

Luke 19:28-44

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[0 : 00] So our contentment in life, our contentment in life is directly linked to our response to Jesus Christ.

! I don't mean by that, if you're a Christian you're going to be happy all the time, skipping along the street, without a worry in the world with a cheesy grin on your face, no. But because of what the Lord Jesus has done, and because of who the Lord Jesus is, and because of our relationship with him, above all things, above all other things, that will give us a peace and a purpose.

And I suppose this morning I'm primarily speaking to our church family, it's great if you're here and you wouldn't call yourself a Christian. We believe that Jesus is the best news that the world has ever had, or ever will have.

And there's lots of you this morning to think about, about how wonderful the Lord Jesus is. I hope you will see it. But I think the primary problem that afflicts most of us who are Christians, all of us who are Christians, is that we undervalue the Lord Jesus.

We undervalue Jesus. We actually fail to engage with who he is. We don't live as though he is king. And we fail to see the importance of what he's done.

[1 : 28] We don't live as though salvation through Christ is the most important issue facing us and every other person you will ever meet. And so first of all, as we come to chapter 19, and in preparation for the Lord's table, let us rejoice.

Let us rejoice because the king comes. Let us rejoice because the king comes. Verse 28. And when he said these things, he went on ahead, going up to Jerusalem.

This is after the parables we looked at two weeks ago, about the ten miners, about serving God. Jesus has been journeying to Jerusalem. You see, Luke is a story, a travel story.

Luke 9 chapter 51. Jesus has been travelling to Jerusalem. That's where he's going. And we know that is where his enemies are. So Luke says in chapter 9, 51, he resolutely set out for Jerusalem. He determined to go there. And in Luke 19, 11 to 28, he told them a parable about waiting for a king. About waiting for a king finally to be crowned.

[2 : 36] And he told them that parable because they'd not fully understood what Jesus was going to do at Jerusalem. So look at 19 verse 11. As they heard these things, he proceeded to tell a parable because he was near Jerusalem.

And because they supposed that the kingdom of God was to appear immediately. So the people think that Jesus is going to ride into the city. He's going to defeat the occupying Roman forces. And bring in God's kingdom there and then. His rule forever. His perfect rule. And they should have known better. Because as recently as Luke 18 chapter 32.

Jesus has told them, look at it, Luke 18 verse 32. Jesus has told them, he'll be delivered over the Gentiles. He'll be mocked, shamefully treated, spat upon, flogged. And they will kill him.

And then he'll rise again. And so these people are following Jesus as king. But they don't see him as the king who's going to die and rise again.

[3 : 40] I wonder whether you saw this word repeated in Luke chapter 19. It comes up four times between verse 30 and 35. Just have a look down at those verses.

It's an incidental word that you might not have thought about when it was read. So verse 30. It says, you will find a coat tied. Verse 33.

And as they were untying the coat, its owner said to them, Why are you untying the coat? And in verse 35. They brought it into Jesus. And throwing their coats on the coat, they set Jesus on it.

Now why does Luke care what Jesus is riding? Why does Luke care about the mode of transport? Well it's because Jewish kings rode donkeys.

So they're coronations. And when the king, the Messiah, God's king comes to rescue God's people. He told them, you will know him. You will know him by his mode of transport.

[4 : 41] You will know him. You will recognize him by how he comes. So that reading from Zechariah chapter 9. It says, 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. What kind of donkey? On a coat. The foal of a donkey. This king was a king to rejoice over.

He is righteous. That means he is perfect in his goodness. Having salvation that he has come to rescue his people. And that is why Jesus made sure that it is a coat that he rides into town.

Do you see that? At the end of chapter of Luke 19 verse 31. Why are you untying it? You shall say this. The Lord needs it. Tell the people the Lord needs it.

You see, Jesus is in total control. Yes, there is this idea of humility. That he rides into Jerusalem on a donkey. But the main message here is sovereignty.

[5 : 47] And majesty. And rule. Here is God's rescuing king. And so verse 36, as he went along, people spread their cloaks on the road. The red carpet is laid out for his arrival.

And then the singing begins, verse 37. As he was drawing near, already on the way down from 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. They had seen the king in action. And so if you are someone who is exploring the Christian faith. There is nothing better, is there?

There is nothing better than to look at one of the accounts of Jesus' life. Because in it you see, you read what Jesus has been doing. And like these disciples singing.

As Jesus rides into Jerusalem. You will see the miracles that he performed. They had seen him touch a dead body. And they watched the boys shut up. They had seen him command demons.

[6 : 46] And they watched them shut up. They had seen him take handfuls of food. And watched 5,000 people eat up. And they had seen him speak to a storm.

And watched it quieten down. And so when this king rides into town. Verse 38. They sing, blessed is the king who comes in the name of the Lord. Peace in heaven.

And glory in the highest. They actually choose their words very, very carefully. This isn't. Ole, ole, ole, ole. You know that couple chanting.

It's not that. Jesus, Jesus. They're not chanting that. They are not making it up as they go along. There's not one part of the crowd that starts shouting and chanting.

Listen to how they choose their words. From Psalm 118. That's why we had it as the call to worship. Psalm 118. Let me read it to you. Oh, good thanks to the Lord for he is good.

[7 : 48] For his steadfast love endued us forever. Let Israel say, his steadfast love endued us forever. Let the house of Aaron say, his steadfast love endued us forever. Let those who fear the Lord say, his steadfast love endued us forever.

Out of my distress, I called on the Lord. The Lord answered me and set me free. The Lord is on my side, I will not fear. What can man do to me? The Lord is on my side as my helper.

I shall look in triumph on those who hate me. Wouldn't it be great to feel that way about God this morning? There's no God like that. It's the sound of salvation.

In which God comes to rescue his people. And the Jews say it as a great celebration of God's promises. But they are finally being answered. And the answer that they end with is these words. Peace in heaven and glory in the highest. God comes and gives peace to his people. Peace between God and his people.

[8 : 49] He comes to restore the relationship that they've broken by rebelling against him. By their refusal to live under his rule. And acknowledge his love. And now that is going to be restored.

And so they sing of the king. Now we know, don't we? We know. In Luke's gospel. That the disciples, they are surprised when Jesus is arrested.

They are surprised when Jesus dies on the cross. And it shows that they haven't really understood what bringing peace is going to mean. For the Lord Jesus.

What it will cost him. That he is going to have to die to take the punishment that they deserve as God's enemies. So that they can be forgiven and become God's friends. But the disciples do see this one thing.

They look at Jesus and they say, this is God's king. This is God's king who has come to rescue them. I like the film.

[9 : 49] The film of the king's speech. Do you know it? There's not many films about speech therapy out there. That you can watch. But this is one of them, isn't it? It's a good film. And King George VI.

He had posted his speech. He had stammered. And Queen Elizabeth. We would know as the Queen Mother. They turn up to the house of the speech therapist.

To ask for his continued help. And the speech therapist has not really told his wife. Who his new clients are. She's out. And she returns to the house.

And there's one of these glorious moments of recognition. She comes into a rather small shabby kitchen. And she finds the Queen pouring tea for herself.

And then the king walks in with her husband from the next door room. And of course the jaw hits the floor. And there are curtsies and bows. There's recognition. And here the disciples recognise that Jesus is King of Kings.

[10 : 50] And Lord of Lords. And they curtsy and they bow. And throughout his life he demonstrate that there is nothing on earth. There is no power that can match him.

And yet not everybody is singing. And not everyone will acknowledge. So he rides into Jerusalem. Look at verse 39 of Luke 19.

And some of the Pharisees in the crowd said to him. Teach and rebuke your disciples. I don't know how they said that.

It's terribly embarrassing Lord. I don't know if you've noticed. But they are implying that you are the Messiah. I don't know whether you've noticed Lord. But they are really saying.

I don't know whether they've understood the Old Testament. Or whether you get it Jesus. But they are saying that you are God on earth. Come to rescue his people. Lord would you mind awfully.

Getting them to shut up.

[11 : 46] So it doesn't come out strong. Well it does come out strong doesn't it. Verse 39. Rebuke. Rebuke your disciples. You go through Luke's gospel. And you see all the times that word comes up. And it is an urgent imperative.

Rebuke them Jesus. As you rebuke the demons. This is totally inappropriate Jesus. And how does Jesus reply verse 40. Don't you love it? I tell you if these were silent.

The very stones would cry out. You see when the creator of the world rides into town. Creation sings the father's song. And this is the greatest donkey ride ever known of humanity.

Because the donkey is bringing the city. Into the city the saviour of the world. And we know that he will be crucified and rise to new life. Are you a little bit embarrassed about Jesus?

I was sitting in the hairdresser on Monday morning. And I don't know. It came up that I worked for a church. The usual stuff. I asked him. Are you a Muslim?

[12 : 50] No. Are you active? No. I never go. But he said. I've never hurt anyone. Never hurt anyone. And at that point of course. All the other hairdressers chip in. What about that girl last Friday? All this sort of thing.

And then we got to Jesus. I just don't know whether I can be bothered. I just don't know whether I can be bothered. Have you been embarrassed about Jesus?

Imagine I said to you. We're going to leave this building now. And we'll sing hymns. All the way down the Xbridge Road. Dreaming Broadway. I wonder whether he would quietly kind of hive off into one of the side seats. Or do you think of that day this morning?

When you first realised and you first recognised the Lord Jesus as God. And he entered your life with joy by his spirit. And you wanted to sing it out to anyone and everyone. Because our reaction to the Lord Jesus this morning.

Will depend entirely on how we view him. And if like these disciples. We see him as the greatest king ever. Then we will be amazed. That he wants to call us his friends.

[13 : 53] And if we see him as the focal point of God's plan. Then we will wonder that he came for us. And most of all. If we see our need of him.

Then we will rejoice at his coming. Can I suggest to you this morning. If you've lost your joy. And if you've lost your excitement. Well what do you need to do?

You need to think more about King Jesus. And it may be that you're here this morning. And you're thinking. I just don't feel like rejoicing. Jesus says think about it more.

In fact he says come to the table. Come expectantly to the word. Come expectantly to the word. To be fed. To drink. Come expectantly to do business with the Lord Jesus.

Open up your Bible every day. And thank him for it. And take time over it. And recognize three years in what he's done for you. That God reveals himself. In his holy scriptures. And so you exalt in him.

[14:51] And exalt his word. And our joy comes from rescuing Jesus as God's King. The one who gives us peace. And if you're following him.

The Lord Jesus. There should be the same emotional reaction in you. As to if you're in the middle of the life. If you're in the middle of the sea. And you see a lifeboat coming over the horizon.

Towards your inflatable. That's the same reaction. We've got Americans here. If you're there. And you're trapped by the Indians. And you see the cavalry coming over the side.

Isn't it? Or if you're in that battle. Young people are meanest to it. Isn't it? And he says look at the dawn. Look for the white horse rider.

And you see him come. And suddenly you slash an ox head off. That's the picture of the joy.

Because salvation has come. Here is God's King come to rescue.

[15:57] And I guess our problem is. We don't actually realise how serious our situation is. Without the Lord Jesus to wait. And so come to the table this morning. And come and rejoice in God's King.

Secondly. Rejected. The King cries. First rejoiced the King comes. Secondly. Rejected the King cries.

Because what the Pharisees say in verse 39. Is actually symptomatic of the whole city of Jerusalem. Isn't it? Look at verse 41. And when he drew near. He saw the city. And he wept over it.

Saying. Would that you. Even you had known. On this day. The things. That make for peace. But now they are hidden from your eyes. Now I don't know about you.

But when I'm rejected. I feel sorry for myself. When I'm rejected. I feel sorry for myself. Because I think that is just not fair. But when Jesus is rejected.

[17:06] He feels sorry for those who reject him. Do you see what they're losing the chance of having? They're losing the chance of having peace. And it is a dreadful thing. To not accept God's peace.

Because he does not leave the door open forever. What God does. Is he gives these Jews. Over to their evil desires. If you don't want Jesus as king.

You will not have Jesus as your king. And the results will be terrible. Look at verse 43. For the days will come upon you. When your enemies will set a barricade around you. And surround you.

And hem you in on every side. And tear you down to the ground. And your children within you. And they will not leave one stone. Upon another in you. God's judgment is total.

And it is real. This isn't just a word picture. About a city and a sea. This happened. 70 AD. 40 years later. The Roman army.

[18:08] Arries to put down a Jewish revolt. And Jerusalem is razed to the ground. To such an extent. That Jewish historians. Say. You couldn't even tell where it had been.

The temple at the heart of Jerusalem. The centre of their worship. Was destroyed. And it's not been rebuilt to this day. You see. Jesus does not speak an idle word.

Everything that he has said. Would happen. Has happened. It's why when he talks to you. About returning one day. As the judge of the living and the dead. You've got to take it very seriously indeed. And he warns people.

Who will reject him. That they will face a punishment. That is worse. Than befell the people of Jerusalem. At the hands of the Romans. That they will experience. Eternal hell.

At the hands of God. And so it is no wonder is it. That Jesus weeps. In verse 41. I'm not going to scholar.

[19:05] But the word literally means sobs. This isn't a sympathetic tear. In the corner of your eye. That you surreptitiously wipe away. And you hope no one notices.

It is deep distress. It is crying out in sorrow. It is hot tears. And who is he crying for? He is crying for the people.

Who in just a few days. Will cry out. Crucify him. Crucify him. Crucify him. Jesus came offering peace. And they chose destruction instead.

Do you see verse 44? They did not know. They did not know. The time of your visitation. God came. God came in the person of his son. But they didn't recognise him.

God came in the person of his son. To rescue his people. And they rejected his love. And just. I want you to note this morning. How very personal it is. The word you. The word you.

[20 : 05] The word you is repeated ten times in these verses. Our rejection of God is always very personal. It is not something out there. It is not some kind of philosophy of life.

Some kind of distant teaching. Something that will improve your morality. No. Our rejection of God. Is very personal. Because he is personal.

And the Lord Jesus Christ. In the Lord Jesus Christ. God has demonstrated his love beyond doubt. You see. Peace is not possible. For those who reject the Lord Jesus. And if you reject God's King Jesus.

Bearing God's punishment on the cross in your place. Then you will bear yourself. The Bible says. And if that is what you want to do. You will do it.

And so you and I need to see the seriousness. Of rejecting the Lord Jesus. Because without it. You are. You are at war with God. With the living God.

[21 : 09] And that is a very dangerous place to be. And for those of us who do follow King Jesus. We have got to remember. We have got to remember. How terrible the punishment our sin deserves.

Not just so that our King who came. We can rejoice that he came to save us. But so that we have a right response.

To those who reject him. Jesus wept for Jerusalem. And so we should weep. We should weep over our families.

Over our colleagues. Over our friends. Over our city. Over all those who don't know the Lord Jesus Christ today. The word used in verse 42 is violent sobs.

Wept. That if we really do believe that there is a heaven. And there is a hell. And Jesus is the difference. That is the way that we should feel about those who reject him.

[22 : 09] But can I say to you I don't. I don't know about that. I don't know about you. But I don't. And I think that I still love myself.

More than I love those who are unsaved. And I think that is because I am rather too like the religious life of Jerusalem. In my relationship to the Lord Jesus.

And I wonder if you are as well. So let's look. End by looking at the religious life of Jerusalem. Religion the King confronts. Religion the King confronts.

Look at verse 45. When Jesus rides into Jerusalem. He does not actually bring political freedom. He comes to reform the church.

He doesn't go to the Romans. He comes to the religious. He comes to his people. Look at verse 45. And he entered the temple. And began to drive out those who sold.

[23 : 13] Saying to them. It is written. My house shall be a house of prayer. But you have made it into a den of robbers. Commercialism and Christian worship should never go together.

The problem in the temple though is primarily not the traders. Alright. It's not. No it was the fact that the Jewish people had turned it into a self-serving place of worship.

It's like when people ring me up. Some of you ring me up and say. There's a skip on this road with a load of wood in it. Because I've got a wood burning stove. Come and get it.

And I come. And it's MDF. It's not wood. You know what MDF is? MDF is really cardboard with a kind of plastic cover on top. You know. It looks like wood. You think it's wood when you're driving past in your car.

At 20 miles per hour. But actually when you look at it. MDF is not wood. It's fake. It's just chip wood or whatever it is. MDF has got all the outward appearance.

[24 : 15] Of wood. But none of the reality. And that's what Jesus says the Jewish religious leaders. Their worship was all about.

It was all about the appearance and not the reality. They've got a fantastic temple. It was huge. I don't know if you've seen a picture of it. It was enormous. Absolutely massive.

It dominated the city. And you can see it from miles around. And it was Passover time. The place is banged. When Jesus walks. They'd be buzzing with people. Thousands and thousands of people.

But it was all worthless. False. Religion. Because it was to do with show. Rather than substance.

Do you see what Jesus says in verse 46? My house shall be a house of prayer.

But you've made it into a den of robbers. And if you look at the footnotes in your Bible. That tells you that it's Isaiah 56. Which is a chapter all about God's salvation. And rescue.

[25 : 11] For being for non-Jewish people. For Gentiles. My house will be a prayer. House of prayer for the nations. For the Gentiles. The temple was supposed to be a place.

That was like a God magnet. For the nations. It was supposed to say to people. You're not a Jew. We don't care. We want you to come to know our God.

He's really loving. We'd love you to come. Come. Come to the temple. Come and worship. Come and join us. But the Jews had made it into a self-centered place of worship. They'd fill the court of the Gentiles with bric-a-brac.

You could buy tea towels. And trinkets. Cathedral postcards. You could get love spoons with the temple on it. And then you see the second half of the verse. A den of robbers. And the den of robbers is a quote from Jeremiah 7.

And what it was saying to the people is you've made this mistake in the past. In Jeremiah 7. They turned the temple of God into a lucky charm. God said to them.

[26 : 12] I'm going to bring judgment on my people. And they said. No you won't Lord. We've got the temple. We've got a rabbit's foot. We've got an upside down horseshoe. Hello Mr. Magpie. We've got a four leaf clover in the back of the car.

We're okay. We don't walk under ladders. And we've got the temple. We're okay. We've signed up to religion Lord. We're with you. They trusted in themselves.

And their importance. And not their God. And I think it's frightening isn't it. Isn't it terrifying how Christians can go from being broken about our sin. And thankful about Christ our Saviour.

And unbelievably excited. Because we know this King. To looking down on sinners. And thinking that God is there primarily to answer my prayers about my children's school.

Or my job application. Or other worldly desires. And when he doesn't answer those prayers in exactly the way we want. We get slightly irritated with it.

[27 : 12] And it's so easy isn't it to serve the church into a self-serving club instead of a rescue mission. To think that we are pleasing God because we are IPC.

And we are a Bible believing church. And we are a doctrinal Westminster Confession Bible believing church. And we are resolutely rigid. But actually we go through the motions of having good doctrine.

And not using the whole of our lives to serve him. And if you are in danger of being afflicted by false religion. Let me ask you a question.

What did you ask when you came to church this morning? Will it excite me? Will it be interesting? Will I like the songs that I like? Will there be the songs that I like?

Will my friends be there? Or am I thinking I'm meeting my King Jesus. And I want to hear him speak to me. And I want to feel his love for me. And I want it to be as easy as possible for everyone to have that experience as well.

[28 : 18] Whether they know him or not. False religion always, always has me. And my needs is number one priority. And what I want and what I need and what I like.

And it's priority is self-preservation. And when religion is self-serving. God's agenda is very, very inconvenient. Because look at verse 47. The chief priests and the scribes and the principal men of the people were seeking to destroy him.

But they did not find anything they could do. For all the people were hanging on his words. The son of God is speaking God's truth in their front garden. And they want to kill him. The very people that want, should want to teach God's words.

Well it's only fear of popularity that holds them back, isn't it? Verse 48. They could find no way to do it because the people were hanging on his words. So sad, isn't it? They are more interested in public opinion than the truth.

They are more afraid of the crowd than the king. And it is tragedy, isn't it? The greatest tragedy in this country that there are many people who claim to be Christian. But they will not accept what Jesus says in his words.

[29 : 27] And it's another sign of false religion. Smiles and conformity on a Sunday. But leading a life that isn't shaped by the Bible. Day by day.

It's so easy to do. It's so easy for our hearts not to be transfixed by our king. And throughout his life Jesus will not tolerate those people.

Who actually claim to serve God. But actually serve themselves. Who turn God into a lucky charm. He's there to ensure their plans go well. So can I ask you to do something with me?

As we come to the Lord's table now. Will you join me in repentance. That we don't rejoice over the king.

And will you come gladly. To the table of the Lord. This feast that is spread for you. And will you join me in repentance. That we don't weep over the lost.

[30 : 30] Who Jesus Christ can receive. And will you repent with me. Of my outward show. My false religion.

And then we will have. True religion that moves our hearts. And not comfortable conformity. And we will change lives.

That will bring in glory. Glory.