

**Praise the King of Peace**  
**Luke 19:28-48**

**Holy Week or Passion Week (Passion comes from a Latin word for *suffering*).**

- **Passion week refers to the suffering that Jesus endured leading up to the cross, culminating with his crucifixion.**
- **We recognize the importance of the events of this week, what Paul called being “first importance.”**
  - **The gospel writers spend an extraordinary amount of space on this week.**
  - **Apostles Creed:** “Born of the Virgin Mary, suffered under Pontus Pilate, was crucified buried...”
    - **From birth to suffering/cross? Nothing in between?**
    - **No a mention of his “mighty works”**
    - **He was a man born to die.**
- **Sam Allbery summarized:**
  - Genesis 22: A lamb for one man**
  - Exodus 12: A lamb for a family**
  - Leviticus 16: A lamb for the nation**
  - Gospels: A lamb for the whole world**

**But the good news of Easter is that Christ has triumphed over our enemies!**

- **“Our Lord has written the promise of resurrection, not in books alone, but in every leaf in springtime.” (Luther)**

**Here in our text we read of the Suffering Savior entering Jerusalem on Palm Sunday — controversially.**

**Henri Nouwen, “Jesus went to Jerusalem to announce the Good News to the people of that city. And Jesus knew that he was going to put a choice before them: Will you be my disciple or will you be my executioner?”**

**I’ve chosen Luke’s version (the story of Jesus’ entry is in all four accounts).**

**Luke begins his book telling Theophilus that he intends to give “an orderly account” of the events of Jesus’ life. (Cf., Eccl 12:19ff.)**

**Why? “So that you may have certainty concerning the things that you have been taught.” (1:4)**

- **Luke’s entire book is written that you may have **certainty, assurance, confidence.****
- **That you may **know the authentic Jesus.** That you may trust him and love him.**
- ****We live in uncertain times,** but one thing we can have certainty about is Jesus Christ.**
- **He came to seek and save the lost.**
- **This book helps us sing, “**On Christ the solid rock I stand...**”**
  - **We are not Covid-centered, we’re Christ-centered. We’re not fixing all our attention this situation; we’re aware of it; but our focus is in Jesus.**

- Fear doesn't rule the day; our faith in Christ rules the day.

Our brother Luke is a fascinating figure, and we are so indebted to him for his labor.

- He was a **doctor** – helpful for Paul **since he was getting beat up everywhere!**
- He was a **historian** – not one who sits in a library all day, **but more like Indiana Jones! He went about gathering eyewitness testimony; he was on adventures with Paul and so on. He was in quarantine with Paul, “Only Luke is with me.”**
- And one early tradition says that Luke was also **a painter.**
  - We can't be sure about that, but he was clearly an **artist in word.**
  - His books (Luke and Acts) certainly show his artistic writing abilities. They are like an intricate tapestry.

### **Distinctive Aspects of Luke's Account of Palm Sunday** (scan it - 6 distinctives)

1. Luke does not include the text from Zechariah 9. **Matthew and John do (though Luke hints that he knows it.**
2. **Only Luke includes this scene of Jesus weeping over the city.**
  - **John goes straight into the scene of the Greeks coming to Jesus, which triggers Jesus' statement, “the hour has come.”**
  - Matthew goes to the temple scene, but Mark has the cursing of the fig tree before the temple scene.
  - **Luke abbreviates the cleansing of the temple,** and writes as if it happened immediately, even though we are told that it occurred the next day – which means he means for us to read it with the entry and the tears. He is making a theological point about Jesus.
3. Luke alone includes “Blessed is **the King** who comes in the name of the Lord!”
  - The others, quoting from Psalm 118, recite it as is, “Blessed is he who comes in the name of the Lord” (that is, a pilgrim)
4. Further, Luke alone adds “**Peace in heaven and glory in the highest.**”
  - Luke omits the “Hosanna” declaration.
5. “**Peace.**” Notice he says in **verse 42**, “oh that you knew what made for peace.”
  - It's a theme. And we are to praise him for his peace:
6. **Only Luke includes this famous, “rocks cry out” statement.**

So there are **three scenes** here in Luke.

- Three stories are presented that show us important truths about Jesus.
- These truths about Jesus are not accepted by everyone.

**The conventional views of Jesus were being challenged with these three scenes; and they are challenged today also!**

**Not everyone wants *this* Jesus, but this is the authentic Jesus.**

**We do not believe in the Jesus of our imagination, but the Jesus of divine revelation.**

- Jesus is **Gentle** – riding toward Jerusalem on a donkey.
- Jesus is **Sorrowful** – when Jerusalem comes in sight, he weeps over the city.
- Jesus is **Severe** – driving out those who had defiled the temple.

**“Behold the kindness and severity of God” (Rom 11)**

- **This is how Jesus reveals the nature of God to us!**
  - Some people do not want God on a donkey
  - Some don't want a God with tears.
  - Some don't want a God with a whip.
- **But here is the Son of God revealing the nature of God to us.**

Jesus is depicted with a different **mood** in each scene.

- And with each mood there is also an **action** (riding, weeping, driving out), and **words** said by Jesus to interpret what he is doing.

**John Stott** also argues that Luke also means for us to see these scenes **in sequence.**

- **Jesus is the accessible Savior, riding in on a donkey, and you can receive him as your King; if you don't, he weeps over your blindness and unbelief; and if you don't receive him you will face his judgment.**

### **Scene 1: The Gentleness of Jesus (19:28-40)**

**28:** Luke has been depicting Jesus journeying toward Jerusalem. (see ch. 9:51)

- Jesus is still in that same attitude. Resolutely, going up to Jerusalem.
- Jerusalem means “city of Peace” or “foundation of peace.” City of shalom.
  - **“Motor City” “City of Brotherly Love” “Sin City” “Steel city” “City of Oaks”**
  - This was Peace City,
  - Here comes the King of Peace into to people who needed peace.
- In the time of Jesus, it was a worldwide city; it had a newly renovated temple and other impressive features.

**29:** Luke mentions Jesus drawing near these two little villages “Bethphage and Bethany.”

- Both on the eastern slopes of the Mt of Olives.
- Jesus carefully prepares to enter the city...

**30:** He sends to of his disciples into one of the villages where they will find **a colt** that had never been ridden (a sign of purity).

- The Greek word means **young animal**; the foal **usually of a horse but sometimes of a donkey**. He tells them where they will find it and to bring it to him.
- Matthew mentions a donkey with the colt, which probably refers to the mother that would have went along to calm the young colt. Luke only mentions the colt because that's what Jesus rode in on,
- The fact that it was “tied” could be a veiled reference to **Genesis 49:10-11, a text that speaks of the Messiah's reign.**

**31:** And if anyone asks, they should say, “The Lord has need of it”

“Hey, what are you guys doing? Get your grubby hands off my donkey!?”

“Uh... the Lord has need of it.” “Oh, okay.”

- I had been listening to a sermon on this passage a few weeks ago in route to our old home. I was meeting James there to move our hot tub – which was quite a job for two guys! A stranger pulled up and just started watching us! I thought she might be calling the police. I asked her if I could help and she said, “No, I’m just watching.” I wanted to say, “The Lord has need of it.”
- The most likely explanation of this is that Jesus had a pre-arranged plan, rather than a display of divine knowledge.
- Bethany was a familiar city to Jesus.
- I like this owner, don’t you? “The Lord needs my donkey? Take it!”
- “Lord, use my home, my car, all that I have for your glory.”

**It is clear that Jesus is in charge of the events...** something that John tells us in various places, “You do not take my life, I lay it down”

The question is **why did Jesus stage his entry into the city so carefully?**

- He did it order to fulfill the prophecy of Zechariah 9:9.

### Matthew 21

<sup>5</sup> “Say to the daughter of Zion,

‘Behold, your king is coming to you,

**humble**, and mounted on a donkey,

on a colt, the foal of a beast of burden.’ ”

### John 12

And Jesus found a young donkey and sat on it, just as it is written,

<sup>15</sup> “**Fear not**, daughter of Zion;

behold, your king is coming,

sitting on a donkey’s colt!”

Luke hints that he knows this by saying, “Blessed is **the King**” who comes in the name of the Lord.

The **disciples did not understand everything** that was taken place (John 12 tells us that), but Jesus knew what he was doing!

- He was fulfilling this prophecy.
- He was **revealing his true identity boldly and controversially**. His hour had come.
- Zechariah said that there would be a king who rode triumphantly into the city, but his entry was to be strangely exhibited.
- He would ride humbly and gently.
- At that time, God would destroy war chariots and bring peace:

## **Zechariah 9**

<sup>9</sup> 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.

<sup>10</sup> 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.

**This is a glorious vision of peace to the end of the earth.**

**The universal reign of the Messiah is in view.**

**By riding into Jerusalem, Jesus was claiming to be the long awaited King.**

**In Jesus' time, this area was a hotbed of fanatical revolutionary expectations.**

- **Judas the Galilean led the Zealot party had led a revolt against the Romans beginning around AD 6.**
- **The zealot party continued after the quelling of that rebellion...**
- **They were refusing to pay taxes to Caesar among other things...**
- **AD 74 they held out at Masada, the ancient fortification that had been built by Herod the Great, until the Romans eventually overtook them.**

**But Jesus was not a zealot. He was gentle King riding into the city.**

**The donkey symbolized peace, not a political takeover.**

**Jesus didn't come in on a war horse.**

**Jesus didn't come with a weapon.**

**He had no weapon but love.**

**32-35:** The disciples follow the instructions and in an act of honor, they put their cloaks on it, and set Jesus upon on it. (only Luke mentions "colt;" the others include a donkey with it, most likely to calm it).

**36:** Others spread their cloaks on the road as an act of homage to the King.

- **Matthew/John include **palm branches** also being used as royal carpet.**
- **These branches symbolized **Jewish nationalism and victory.****
- **They were on **coins** and present in the **synagogue decoration** and so on.**

**37:** They praise Jesus for the mighty works (miracles) they had seen.

**38:** They are singing the Psalms – here **Psalm 118.**

• **Then Luke adds this little bit, "**Peace in heaven** and **glory in the highest.**"**

• **Recall the birth narrative in **Luke 2:14.****

- **The angels cried, "Glory to God in the highest heaven, and peace on earth to people he favors!"**

- At his birth, peace is proclaimed; in the beginning of holy week, peace is proclaimed.
- He truly is the Prince of Peace.
- He's riding into "the city of peace," on "an animal symbolizing peace," and is praised as the King of Peace.
- In Christ, we have a glorious already-not-yet peace.

**39:** The Pharisees were upset about this; the crowd had gone too far.

- College: "Boys, don't get too spiritual; we've got a doubleheader tomorrow"
- The religious leaders were not just the cold water committee; they wanted to kill him.

**40:** all creation cries out, confessing his Kingship...

- "Ain't no rock, gonna cry in my place... as long as I'm alive I'll glorify his holy name."
- God will be praised by his creation.
  - We read of rocks crying;
  - the trees clapping;
  - mountains skipping;
  - the sky proclaiming;
  - and everything that's breathing is called to praise the Lord. (Isa 55:12; Ps 114:4,6; Ps 19:1; Ps 150:6).
- In the highs and lows of life, Christ is worthy of praise!
- We are not covid-centered, we're Christ-centered.
- Have you just sang your heart out in a while?
- "Shut the doe, we bout to sing."

Unfortunately, as you read on in the gospels, you see that not everyone praising the King on this day, went on doing so. **They were a fickle bunch.**

- Not **everyone wanted a meek Messiah.**
- They wanted a political military Messiah that would deliver them from Rome.
- **The crowd hailed him as King for a day, but not for eternity.**
- They were disappointed with Jesus.
- Are you disappointed with Jesus? Because Jesus isn't the kind of Messiah you want.

But we must accept the authentic Jesus.

He rides into the city on a donkey.

- **It is the gentleness of Jesus that Nitchzke, the German philosopher hated...**
- **He despised Jesus calling him weak and "the God of the sick" & "God on the cross."**

But this is such a wonderful truth about Jesus.

- He **is low on a colt; you can reach him.**
- He will ride into your heart like he rode into that city if you will receive him – he will come gently by grace.
- Dane Ortlund has a new book entitled *Gentle and Lowly: The Heart of Jesus for Sinners and Sufferers*. That's us, sinners and sufferers! He says:
  - ... In the four Gospel accounts given to us in Matthew, Mark, Luke, and John—eighty-nine chapters of biblical text—**there's only one place where Jesus tells us about his own heart.**



“Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am **gentle and lowly in heart**, and you will find rest for your souls. For my yoke is easy, and my burden is light.” (Matt. 11:28–30)

Who could ever have thought up such a Savior?

The Greek word translated “gentle” here occurs just **three other times in the New Testament**: in **the first beatitude**, that “the meek” will inherit the earth (Matt. 5:5); in **the prophecy in Matthew 21:5** (quoting Zech. 9:9) that Jesus the king “is coming to you, **humble**, and mounted on a donkey”; and in Peter’s **encouragement to wives** to nurture more than anything else “the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit” (1 Pet. 3:4).

Meek. Humble. Gentle. Jesus is not trigger-happy. Not harsh, reactionary, easily exasperated. He is the most understanding person in the universe. The posture most natural to him is not a pointed finger but open arms.

The point in saying that Jesus is lowly is that he is accessible. For all his resplendent glory and dazzling holiness, his supreme uniqueness and otherness, no one in human history has ever been more approachable than Jesus Christ. No prerequisites. No hoops to jump through.... The minimum bar to be enfolded into the embrace of Jesus is simply: open yourself up to him... You don’t need to unburden or collect yourself and then come to Jesus. Your very burden is what qualifies you to come. No payment is required; he says “I will give you rest.”

**Praise God, our Savior is reachable; accessible and he will have us.**

**He gives us peace, and we give him praise!**

## **Scene 2: The Sorrow of Jesus (19:41-44)**

**41:** As he gets to the MT of Olives (an amazing view of the city), Jesus sees it and “weeps over it.” He perceives that they did not really know who he was.

- His love for the city is expressed earlier in **Lk 13:34-35**
- He was so close to them but they did not embrace him.
- It is sad to be around the things of Christ in the church but not truly know Christ.

**42:** He laments (read)

- What things “makes for peace?”
  - Receiving the King of Peace.
  - Through Jesus, we can have peace w God, and experience the peace of God.
  - Through Jesus we can have everlasting peace, and experience total shalom on in a new creation, where the lion and lamb play together.

**But what gives Jesus weeping eyes are the blind eyes of unbelief.**

**We should never think of Christ as unmoved by unbelief.**

**43-44:** Willful blindness would lead many to destruction, that is, to judgment.

- A statement about the Roman invasion...
- “dash you to the ground, you and your children within you” (cf. Ps. 137:9). This is a manner of speaking to refer to complete overthrow.
- The city be totally destroyed.

**44b:** “you did not know the time of your visitation”

- Jesus came as the prophets foretold but most rejected him.
- “He came to his own and his own received him not” (John 1)

The Savior still has this attitude for those who do not receive him as King.

- He is a weeping Savior.
- **Many people don't like this Jesus either. Perhaps because it makes Jesus look weak; or because they're angry because they want a world without tears, unbelief, folly, and blindness, but that must wait for new creation...**
- We are like the Savior when we weep over the unconverted.
- If we have the peace of Jesus, we should have the tears of Jesus.

Sadly, for those who do not receive Jesus, they will experience his severity...

### **Scene 3: The Severity of Jesus (19:45-46)**

**45-46:** Luke abbreviates the account.

- Jesus was zealous for the proper worship of God.
- This too fulfills a prophecy, “And the Lord whom you seek will suddenly come into his temple.” (Mal 3:1).
- It was Passover, and thousands of Pilgrims were there.
- People had to pay the half shekel temple tax and needed to change their money.
- People had to buy sacrifices.
- But this had become a business monopoly of the high priest, Annas.
- It had led to exploitation of the poor, and turned the temple from a house of prayer, to a den of robbers.
- The other accounts explain it as a violent scene; Jesus made whip drove out the animals and overturned the tables.
- “drive out” is used elsewhere for the cast out of demons (Mk 1:34).
- Jesus came to clean house.
- Of course, this too is outrageous to some; they can't imagine a Jesus who judges in righteousness, but we embrace what Scripture tells us.

### **Conclusion**

So those are the three scenes; now let's put them together.

Gentle – riding on a donkey

Sorrowful – weeping over the city

Severe – cleansing the temple of its commercialization.



**He made his final appeal to the city to receive him.**

**When they gave signs that they were not going to do so, he wept over them because he anticipated their rejection.**

**In holy zeal, he put his severity on display by driving out the corrupt hypocrites in the temple.**

**So my friends, receive Jesus as your King.**

**We live in uncertain days, but there is peace – in a person, the Lord Jesus.**

**He comes to you meek, gentle, riding upon a donkey; he's accessible, gracious, gentle.**

**“Come to me, I will give you rest, for I am gentle and lowly in heart and you will find rest for your soul”**

**“He Himself is our peace” (Eph 2:14).**

**He would make peace through the blood of the cross, which is where we are moving in holy week.**

**For Luke tells us in verses 47-48: “And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy him, <sup>48</sup> but they did not find anything they could do, for all the people were hanging on his words.”**

**It wasn't time yet. It wasn't Friday yet.**

**But they wanted to destroy him.**

**The Son of God on a donkey; the Son of God in tears; the Son of God with a whip; would be the Son of God on a cross.**

**Soon the curtain the temple would be torn in two, and Jesus would give us access to the Father.**

**We can now meet God not in a temple, but in a person Jesus Christ, our Great High Priest, who has brought us near by the blood of the cross.**

**The good news today is the sinners and sufferers can have everlasting peace through Jesus Christ, the crucified, risen, reigning and returning King.**

**Let's praise him for his eternal peace.**

**Let's seek him in prayer daily, unloading our cares to our sympathetic high priest.**

**Let's hang on his word – “Let the peace of Christ rule in your hearts, and be thankful.... Let the word of Christ dwell richly in you...” (Col 3) The peace of Christ rules where the word of Christ dwells.**

**The word that tells us glorious news about our future like this:**

**21** Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. **2** And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. **3** And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. **4** He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.”

**John, an exile on the Lord's Day – [social distancing](#) – gets a vision of the redeemed people of God.**

**Here we are, away from each other, but not apart from a glorious vision to sustain us to the end.**