.

It's the same man who turned water into wine. The same man that took five loaves and two fish and fed 5,000. Jesus is saying, you must not know who I am.

I am the Messiah. I grew up in a time as a child of yes sir, no sir, yes ma'am, no ma'am.

As a child, you couldn't walk up to an adult and call them by their first name. I couldn't say, hey Jeremy, my dad would say, uh, that's Mr.

Meeks to you. You better put a handle on that name. Or as the kids now would say, put some respect on my name. Now Jesus, through this one simple statement says, let me explain to you who I am.

[28 : 23] I am the king of kings. And if these were silent, the very stones would cry out. You can stop the crowd from shouting, but you can't stop creation from singing my praise.

don't let this be said of us, church. Can you imagine if our worship team had to be replaced by the Rolling Stones?

Well, I'll tell you like the song says, ain't no rock gonna cry in my place as long as I'm alive to glorify his holy name.

Hallelujah. Look lastly, if you will, at the dynamic implications of the king's arrival. Watch this. They cried out, blessed is the king who comes in the name of the Lord.

Peace in heaven and glory in the highest. Matthew and Mark indicate the people said, Hosanna in the highest. Save us. This victory song lyric comes directly from Psalm 118 verses 25 and 26.

[29 : 37] And it is great and it is glorious. However, when you read Psalm 118 in its entirety, which I encourage you to do, it's clear they didn't understand the full context, the full implications.

In Psalm 118, there's distress suffering and rejection and death, all of which have to come before the victory.

Sadly, the salvation that the people of Jerusalem wanted that day was political, not spiritual. They were only interested in a temporary worldly fulfillment of the messianic prophecies.

they chose not to see the prophecies that said the Messiah would be a man of sorrows, acquainted with grief, and be crushed by and for their sins.

Yes, Jesus was the Messiah they had been waiting for, and he accepted their shouts of Hosanna in the highest, peace in heaven, and glory in the highest, but the peace they were looking for, the political conquest and final fulfillment of prophecy would not take place today.

[30 : 57] Before Jesus could take care of the political problem, he had to take care of the sin problem. As the people shouted Hosanna in the highest, little did they know what that would

actually mean.

Jesus had come to save, but not in the manner they desired. For without the shedding of blood, there is no forgiveness for sins.

Their cries of salvation and their demand that it come now wouldn't be answered until Friday at the cross. Now hearing all of this, my question for you today is what is your response to the king going to be?

Doesn't matter if it's your very first time grappling with this question, I understand, or maybe you've been a Christian for quite some time. Will you allow Jesus to be the king of your life?

God I know it's not a simple proposition. It's not simple because of the fact that two people can't sit on the throne at the same time.

[32 : 21] So if he's going to be on the throne of my heart, on the throne of my life, if I'm going to enthrone Christ, then I'm going to have to dethrone self.

having now the benefit of even more information than they did during the time of our text, what is your response going to be today?

I'll tell you this, if your response is to make Jesus the king of your heart, then you have a reason to rejoice this Palm Sunday.

why do we rejoice? I'm glad you asked. As I close, we rejoice because we now know that Jesus the king saved us from the bondage of sin through his completed work on the cross.

We rejoice because we now know that through Jesus the king, we have peace with God. We rejoice because we now know that Jesus the king is the resurrection and the life.

[33 : 27] whoever believes in him, though he dies, yet shall he live. Jeremy, we rejoice today because though today Jesus came into town on a colt, one day Jesus is coming back to town on a cloud.

Hallelujah to the lamb. It is perhaps the most well-known Christmas carol of our day.

The famous Isaac Watts hymn was actually never intended to be a Christmas hymn at all. Most don't realize that this hymn in fact was a poem that came from a book of poems based on the Psalms.

this one in particular from Psalm 98. Though this verse has now been sung for generations during the Christmas season, it seems more appropriate and apt than it could easily be sung today on Palm Sunday.

Joy to the world. the Lord is come. Let earth receive her king. Let every heart prepare him room and heaven and nature sing.

[34 : 58] Heaven and nature sing. Heaven and nature sing. All hail King Jesus.

Let's pray together. Father, thank you again for who you are. Thank you again for what you've done. Thank you for your triumphal entry establishing who you were.

Thank you for your sacrifice on the cross and what this week symbolizes. God, ultimately may we make you the king of our lives.

may we make you the king of our hearts and then let our response be one of worship, one of joy, for you have come to save us.

Father, we declare all hail King Jesus. Amen. Let's stand. stand. Let's stand.