

## King Jesus

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Jonathan Rue

04.05.09

Palm Sunday

Luke 19:28-40

Well, today is Palm Sunday, the day that we celebrate Jesus, riding into Jerusalem on a donkey and being proclaimed as King. Now today I want to look at what that means to say that Jesus is King because our idea of what a king is has been so twisted and skewed by the kings of earth.

### **SLIDE: Kings of the earth**

When we look back over human history at the various kings that have ruled over nations, we can see so many kings that were ruthless and brutally oppressed their people. Kings that got drunk with power that because they could do anything they wanted to do, it warped and twisted their minds to treat their people terribly.

God knew this early on, and so God's original intention for his people when he brought the people of Israel out of captivity to Egypt and led them into the Promised Land. His intention was that He would be their king. But they looked around at the surrounding nations and they said, "Everybody else has a king. Everybody else has somebody that is here in flesh and blood that's in charge, so we want a king too." And we see in the Old Testament book of I Samuel chapter 8, God's response to the people.

### **SLIDE: 1 Samuel 8:10-22 (TNIV)**

Samuel told all the words of the LORD to the people who were asking him for a king. 11 He said, "This is what the king who will reign over you will claim as his rights: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. 12 Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. 13 He will take your daughters to be perfumers and cooks and bakers. 14 He will take the best of your fields and vineyards and olive groves and give them to his attendants. 15 He will take a tenth of your grain and of your vintage and give it to his officials and attendants. 16 Your male and female servants and the best of your cattle and donkeys he will take for his own use. 17 He will take a tenth of your flocks, and you yourselves will become his

slaves. 18 When that day comes, you will cry out for relief from the king you have chosen, but the LORD will not answer you in that day.”

19 But the people refused to listen to Samuel. “No!” they said. “We want a king over us. 20 Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.”

21 When Samuel heard all that the people said, he repeated it before the LORD. 22 The LORD answered, “Listen to them and give them a king.”

“Fine”, God says, “you want a king, you got it.” But with a king comes all of these demands. You lose your rights. All of a sudden the king is going to be able to demand whatever he wants from you and this is exactly what America hated so much in the beginning of our nation’s history. King George in England was making decisions about people here in America across the ocean and he was raising taxes to enrich himself and England without any thought given to what the people in America might want. And so, the people rose up against him and said “no taxation without representation.” We don’t want a king to make claims and commands over us without an ability for us to voice what we want. This is the essence of democracy, of the people being able to have a voice in the governing process. And so the first thing that we might think of when we think of a king is somebody that is claiming rights over us and can do anything he wants to us.

But, as the world has progressed with the rise of democracy, the popularity of having kings has diminished. But there are places where the monarchy has retained a hold and co-existed alongside democracy. And England is one of these places. So when we think of modern kings, something else comes to mind. Not so much maybe the brutal authoritarian kings of the past, because now we call them different things. We call them dictators, but when we use the word king today, what we mostly mean is a ceremonial figurehead that retains no actual authority of any kind in a country. And so this is what we see when we look at England.

Since the signing of the Magna Carta in 1215, a representative government in some form has existed side by side with the monarchy in England, and today it has grown to be so much so that basically all of the governing power is run through parliament and the prime minister, though the queen, Queen Elizabeth, who has been queen over England for more than 5 decades, is still the official head of state. And though she is consulted and informed on most major affairs of state, the real governing power of England is held by parliament and the leadership of the prime minister. So, kings and queens in the modern world are mostly there as symbols of power and authority, but don’t actually exercise much power or authority. The main job that they have is to show up at fancy dinners and make appearances at important events. The primary function of the British monarchy today is to look like a royal monarchy, to dress well, and to live in opulence and palaces, and to function as a symbolic head of state.

How different that is than the kingship of Jesus, the friend of sinners who had no property, no fancy clothes, nothing in his appearance that would draw people to him. King Jesus, who we celebrate today his riding into Jerusalem on a donkey.

**SLIDE:**  
**King Jesus**

Tonight, we are going to look at what kind of a king Jesus is. I've called tonight's talk very simply, "King Jesus". Let's pray.

Well, Jesus, the Son of God has come to earth and at Christmas we celebrate his birth. Jesus lived 30 years of his life in relative obscurity. He just lived a normal life, lived in a family with parents and siblings, probably was a carpenter with his father, and then one day, he begins his ministry. He is baptized by John the Baptist and hears the voice of his father in heaven confirm that he is his beloved son and with him he's well pleased.

And then Jesus begins his ministry, his public ministry. And so he begins to bring the kingdom of God to earth through his preaching and through healing the sick and feeding the hungry. He spends time with outcasts and sinners, people no one else wants to be around and all the while, he keeps making statements, saying, "shhhh, don't tell anybody who I am. Keep it a secret." Because what Jesus was doing in his ministry was revolutionary. Jesus was the Son of God and he was bringing God's kingdom to earth in an unmediated way. No longer did the religious authorities control God. No longer did you have to be righteous and holy and do lots of good deeds in order to make yourself good enough to be in God's presence. Jesus comes and he's hanging out with the broken people, the outcasts, and the sinners and he is showing God's love and mercy and compassion to them.

And then after about 3 years, roughly, (it's thought that Jesus' ministry lasted about that long) Jesus heads toward Jerusalem. And the scriptures say that he set his face toward Jerusalem. Because he knew that he was going there to die. He knew that the time had come for the most critically important part of his ministry of the purpose of him coming to earth would be to die for all of our sins and as the Princeton professor Daniel Migliore noted,

*Jesus did not die in bed.*

Jesus suffered and died on the cross. And Jesus knew that he was headed toward misery and suffering. And as he's heading to Jerusalem and as he gets there, his ministry is culminating. That he is going to ride in on a donkey is a prophetic act and fulfillment as an act of kingship. Jesus is crossing over in the public consciousness from being a prophet, a miracle worker, a good teacher, to being a king, the messiah. And so we read in Luke, chapter 19 starting in vs. 28.

**SLIDE:**

**Luke 19:28-40 (TNIV)**

After Jesus had said this, he went on ahead, going up to Jerusalem. 29 As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, 30 “Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. 31 If anyone asks you, ‘Why are you untying it?’ say, ‘The Lord needs it.’”

32 Those who were sent ahead went and found it just as he had told them. 33 As they were untying the colt, its owners asked them, “Why are you untying the colt?”

34 They replied, “The Lord needs it.”

35 They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. 36 As he went along, people spread their cloaks on the road.

37 When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

38 “Blessed is the king who comes in the name of the Lord!” “Peace in heaven and glory in the highest!”

39 Some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples!”

40 “I tell you,” he replied, “if they keep quiet, the stones will cry out.”

This passage is so important in the life and ministry of Jesus that it is recorded in all 4 of the gospels—Matthew, Mark, Luke & John each tell the story of Jesus’ life and death and resurrection with a unique perspective. And sometimes the stories of Jesus’ life are shared in multiple versions, particularly in what are called the synoptic gospels-Matthew, Mark & Luke. John is quite a bit different. His perspective is very different than the first three. But the first 3 share a lot of stories. But this is one of the stories in the bible that is so important, that is so crucial to understanding the life and ministry of Jesus, that is cannot be left out of the story of Jesus’ life. So all four gospels tell this story.

And Luke is telling us several things about what kind of a king Jesus is. He’s not like the other kings of the earth, he’s not like the pomp and circumstance of the royal monarchy today in England that has all of the outward trappings of power but very little authority. Now Jesus is different and the first thing we see is that Jesus is a king who owns everything.

**SLIDE:**  
**A king who owns everything**

We see this in verse 30.

**SLIDE:**  
**Luke 19:30-34 (TNIV)**

30 "Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. 31 If anyone asks you, 'Why are you untying it?' say, 'The Lord needs it.'"

32 Those who were sent ahead went and found it just as he had told them. 33 As they were untying the colt, its owners asked them, "Why are you untying the colt?"

34 They replied, "The Lord needs it."

Jesus has no problem borrowing this animal from somebody. And we'll talk in a minute about Jesus' foreknowledge of this. It's very likely that Jesus did not set this up in advance, but this is part of his prophetic knowledge. And so it's likely that he didn't ask the person who owned this donkey if he could borrow it, but simply claimed by his right of kingship, the physical property of this person's animal. And this is significant because it does establish that Jesus isn't just some spiritual king. He's not just the king of our hearts, but the king who owns everything. Everything we have is at the disposal of Jesus Christ, should he ask us for it. All of our money, all of our material possessions, the clothes on our back. Everything belongs to Jesus.

Now this is one of those things that might sound well and good in the abstract, but when we see something like this played out, it offends us.

The president of Zimbabwe is a man named Robert Mugabe and a couple of years ago he decided to expand his powers beyond what the constitution of Zimbabwe gave to him and he ordered that all of the white owned farms be seized and given over to the state. So, his police forces tortured these farmers, killed farmers as they took over their land. Some of the farmers had been on that land, growing crops and owned that land outright for decades and even generations. And in an instant they were swallowed up by this dictator, and sadly, the country that was once known as the breadbasket of southern Africa has spiraled into a terrible hunger epidemic and they now rely on food programs and support from outside to feed starving people. A third of the population depends on food supplies from the world food program to avoid starvation.

We hear this and it offends us. How can he do that? That land didn't belong to him! And while he did not seize this land legally, he just abused his power, when

we look at the person of Jesus, we see somebody who has infinitely more expansive power than Robert Mugabe can even try to grab hold of for himself.

When we confess that Jesus is king, what we're saying is, he has legal right to confiscate my property. He has legal right to demand everything that I own if he should so desire. And the difference between Mugabe and Jesus is that Jesus is good. Robert Mugabe is a wicked man, he's a selfish man, who has illegally abused his power. Whereas Jesus has the legitimate and legal power over our lives as king, but he's a good king. And he cares for his people and he loves his people. And so it's not a terrifying thing that Jesus could ask for our material possessions at any time he wishes. It is something that gives us great security because Jesus also has infinite resources in his hands to be able to bless our lives and give to us above and beyond what we could ask or imagine. That is who Jesus is as king. He is a king who owns everything.

And the second thing we see is that Jesus is a king who fulfills prophecy.

**SLIDE:**  
**A king that fulfills prophecy**

And Jesus both fulfills Old Testament prophecy and Jesus has prophetic insight into things that will happen and we see this in verse 30.

**SLIDE:**  
**Luke 19:30 (TNIV)**  
30 "Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here.

Now there is some debate with scholars over whether or not Jesus just simply knew this ahead of time or if he went ahead of time and made preparations. And the text isn't totally clear, but it seems that the emphasis of the text is that Jesus knew ahead of time that he had prophetic insight, there would be a colt there. You will find a colt. In Luke's gospel, Jesus is heading with his face set toward Jerusalem, ever closer to Jerusalem. And so it would not fit with the narrative for Jesus to be coming and going from Jerusalem to set things up and to come back and then to go. He is headed toward Jerusalem, and he says, there will be a colt that will be tied there. There are other places in the gospels that Jesus knew things that he couldn't have otherwise known. We see this in Matthew 9.

**SLIDE:**  
**Matthew 9:4 (TNIV)**  
Knowing their thoughts, Jesus said, "Why do you entertain evil thoughts in your hearts?"

Jesus could see into people's hearts and knew the thoughts of their hearts. Jesus was not omniscient. He didn't know everything, because he set aside his

God powers when we became a man. Philippians 2 says that he emptied himself. He made himself nothing by taking the very nature of a servant being made in human likeness. And yet, Jesus, by the power of the Holy Spirit, got prophetic insight into people's thoughts. Before Jesus was arrested, he knew what was going to happen to him.

**SLIDE:**

**John 18:4 (TNIV)**

Jesus, knowing all that was going to happen to him, went out and asked them, "Who is it you want?"

So we see that Jesus has prophetic insight, but Jesus fulfills Old Testament prophecy. In Matthew's account of this story, Matthew provides the prophetic interpretation of why Jesus sat on a donkey. We see this in Matthew 21.

**SLIDE:**

**Matthew 21:4-5 (TNIV)**

This took place to fulfill what was spoken through the prophet: 5 "Say to Daughter Zion, 'See, your king comes to you, gentle and riding on a donkey, and on a colt, the foal of a donkey.' "

This is an Old Testament prophecy out of the book of Zechariah who wrote about Jesus 500 years before Jesus walked the earth. 500 years. So when Jesus got on that donkey, it wasn't just because he was tired of walking, but he was actually fulfilling a 500 year old prophetic word from Zechariah, who had promised that the Messiah, the king would come riding on a donkey.

Now if you are checking Jesus out, if you're checking out faith in Christ and Christianity, one of the most compelling things about Christianity, is how much Jesus Christ fulfills Old Testament prophecies. This is so compelling and so powerful because these prophecies were written a long time before Jesus came and walked the earth. Hundreds and hundreds of years before the prophets in the Old Testament spoke about Jesus, down to very specific details that would not make sense outside of seeing it lived out in the life of Jesus. We see in Zechariah 12.

**SLIDE:**

**Zechariah 12:10-11 (TNIV)**

"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. 11 On that day the weeping in Jerusalem will be great, like the weeping of Hadad Rimmon in the plain of Megiddo.

Now I want to point out several things in this passage. The first thing is when Zechariah is speaking as God. this is a prophecy where he's speaking in the voice of God, 1<sup>st</sup> person for God. It says they will look on me.

**SLIDE:**

- 1) They will look on me [God]**

God says 500 years before the son of God comes to earth. You will look up on me. And the next thing, the very next line, as he says the one they have pierced.

**SLIDE:**

- 1) They will look on me [God]**
- 2) The one they have pierced**

Now how in the world would that make any sense? how do you pierce God? But we see in the death of Jesus that he was crucified and spikes when through his hands. He was pierced for our transgressions. And the third thing that this prophecy in Zechariah says is that...

**SLIDE:**

- 1) They will look on me [God]**
- 2) The one they have pierced**
- 3) They will mourn for him as one mourns for an only child...as one grieves for a firstborn son.**

Zechariah is saying that people will see God, pierce God and mourn for him like an only child, as one grieves for her firstborn son. Jesus was God's only son that came to earth. That's what John 3:16 tells us. That God loved the world, so much that he sent his one and only son, that whoever believes in him shall not perish but have eternal life.

And so the prophetic exactness, the specificity of prophesy 500 years before Jesus being fulfilled before our eyes in the life of Jesus and this scene being fulfilled as Jesus is riding on a donkey as he's coming into Jerusalem is such a powerful witness and testimony to the truth that Jesus really is the son of God. That he didn't come and just offer some good teaching and some compelling arguments and so he persuaded a lot of people to think he was great, but that he was stepping into something so much bigger, so much wider in the sweep of God's action through history in the alignment with God's promises in the past.

Jesus is a king that fulfills prophecy. So, Jesus is a king who owns everything, he's a king that fulfills prophecy, and thirdly he's a king that comes in humility.

**SLIDE:**

- A king that comes in humility**

And so we look back at this prophecy in Zechariah 9, that Matthew tells us the significance of why Jesus rode on a donkey. Zechariah 9 says this.

**SLIDE:**

**Zechariah 9:9-10 (NRSV)**

Rejoice greatly, O daughter Zion!  
Shout aloud, O daughter Jerusalem!  
Lo, your king comes to you;  
triumphant and victorious is he,  
humble and riding on a donkey,  
on a colt, the foal of a donkey.  
10 He will cut off the chariot from Ephraim  
and the war horse from Jerusalem;  
and the battle bow shall be cut off,  
and he shall command peace to the nations;  
his dominion shall be from sea to sea,  
and from the River to the ends of the earth.

What a powerful image that though your king comes to you triumphant and victorious. We think of a king coming in triumph and victory, being clothed in rich garments and surrounded by thousands of soldiers in tight formation, parading through the street. That's what a king looks like when he comes in victory, but not this king, not Jesus. Jesus comes humble, riding on a donkey. A donkey was something that kings would ride on historically in Israel, that was a sign of kingship, but the difference is that Jesus comes in humility.

Another way to translate that word is lowly. Now why would a king be lowly or humble as he's coming in victory? And part of the key to this is what Zechariah spells out next.

The humble king will cut off the chariots and the war horse and the battle bow and will come in peace to the nations. Jesus comes in peace. He doesn't come with his tanks and armies and weapons of mass destruction. He comes in a lowly humble manner to bring peace. And as he's coming, he's coming into Jerusalem to suffer and die. Now this is not the kind of king that people were expecting. And a lot of these people who are throwing their garments down in front of Jesus as he's in the procession toward Jerusalem, people that are waving palm branches and claiming blessed is he who comes in the name of the Lord. What these folks have in their mind is not the humble king. They are hoping for the kind of triumph and military exploits that other would be messiah kings had tried to do in the past. There were a number of attempts of people trying to throw off Roman rule and set themselves up as the messiah. There were the Maccabean and bar Kokhba revolts, and each one of these ended in brutal crushing and killing of the would be messiah and his followers. And so most likely these folks that are waving palm branches and laying down their clothes in front of Jesus are hoping that this is the real one. This king is finally

going to set us free. But Jesus comes in humility not arrogance, he comes in peace not war, and he comes to suffer and die to bring redemption for the sin of all, not to make the political state of Israel into the kingdom of God on earth.

Nothing about Jesus' life was ever opulent or pompous or luxurious or outwardly impressive. Jesus lived a life of simplicity, of humility, of getting low with people that are broken and outcast. And the real force behind why people were recognizing Jesus as king was that he wasn't shouting it from the rooftops, but he still had people setting him up as king, so how does somebody that is humble get a huge crowd of people shouting the he's their king? Well it's because in his humility, Jesus moved in miraculous power and that's the 4<sup>th</sup> thing that we see about Jesus. That he is a king that comes in miraculous power.

**SLIDE:**  
**A king that comes in miraculous power**

We see this in verse 37.

**SLIDE:**  
**Luke 19:37 (TNIV)**

When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

This is what drew the crowds of people. This is why everybody was drawn to Jesus and wanted to set him up as king is because he moved in miraculous power. It's one thing to teach somebody some wise principles and it's yet another thing altogether when you can pray for somebody and bring healing to physical disabilities. When you can pray for somebody and see that God raised them from the dead. When you can pray for somebody and see a demon passed out of them. These are things that Jesus did. And they are an undeniable cause of why people embraced him as king. Because he wasn't out there selling himself. He wasn't out there cheering "Vote Jesus! Make me King!" He was telling people all through the 3 years of his ministry to be quiet. He would heal people and say, don't tell people about this. He was trying to stay under the radar but because of his miraculous power, Jesus could not escape the crowds going crazy and setting him up as king.

Now some of you have experienced God's miraculous power in your life. Some of you have been healed and restored. Some of you have had God's miraculous power break addiction off of your life in dramatic ways. And when we get a taste of God's power that he changes something in us, it leaves us to praise him as king.

When God releases his power into our lives, it's like a down payment on his total ownership of us. Because there are just areas in my heart and in your heart,

where even if we give ourselves over to Jesus, there are still parts that we're holding on to. There are still things that we don't trust God for. And where we taste God's power, it is so effective at bringing us to our knees to say that Jesus really is King. I really do give all of my life over to him and trust in him, even for the things that I've not yet received., even for the ways that I'm still needing God's power in my life, I still need God to break through in my life to bring healing, to bring wholeness into my family and my relationships to bring purpose and meaning to my life.

Our God is a God of power, and Jesus is a king who moves in miraculous power, and don't ever give up on that. Don't ever slip into the lie that Jesus just has some good thoughts on how you can fix up your life. That is not what Jesus came to do, that's not who Jesus is. Jesus is a king who has the kind of power that can break through whatever it is that is holding you back. Whatever it is in your life. I don't care if you are on your deathbed dying of a disease, there is still hope that God's power might break through and bring healing to your life.

Lastly, Jesus is a king that will be worshipped as king.

**SLIDE:**

**A king that will be worshipped as king (v. 38-40)**

Look at verse 37 with me.

**SLIDE:**

**Luke 19:37-40 (TNIV)**

When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

38 "Blessed is the king who comes in the name of the Lord!" "Peace in heaven and glory in the highest!"

39 Some of the Pharisees in the crowd said to Jesus, "Teacher, rebuke your disciples!"

40 "I tell you," he replied, "if they keep quiet, the stones will cry out."

So, the crowds of people were claiming, blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest. We worship you Jesus as king. And then the Pharisees are absolutely scandalized by this. They know what these people are saying and they are so offended that they tell Jesus, "You've got to stop this! You've got to tell them to stop! Don't you know what they're saying?" And Jesus says, "Yes, I know. I know exactly what they're

saying. They are worshipping me as king. And if they don't worship me as king, even the stones will cry out and worship me as king!" And this is an image that runs through the Old Testament, that if us human beings won't worship God, his creation will worship him. In Psalm 98:7, we see this.

**SLIDE:**

**Psalm 98:7-9 (TNIV)**

Let the sea resound, and everything in it,  
the world, and all who live in it.

8 Let the rivers clap their hands,  
let the mountains sing together for joy;

9 let them sing before the LORD,  
for he comes to judge the earth.

He will judge the world in righteousness  
and the peoples with equity.

So, no matter if you or I or anybody else, any other human being in this world worships God, all of creation will worship God. But, God tells us that if we do choose to turn away from God to not recognize God as king, to not worship Jesus as king, it isn't just creation that will worship him, but Paul the apostle in Romans 14:11 says this.

**SLIDE:**

**Romans 14:11 (TNIV)**

It is written:

"'As surely as I live,' says the Lord,  
'every knee will bow before me;  
every tongue will confess to God.'"

There will be a day when every human being will worship Jesus as king. Now we're living in a time where we get to make a choice. We get to choose about whether or not we want to worship Jesus as a king. And as Jesus was entering into Jerusalem, there were those that wanted to worship Jesus as king and there were those who didn't and who wanted him crucified and killed. And today there are many people who want to worship Jesus as king and there are many people that mock Jesus, that are against Jesus. People that position and posture their lives in such a way that they want nothing to do with Jesus and what God says. And there is a time now when you get the option to do that. But one day, *Jesus will be worshipped as king...by YOU!* When your life is over and you come before the God who judges the world in righteousness, either you will bow your knee voluntarily or God will force your knee to bow because he is the king.

**After Service Announcements:**

Good Friday-April 10<sup>th</sup> 7:30pm

Easter-April 11<sup>th</sup> 3:30pm & 6:00pm, April 12<sup>th</sup> 9:00am & 11:30am

Discover Community: Dance Party-NOW in the 2<sup>nd</sup> floor ministry center area

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04.05.09

Palm Sunday

Luke 19:28-40

**Kings of the earth**

**King Jesus**

**A king who owns everything (v. 30-34)**

**A king that fulfills prophecy (v. 30-35)**

**A king that comes in humility (Mt. 21:5)**

**A king that comes in miraculous power (v. 37)**

**A king that will be worshipped as king (v. 38-40)**