

## **WHEN THE KING CAME TO US**

Text: Luke 19:28-48

Today is Palm Sunday or the Triumphal Entry Sunday. It is the Sunday before our Lord died upon the cross, exactly one week before His glorious resurrection. This day was prophesied in Zechariah 9:9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." This fulfillment was spoken of in Matthew 21:4, 5. "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

Allow me to take the phrase, "...thy King cometh unto thee..." to form the points of our message today. This triumphant entry is recorded in all four gospels. Let us follow Doctor Luke through this wonderful event with the skill of a spiritual surgeon.

### **I. THE KING CAME TO US IN FULL KNOWLEDGE.**

Luke 19:28-32 shows us that Christ was ever in control, having the omniscience unique only to God. Christ knew where the donkey and her colt (Matthew 21:2) were tied. He knew who owned them and how they would respond if told the Master had need of them. It is extremely comforting to know that our Lord knows yesterday; He will help us get past our past. He knows today; He will do more than help us cope -- through His power within us, we can overcome any and all of life's difficulties. He knows tomorrow; we need not fear tomorrow because He is already there. That's why He refers to Himself as the great I AM. He is present always. Christ never vacillates in His love. He never falters in His watch-care. He remains under all circumstances the same, "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

### **II. THE KING CAME TO US WITH NEED.**

We learn from Luke 19:33, 34 that, in all honesty, God doesn't need anything from man. Did He not say, "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Psalm 50:10-12). Yet God in His Divine love expresses it in the anthropomorphic terms of "need." The Master has "need" of a donkey, so he goes to man to express His longing. In love he goes to the woman at the well: "And he must needs go through Samaria" (John 4:4). The needy term of

“must” is used to express His insatiable desire to redeem mankind to Himself when He says, “...I must preach the kingdom of God to other cities also: for therefore am I sent” (Luke 4:43). We sometimes say to people we love, “I need you.” We hear the condescending and most loving tone of our Lord’s voice when He steps into our world to “need,”

### III. THE KING CAME TO US AS A BABE.

In Luke 19:35-38 of this harmonious event (recorded by all four Gospel writers), we notice different terminology being used.

A. Matthew witnessed the prophetic connection: “This is Jesus the prophet of Nazareth of Galilee” (Matthew 21:11).

B. Mark witnessed the family connection: “Our father, David” (Mark 11:10).

C. John witnessed the national connection: “King of Israel” (John 12:13).

D. Dr. Luke witnessed the Incarnate connection: “Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest” (Luke 19:38; Luke 2:11-14). Luke uses the same terminology as he did at Christ’s birth! A doctor examines the baby when born, then tells the weight, length, and gender. Then he presents the baby to the parents. Luke is tying the whole life of Christ together saying this is why He came from the beginning, through His entire short life on earth and now the ending. He was born the King; He brings peace down to the earth through His cross, and through His resurrection, filling the whole earth with His glory.

### IV. THE KING CAME TO US IN UNIMPEACHABLE SOVEREIGNTY.

We find in Luke 19:39, 40 that Christ will be worshipped for who He is! Had not the people given forth His praises at this time, He declares, “I tell you that, if these should hold their peace, the stones would immediately cry out” (Luke 19:40b). No one will de-throne Him; no one will usurp Him successfully, and definitely no one will impeach Him. “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass” (Zechariah 9:9). “Let Israel rejoice in him that made him: let the children of Zion be joyful in their King” (Psalm 149:2). He is soon to exchange His throne atop the donkey for a cross, and the palm branches for a reed, mocking the scepter of whose right He should inherit, for it is promised, “The scepter shall not depart from Judah...until Shiloh comes...” (Genesis 49:10). He is soon to descend to the grave rather than David’s seat, but today He is to be coroneted and acknowledged for who He is, the King of Kings and Lord of Lords!

## V. THE KING CAME TO US WITH A BROKEN HEART.

We read in Luke 19:41-44 that our Lord Jesus weeps over the city of Jerusalem and, in a very real sense, He weeps over the world that is about to reject Him. “Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end” (John 13:1). He never gives up on us! (Romans 8:38, 39).

## VI. THE KING CAME TO US IN LOVING REBUKE.

In Luke 19:45, 46 Christ tells the crowd in thunderstorm fury, “...It is written, My house is the house of prayer: but ye have made it a den of thieves” (Luke 19:46). Even though there was no mistaking the fact that He was upset, we never lose glimpse of what Paul referred to in Ephesians 4:15: “But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”

## VII. THE KING CAME TO US TEACHING.

Luke 19:47, 48 shows the chief priests and scribes trying their best to find a way to murder Jesus, but the crowds were mesmerized by His teaching and they could not touch him, lest they bring the wrath of the people on their heads. John 12:19: “The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.” Even though Christ was very soon to die for our sins, He takes the time to instruct. We have so much to learn from the King of Kings.

Notice these verses: Luke 13:22: “And he went through the cities and villages, teaching, and journeying toward Jerusalem.” Luke 21:37: “And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.” Luke 23:5: “And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.” When we hear the word of God, we are confronted with a decision to repent and obey or get angry and rebel. Let us therefore open the Scriptures and allow God to open our hearts to truth that shall set us free. Zechariah 9:9 “Behold, thy King cometh unto thee: he is just, and having salvation....”

## VIII. THE KING CAME TO US RESOLVED TO REDEEM US.

I Timothy 1:15: “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.”

The death of Christ and the purpose of His death were determined in the counsel halls of eternity as spoken by Peter on the Day of Pentecost (Acts 2:22, 23). Revelation 13:8b refers to “...the Lamb slain from the foundation of the

world.” Even Moses and Elijah appeared with Christ on the Mount of Transfiguration to discuss Christ’s impending death (Luke 9: 27-31).

Mark 8:31-34; Isaiah 50:6, 7; Luke 12:50: “But I have a baptism to be baptized with; and how am I straitened till it be accomplished!” Notice the word “straitended.” It comes to us from the Greek word *synecho* which means to hold together by constraint. The picture is of a person on a narrow, exclusive path that has no exits or reliefs. And the only relief from this path comes upon total fulfilment and accomplishment of the determined purpose (I Peter 1:18-20).

-Pastor Pope-